



## That Houdini Film

As usual, Spiritualists are always leery when the radio or press mentions or even breathes the name Houdini. In the past, any publicity associated with his name has been couched in phrases which either condemn or ridicule the religion of Spiritualism.

But now a "miracle" has happened. Spiritualists finally received a 50-50 break when the Houdini technicolor picture, currently released by Paramount, was presented. Unwittingly, perhaps, the producer, George Pal, subtly presented a real case for survival in the sense that millions will be forced to stop and think about the possibility of continuity of life and communication.

And so, George Pal can best be described by using his last name and he is to be commended upon the way he handled this stupendous production.

Stupendous, yes, but not because the picture itself will cause people to rush to the box office, but because he included, in his theme, the fact that Houdini heard the spirit voice of his mother whose voiced guidance saved him from an "icy" death. You will have to see the picture to understand this last statement.

### "Old Joe"

And strange as it may seem, that "thorn-in-the-side" to Spiritualists, Dunninger, is accessory after the fact because he was billed as an advisor to George Pal during the picture's production. Possibly "Old Joe's" conscience has been bothering him of late even as Houdini's did late in his career. Who knows?

In any case, Dunninger, as "official expert" of the film, bungled terribly when he O.K'd the mock seance held midway during the film. He succeeded only in displaying his ignorance of seance-room phenomena because materialization seances are not held under such conditions, even by those lesser lights whose phenomena he claims to have witnessed.

In any case, the stars of the picture seem to make every effort to dramatize the cold fact of survival because at the very end Houdini's last words were: "Bess, (Beatrice) if at all possible I will try to communicate with you."

Mr. Pal ended his story on this very keynote and made no attempt to deny or confirm that the "dead" Houdini made contact with his wife. Of course, the picture itself had to be interesting and consequently, in part, actual facts were ignored.

For instance, there is no record Houdini died immediately after being submerged in water, as the story relates, rather his untimely passing came about as the result of another episode which happened prior to another performance.

### Shouted "No"

The statement credited to Houdini is entirely revised. In the film, when asked if all Spiritualist mediums were fakes, Houdini shouted "NO." An attempt is even made to try to prove that he did indeed have psychic power, even though by word of mouth he is made to say that all of his feats were performed through trickery.

All in all, as compared with the past, this picture is most commendable and should be viewed by all Spiritualists throughout the country, however, we must always remember that even though Houdini did make every attempt, during his lifetime, to discredit the religion of Spiritualism, the publicity stunts arranged by Beatrice after he signed that she received the code message were by far more malicious than anything Houdini did during his lifetime. As a matter of fact, Houdini passed in a blaze of glory whereas Beatrice's

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## PAL'S RESPECT

### —An Explanation—

Dear Mr. Pressing:

Enclosed find script on HOUDINI AND THE SPIRITS, which will be broadcast over the Don Lee Mutual Network (KHLJ, Los Angeles) in July. I wrote the script; Marvin Miller will narrate.

Also enclosed find photographs with identifications on backs. They are from Paramount's motion picture, "Houdini," to be released in July.

One sequence of a seance is shown in the picture. It turns out to be a fake one. But when Houdini is asked if all mediums are fakes—he replies, "No."

George Pal, producer of the picture, made this special statement to me, for exclusive publication in PSYCHIC OBSERVER.

SYDNEY OMARR

## Respect For Spiritualism

By George Pal, producer of "Houdini," as told to Sydney Omarr, of the Columbia Broadcasting System news staff.

"While making the motion picture 'Houdini,' I had the opportunity to meet many Spiritualists and also many students interested in psychic phenomena. I was very favorably impressed. These people, the majority of them, struck me as being not only sincere, but also intelligent and capable. I received thousands of letters from all parts of the country—letters asking me to be fair in my treatment of the subject of Spiritualism.

"This I have tried to do in my picture. Tony Curtis, who plays the role of Houdini, makes it clear—after exposing a seance—that he does not consider all mediums to be frauds. I think that the real Houdini, too, shared this attitude. Unfortunately, his so-called exposures received more publicity than did his great search for the truth about life after death. In the picture, we show Houdini's absorption with that search."

## Houdini and The Spirits

### BEHIND THE STORY

by  
Sydney Omarr

MILLER: Today I will once more take you BEHIND THE STORY of the remarkable showman, Houdini, the greatest escape artist the world has ever known. Last time I told you about Houdini's exploits as a magician and an escape artist—but today I want to reveal another side of the fabulous wonder man—I want to tell you about Houdini's fascination with the idea of communicating with another world—the world of spirits!

Houdini's interest in Spiritualism

demise was shameful for she died not only penniless but entirely devoid of any fanfare.

And so, this picture should mark the death knell to all Houdini propaganda in the future. The story has been told and as all previous stories of this nature ended with a question mark. Only the Spiritualists really know communication is a fact, leave it to the others to hope, doubt, or deny.

### Faith vs. Proof

When Rev. Ernest C. Wilson, minister of the Christ Church (Unity), Los Angeles, conducted the memorial service for the late Mrs. Douglas K. DeVorss at Forest Lawn, Glendale last June 12th, he is reported to have repeatedly addressed Mrs. DeVorss in the second person in recognition of her spirit's presence.

James Crenshaw, who attended the service, quotes Rev. Wilson as saying: "The visible remains were but a garment which had been laid aside."

Unity teachers and students believe in life after death but leave it to the Spiritualists to prove it through the laws of mediumship.

Faith is one thing, proof is another. No one can ridicule faith but when you get into the proving that is something else again for if you try to prove that is not supposed to be respectable.

was spurred by his natural curiosity; by his very nature which made him accept all challenges. The challenge of Spiritualism appealed to Houdini—if certain mediums could produce phenomena, reportedly with the aid of spirits, then Houdini felt impelled to investigate and to find out once and for all whether men indeed lived after death.

Houdini's interest in Spiritualism led to a series of debates with Sir Sir Arthur Conan Doyle, author of the Sherlock Holmes stories. Sir Arthur was an ardent Spiritualist; he was a sincere man, and had long earned Houdini's respect and admiration.

Sir Arthur and his wife, Lady Doyle arranged many seances, or sittings with mediums, for Houdini and his wife, Beatrice. Sir Arthur became one of Houdini's staunchest friends. Eventually, however, the magician's skepticism led to the exposure of several mediums, Sir Arthur, as all sincere Spiritualists are, was appalled at the mediums who re-

### "Mr. and Mrs. Houdini"



Janet Leigh and Tony Curtis as they appear in "Houdini." Miss Leigh portrays Mrs. Beatrice Houdini. Curtis plays the role of Harry Houdini.

In radio script written by Sydney Omarr and heard over Marvin Miller's "Behind the Story" net work program, Mrs. Houdini claims that her husband returned to her in spirit form and gave the code message through the mediumship of Arthur Ford.

sorted to fraud to produce their various phenomena, such as table lifting, rappings, materializations and so forth.

But he felt that Houdini, in his denunciations, went too far, implying that all mediums were frauds.

For the remainder of their lives, Sir Arthur and Houdini continued to debate on the fascinating subject—and to the end neither man lost respect for the other—or for his opinions.

Houdini's interest in Spiritualism was heightened by the great love he had for his mother. He felt, if it was at all possible, that his departed mother would come through to him with a message. Even in his book, "A Magician Among the Spirits," in which he attempted to expose many of the best known mediums in the world, Houdini had this to say . . .

HOUDINI: In worshipful homage I dedicate this book to the memory of my sainted mother. If God in His infinite wisdom ever sent an angel upon earth in human form it was my mother.

MILLER: That love, so ably expressed in the dedication to a book vigorously opposed to Spiritualism, was to drive Houdini on—make him hopeful that someday he would break through the barrier separating this world from the next one. Houdini worked tirelessly toward this end . . .

HOUDINI: I have accumulated one of the largest libraries in the world on psychic phenomena, Spiritualism, magic, witchcraft, demonology, evil spirits, and so forth, some of the material goes (Cont. Page 2, Col. 1)

### The "Houdinis" Attend A Seance



Left to right: Mabel Paige, Janet Leigh and Tony Curtis. Miss Paige portrays a medium; Miss Leigh and Curtis (married in real life) play roles of Mr. and Mrs. Houdini. Scene shows a seance in Paramount Pictures "Houdini," produced by George Pal.

# "WE"

Have The

## ANSWERS"

—says—

Thomas F. Opie

All my life I have asked questions. My consuming desire has been to know. I have asked questions in the field of religion and in the field of science in particular. I find that in orthodox religion as in accepted science on the whole, there simply is no conclusive answer to many questions that rise up in an inquiring mind. But of late years I have found the answer to my question. I have found the answer in Spiritualism (or in plain spiritism, if you want it that way).

That is a big statement. What are some of the questions that I have been seeking to answer down through the years? Well, I wanted to know about God, about Heaven, about Death, about Dreams, about Eternity, about Angels, about Miracles, about Ghosts, about Witchcraft, about Love, about Psychology and Clairvoyance, Clairaudience, Telepathy, about Phenomena, about Insanity and Cancer and Hare-lip, and Polio.

I wanted to know about Crime and War and Ugliness in general in a world made by a Good God—about Alcoholism, Paralysis, Sin.

I wanted to know about Automatic Writing, the Ouija Board, Levitation, Table Rapping. I wanted to know why some people Hear Voices, and have Premonitions and Hunches—why men become Bald, Ill and Devilish.

### Leaders Denied

I wanted some rational explanation of the Bible—of Moses and Joseph and Daniel—of Jesus and Paul and Peter and John—and about the Annunciation, the Gloria in Excelsis Deo—about the relation of Church, Creeds and Character. I asked about Inspiration and Afflatus and Muse. And of late I have wanted some sensible explanation of "Lady Wonder"—the Virginia horse that "talks." I have long wanted an explanation of Joan of Arc.

Now, frankly, orthodox religion never furnished me any final answer to most of these queries. Nor did science. Odd as it is, both religion and science now admit all of these matters—some, with reservations, it is true—but where the leaders of thought actually deny phenomena and the imponderables, most of this is due to plain ignorance—a complete lack of knowledge as to what is going on in advanced Spiritualist circles. These matters are mostly open and shut, in the Spiritualist philosophy. Spiritualism has the answers.

I am not making an unguarded statement when I say this: I have studied theology in its varied forms all my life and I have studied various branches of science and much dissident philosophy and psychology. I have for over thirty years read and studied in the realm of Spiritualism—with a wide open mind and a waiting spirit. I have more answers that satisfy (Cont. Page 2, Col. 4)



# BEHIND THE HOUDINI Story

(Cont. from Page 1, Col. 4)

ing back as far as 1489, and I doubt if any one in the world has so complete a library on modern Spiritualism. Mine has not been an investigation of a few days or weeks or months but one that has extended over thirty years.

**MILLER:** Throughout his investigations, Houdini was torn between a desire to believe—a tremendous urge to communicate with his departed mother—and his natural skepticism. In the Spring of 1924 he said, on the one hand . . .

**HOUDINI:** Gladly would I embrace Spiritualism if it could prove its claims, but I am not willing to be deluded by the impositions of so-called psychic or accept as sacred reality any of the evidence that has been placed before me thus far.

**MILLER:** And on the other hand, Houdini made clear that he actually believed in life after death . . .

**HOUDINI:** I believe in a Hereafter and no greater blessing could be bestowed upon me than the opportunity, once again, to speak to my sainted mother who awaits me with open arms to press me to her heart in welcome, just as she did when I entered this mundane sphere.

**MILLER:** In relating this story of Houdini and his investigations into psychic phenomena and Spiritualism, I cannot emphasize too strongly that we are merely attempting to present the facts, without taking a stand one way or the other. Houdini, throughout his investigations, never lost respect for the sincere Spiritualist—and he was concerned only in attacking those who made a sham of the religion accepted and practiced by thousands of outstanding persons the world over. There were many persons, in fact, who believe to this day that Houdini himself possessed psychic powers—powers which he denied having—but which aided him in performing his remarkable feats.

**MILLER:** Houdini never tired of investigating. His enemies accused him of being prejudiced; his friends pleaded with him to give up his studies.

**FRIEND:** Houdini, you are working too hard. You must stop . . . stop this constant reading, testing, checking, research—you are only human . . . let someone else investigate! In your efforts to be fair you are killing yourself!

**HOUDINI:** I cannot stop; I must know the truth about life—and about death!

**MILLER:** In a moment, I'll return to tell you about one case of apparent psychic phenomena investigated by Houdini—a case which he never exposed because he could find no explanation for the phenomena he himself witnessed—witnessed in broad daylight, in our STORY BEHIND THE STORY!

**ANNOUNCER:** MIDDLE COMMERCIAL.

**MILLER:** Let us return once BEHIND THE STORY of Houdini's ceaseless search into the realm of life and death, of Spiritualism and happenings which apparently defy nature's laws. During Houdini's campaign, the great showman scrupulously kept written records. Only after Houdini's death were many of the records made public. Here, in Houdini's own handwriting, is one which has rarely been publicized.

**HOUDINI:** Los Angeles, April 11, 1923. In reference to photographs to be taken of Mrs. Mary Fairfield McVickers who, before she passed away, requested that pho-

"Concentration"



During the film, "Houdini," in this garb, is made to give the impression that, through "concentration" he was able to release himself from the straight-jacket. His colleagues failed, he alone accomplished the feat.

tographs should be taken over her body at five o'clock in the afternoon of the day of her funeral, saying that she would appear in spirit form, I got in touch with Larry Semon, a movie producer, and asked him to let me have a cameraman.

At 3:45 Nathan B. Moss of the Keystone Press Illustration Service, Los Angeles, walked in with his camera and plateholders loaded with fourteen negatives. He had no idea what I wanted. We went to Howland and Dewey, Kodak representatives, for a dozen plates, five by seven. The clerk pulled out five packages. I laid them on the counter before a gentleman who I had never seen, asking him to select one, which he did. I personally handled the package, walked in to the darkroom with Moss. He took out his own plates, and as he handed them to me, the plates just purchased were loaded into the plateholders.

He then placed all the loaded plates in his regulation grip. On arrival at the church we took ten exposures. When we returned to the Chamber of Commerce building, we entered the darkroom and in my presence the plates were developed immediately, and on one we beheld a peculiar streak.

Mr. Moss made a print from this plate which caused a great deal of talk. Not one photographer could explain how this could be tricked. Mr. Moss offered a hundred dollars to anyone who could produce it under the same conditions, whereas no one could duplicate it.

**MILLER:** Houdini was so baffled by what had occurred—by the apparent spirit photograph—that he offered one thousand dollars to any stage magician who could

## SYDNEY OMARR —WHO HE IS—

Primarily a news writer, Sydney Omarr became interested in Astrology some 13 years ago. Since then, his articles on the subject have appeared in every leading astrological publication in the U. S. He engaged in a history-making, three hour radio debate on the subject with noted astronomer and skeptic, Dr. Roy K. Marshall.

The debate took place over a Philadelphia radio station. As a result, Pulitzer Prize winner John J. O'Neill (currently science editor of the New York Herald-Tribune) wrote that "Astrology is one of the most important and neglected fields of study . . ." Omarr, though not a Spiritualist, is intensely interested in psychic phenomena and has had many scripts on the subject produced on network shows. Currently, he is on the news staff of the Columbia Broadcasting System in Hollywood.

# "WE" —SPIRITUALISM HAS THE ANSWERS

Continued From Page 1

than I have ever had in all my life before.

As to the idea of God, I can frankly no longer believe in a personal Deity, if by personal, one means an individual, a separate entity off in space somewhere, in some physical anthropomorphic form, guise or similitude. I think that man through the ages has fashioned a God after the nature and similitude of himself—rather than conceiving of himself as after the spiritual similitude of his Maker. Spiritualism defines God as a "Supreme Intelligence"—or Supreme Intelligence. To me that makes sense.

But I have to add that I have deep conviction that this "Intelligence" is not the Great Original—rather, that Supreme Spirit is the Great Original, expressing itself in supreme and divine and infinite mind or intelligence. I feel that intelligence is merely one facet of the many-faceted Spirit—Being we call God. And I believe that there is Being—Personality, if you please—else there could be no "personal religion"—or could there? I feel too that this Supreme Spirit is totality—inseparable from Life, from Love, from Wisdom, from Allness. God is totality.

God is total Mind, total Spirit, total Loveliness—total Beauty, total Goodness, total Truth. God is not local—tribal.

### How Does Science?

He is not cornered by Catholics or Protestants, Christians, Jews, Buddhists, Mohamedans, Hindus, Shintoists or Christian Scientists or Spiritualists. God is not Anglo-Saxon, or Germanic, Italian, Chinese nor Indian. God belongs to divinity and to humanity—for all time into all eternity. God cannot be worshiped in the body.

God must be (indeed can only be) worshiped IN SPIRIT. God holds no bias in favor of creeds and sects and rituals. God is not concerned with "tags"—but with the great value: Character and Service.

How do science and religion (on the whole, I mean—in the generally accepted sense—not in the person of isolated or given individuals, as dissenters or objectors and free minds) account for insanity? Now, had the Christian church followed the path of the Master, Christians would know about insanity.

But no, the church gave way to so-called science—and now almost nobody knows that insanity is "induced." It is by way of "obsession" or else "possession"—as Jesus obviously demonstrated. He dealt with insanity on a SPIRIT basis—and He exorcised intruding spirits from the persons of human individuals.

This has been done for years, under Spiritualist aegis—and is still being done. Had you ever taken time to read a book entitled "Thirty Years Among the Dead" by an eminent medical doctor, Carl Wickland, M. D. (member of the American Association for the Advancement of Science) you would know something about insanity and how to deal with it.

### "Cast Out Demons"

Dr. Wickland goes as far back as Minucius Felix, Roman advocate and opologist, who wrote in "Octavius": "There are some insincere and vagrant spirits, degraded from their heavenly power (See Rev. 12) . . . who cease not, now that they ruined themselves, to ruin others." He also quotes Samuel in the Bible thus: "David took an harp and played with his hand—so Saul was refreshed and was well and the evil spirit departed from him."

The book of Job indicates that the devil had power to work all sorts of ill against Job (though I regard it now as gross sacrilege that Jehovah "made a deal" with Satan, allowing him to molest this noble ancient). Jesus is reported to have given his disciples power against "unclean spirits"—to "cast

them out." He himself also cast out demons on numerous occasions.

The late Dr. Godfrey Raupert, of London, some years back, in a series of public lectures on Spiritualism (in America) declared that "scientific men all over the world" recognize spiritism as a "definite and real power" and added, "To shelve it is a dangerous policy." Dr. Wickland also has this: "In Muller's 'Urreligionen' we find: 'The general belief in the barbaric world today is that such attacks as epilepsy, hysteria, idiocy and madness are caused by some demon gaining control of the body.'"

He quotes Homer, Plato, Socrates and Plutarch as holding to the "demon theory" of possession or of indirect induction of disease and disorder of many sorts. Further he cites Josephus, the great historian thus: "Demons are the spirits of evil men." When a vicious, murderous, devilish and low-down man dies, does any one suppose that by mere transition to another sphere, his evil nature suddenly clears up—and that he becomes as a god?

### Psychology Prostitutes

Absurd. There are hosts of these evil creatures in the unseen, who are today playing hob with the human family.

The medical profession talks glibly of "heart attack." What does this mean? It means that the human heart is actually attacked by discarnates, who have done to death endless thousands of folks in this manner. But the doctors would prefer to keep it as a meaningless phrase. I prefer to call it what it is—the work of demons.

Also the profession talks glibly about "psychology," when it is talking absolutely about "mentology"—and does not even believe (for the most part) in the "psyche" or soul.

The whole school of psychology and especially of psychiatry has prostituted this word (which up to today always meant to refer to something pertaining to THE SOUL). And the tragedy is that orthodox religion and almost the total public swallows this swill whole and entire—going about forever ignoring the soul and all Spiritualism (the spiritual, if you will) and accepting the falsity that the mind is the psyche. This is no more the case than that the purring of a cat is the cat.

And while we are considering words that are accepted generally, without any concrete, definite concept of their meanings (even in the higher schools of thought) there is that word "UNIVERSE." Now the Spiritualists know what that word means. It means a vast, illimitable cosmos, a single unit or domain, under the aegis of Infinite Intelligence and Divine Spirit.

### Where Is The Discord?

This is a UNI-verse—not a multi-verse, nor a PLURA-verse, but ONE single unity in which every cell, every particle, every constituent part, every human being and every celestial is related to and in spirit-contact with, every other cell, constituent, parcel and electron.

This UNI-verse is shot through with Mind and Spirit, with Power and Love—with God, if you will. It is not a chaotic conglomeration or agglomeration of disparate bodies, galaxies or solar systems—but a vast cosmic entity under divine law. Where there is discord or disorder, this is wrought by perverse human creatures on our plane and by discarnate rebels on the spirit levels. (See Revelation 12) for an instance of celestial rebellion—which, by the way, was not a matter settled by pacifism but by WAR, in which the celestials under Angel Michael fought against "The Dragon" and his angels—spirit-rebels who were cast out upon the earth and who have, since that indeterminate

(Cont. Page 4, Col. 3)



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### "Psychic Bores!"

SOME time ago, this journal put all its cards on the table and asked its readers whether they liked *Psychic Observer* and if not, why not. In response, hundreds of letters were received some complimentary, and others which definitely could not be put in that category. Not only were we taken to task about what was printed but even many who contributed articles to *Psychic Observer* were put 'on the pan'!

All of this gave our readers a chance to air their views. Most of the letters have been published from time to time and other letters currently received will warrant due consideration. And now; not that anyone cares, it is our turn to air our likes and dislikes.

We quite agree with the editor of "Two Worlds", Maurice Barbanell who, in a sense, is traveling the same road. In his case, he has to, in the main, deal with English Spiritualists whereas we must deal with the 'psychic bores' on this side of the Atlantic.

First; we have those who are convinced that God so loved the World that He sent them to save it. Have you not heard of the dear souls who write a story or a poem and ask that it be printed, saying that by so doing the readers of their offerings will be saved. The truth of the matter is, no one is going to save anyone. That process is for each individual to accomplish for himself.

And then, we have the foolish females who flatter mediums by telling them how wonderful they are or again, that monied individual who wants a medium for his very own so that he can sit after each meal and at bed-time!

And we have the so-called prominent Spiritualists who think they are important, or those who admit that they are authorities on all phases of mediumship as well as all the laws of the Universe.

We must not forget those ambitious correspondents who insist on working both ends against the middle by sending, in to this office, obviously carbon-copies of stories for publication—not only stories but also church news, in the hopes that it will be published every place sent without alteration of even one word. It wouldn't be so bad if they would stick to facts that interest all readers but when they include in their church write-ups: bean suppers, pot-luck dinners, bunco parties, who had a flower in his button-hole, and how lovely their pastor looked on the rostrum—this is why they invented blue pencils!

We must not forget the people who write long letters, often illegible; or articles typed single space, no paragraphs, up one side and down the other, asking for advice and expecting lengthy answers.

We also have those who desire the names and addresses of all the mediums in the United States and a letter of introduction which will guarantee admittance to seances.

And then, we will always have those persons who insist upon telling you elementary psychic experiences in unending detail or those who insist that they are the only ones who have ever heard the voice of God.

You have heard the complaints of our readers about *Psychic Observer* and now we have aired ours. I trust we both have had a happy day.

— 00 —

### A Treatment For a Worried Mind

I am conscious that I live, move and have my being in pure Spirit which is my Creator. My life is an individual expression of the One Life which is God or Goodness within me. My mind is my using of the One Mind which is the Divine Creator's Mind. Thus the Universal Life, Power and Intelligence finds Its expression through me as a living personality.

Identified completely with my Creator in this way I have found no cause for worry. There is only One Power in the universe and it is good. The Divine Intelligence flowing through me directs my use of it. Consequently, there is nothing in the idea of the past, present or future which can jeopardize my well-being. As my Father, Jehovah, is a perfect Power in this universe and knows no imperfection,

#### ABOUT A BISHOP

As a "voice from beyond," there comes to me from the Rev. Dr. Maham Rouse, Route 6, Atlanta, Georgia, via the *Psychic Observer* office, a faded clipping from a Washington daily paper, of my friend's (the late Bishop Jas. E. Freeman, D.D., LL.D., D.C.L.) weekly column: "Unseen Forces."

Dr. Freeman wrote a weekly column for this paper for many years. Since I have had contacts with the Bishop in materialization seances and in private sittings with mediums, this old clipping going back to the early 1930s (He passed over in June, 1943) has acute interest. On two occasions, at Jamestown, N. Y., Dr. Freeman materialized for a group of some thirty persons and spoke to me personally and then delivered a short talk to all of us—in Juliette Pressing's class.

I also have a "precipitation" message from him, addressed to me in his own hand—and have had messages from him through clairvoyant mediums. Also I have had several characteristic messages from him, through a friend who is a non-commercial medium.

To have this old stained clipping, on a subject such as "Unseen Forces," at this time, is highly significant. The base of Bishop Freeman's "column" in the Washington Star was the story of Elisha and his servant, when the city of Dothan was surrounded by the Syrian army: "I pray thee open his eyes that he may see." The Lord did open the eyes of the prophet's young servant and he saw—"and behold, the mountain was full of horses and chariots of fire round about Elisha."

The written word of the Bishop, in a respectable daily paper in the Nation's Capital, shows beyond quibble that Freeman believed in the unseen presence of spiritual forces:

"In one form or another, man, whether savage or civilized, has always believed in invisible forces . . . in his nature resides a reverence and awe for invisible and spiritual forces . . . sooner or later it articulates itself . . . Fear not, for they that be with us are more than they that be with them" (The Syrian enemy) . . . Indeed, some of the greatest reformations and most far-reaching changes in man's moral and religious habits have been effected by some superman, made super by the investment of qualities and powers that were the bewilderment of a wondering world. . . . There can be no consciousness of the reality of the spiritual without obedience to spiritual laws."

For such a time as this—when humanity's heart seems all but failing it, and when world leadership is centered in materialism (bombs, armies, battleships, deadly ordnance of a thousand sorts)—a Message such as this—as from the pen of a now-spiritualized human discarnate—a distinguished figure in the life of the Nation's Capital only a decade ago, carries triple weight—and it comes to this writer AS A BLESSED VOICE FROM THE WORLD OF PURE SPIRIT. Truly "Spiritual things must be SPIRITUALLY discerned."

THOS. F. OPIE

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#### PRO-REINCARNATION

I thoroughly disagree with Rev. Converse Nickerson's article. Does he feel that after one earth experience, a soul has sufficiently mastered life on this expression? Mediocre and worthless lives are revealed to us every day. Lives in which people do nothing more than fulfill their animal instincts.

I believe that in order to advance to the point of renunciation of the earth, a soul must experience many phases of earth life which should be evident even to a Reverend.

Though each soul is an entity in itself, we nevertheless are dependent upon each other and all humanity. Unless we cease to have this need for one another, it stands to reason that the entire race must advance to a certain point before it can go further.

If this be true, it certainly is ostensible that such a degree of evolution cannot be mastered in a single life. I think I should make it clear that I do not believe in the transmigration of human souls into animal bodies but that has nothing to do with the true theory of reincarnation as far as I can see.

Is God grinding out souls just to go once through this life? If so, how can one account for the seemingly undeserved misery

## LETTERS TO THE EDITOR

- Get It Off Your Chest
- Air Your Views

★ which exists everywhere. "As ye sow, so shall ye reap." This can't pertain to one life alone.

The doctrine of re-incarnation is not something that only the Hindus believe—it is a standard belief of many thousands. It does not disagree with Spiritualism but rather supports it!

I believe that such bigoted and dogmatic articles as this, cause much confusion among many people.

CHRISTINE TORRISON

East Troy, Wisconsin.

#### "LIKES NICKERSON"

Your July 25th number was remarkable for its splendid articles. There were two we especially liked, the article against reincarnation by Rev. Converse Nickerson was excellent and its argument well sustained. He is exactly right in his stand against the heathen reincarnation.

It would certainly be terrible if that pagan doctrine gained a foothold here in America. India is flooded with rats and vermin—but it is sin to kill them, they think. Do we want such a filthy country? I would never rest if I thought my relations were going through another life on earth after they had suffered in one life.

The Bible plainly states "We shall know as we have known" and "There are earthly bodies and spiritual bodies" — but nowhere does it say we will become animals, insects, etc. The United States is Christian, not Buddhist, not Hindu, not Moslem. We have Christian founding fathers—are we to throw it all overboard for the poverty, vermin, etc. of India? How long would your paper last then? Spiritualism as we understand it would cease to exist.

Also, the article by Roessling "Do you believe in Divine Protection?" was wonderful and beautiful. It is true too—God does protect us more than we even realize.

MRS. GRACE TEWALT

Hagerstown, Maryland.

#### "NO AUTHORITIES"

I note that Nickerson states "There are no books of authority that have stated anything definite about reincarnation."

I beg him to differ because Harold W. Percival, in his stupendous volume, "Thinking and Destiny," explains it with crystal clearness. I consider him an authority. I am a Spiritualist and know that it is not the "mortals" personality that reincarnates but the Spiritual ego.

CAPT. PERCY RICHARDS

Route 1, Lake Stevens, Washington.

The Richards, the Percivals and the Nickersons have a right to state their points of view. Incidentally, neither of these three nor the editor of *PSYCHIC OBSERVER* could possibly be considered authorities on any subject, let alone reincarnation. There are no authorities for truth, for truth is its own authority.

Whether a thing is true or not depends upon the degree of understanding and experience of any individual and whether that individual accepts it as truth. You do not condemn a man for his opinion but rather you examine the reasons he gives for such opinions. It is only by open discussion and exchange of ideas that we grow. Leave the dogmatism to those who wallow in dogma.

ED

#### "MIRACLE" OF THE GLASSES

I have just had a most unusual psychic experience and I want to tell you about it. I consulted an Optometrist in regard to new frames for the same lens I was wearing. When they were finished I tried them on and to my disappointment they were not right, the vision was terribly blurred and confused.

The doctor could not believe it because he said they were made exactly like the prescription and so they couldn't be wrong.

Well, I paid him for them believing I might adjust myself to them. However, I could not wear them and during the following year, I

returned many times to have them adjusted and during that time he had the Optician, who made them, check them and even he could find nothing wrong. The doctor would always say he could not understand it.

Before I went the last time, I prayed that God would help the doctors find what was wrong and I went with confidence believing it would be made right.

Well, he put them in different frames to make them set different on my nose and they did seem to be better but I still could not wear them as they hurt my eyes and made my head ache so I gave up trying and put them away and sent the doctor a Christmas card thanking him for his patience and kindness as I knew he had done his best.

After the lapse of a couple of months, comes the "miracle." My old glasses were removed from me (while wearing them) by invisible powers and completely disappeared. When it happened, I was resting by lying on the davenport. I kept my glasses on so I could check on the time as I had only a short while before starting to get dinner.

I closed my eyes and had just gotten comfortable when the phone rang and I felt for my glasses and they were gone. It is hard to see without them and so I was somewhat upset for I know I had not taken them off. I got to the phone and answered the best I could and then got the new glasses out and, lo and behold, they had been made perfect.

This is the most wonderful answer to prayer I have ever had. I am so very grateful to God and my loved ones in spirit who have done such a wonderful thing, something the earth doctor could not do.

MRS. J. C. WORDEN

Glendale, California.

#### REINCARNATION?

This reincarnation hobby is playing the dickens with the mentality of otherwise intelligent Spiritualists.

Following is the account of the origin of the belief as received by us here through the non-professional medium. Taken from tape recording but put into consecutive form for easy reading and brevity. My colleagues in the B.S.R.A. are, many of them, holders of the dogma by reason of the infestation of the astral atmosphere on the lower west coast by theosophists who have gone over and are trying their best to get back.

Communicator unnamed, but thought to be from a most ancient race, said: "In the early years of human existence, the forms of the 'dead' walked and talked with their friends left in the body and their children and children's children. As time went on, however, physical things absorbed more and more of the attention and desires of humanity until the perception of their spirit ancestors was no longer possible."

"The tradition remained, however, in time took the form of a belief in the nation that spirits of the dead would reanimate the identical physical particles left behind and had in the past done so and been seen and talked with by persons of the far past."

"Thence sprung the practice of embalming and preserving with great care the old physique for subsequent reanimation. In some places, as Egypt, this existed late into historical times. As knowledge became more and more degraded among the priests as well as the people this notion was thought to involve absurdities and was modified into the idea that the spirits of the dead would enter the bodies of unborn infants and reappear among men."

"In places like India where many millions of people lived in abject misery, the slaves of their rulers and of the priesthood, this notion was taught in order to reconcile the people to their condition of misery which would be avoided in future lives only by patient acceptance in the present. Present misery arose from past misdeed."

W. M. WAGNER

DeFuniak Springs, Florida.



# "Man Lives On"

says John Burroughs

"Know It—Do Not Just Believe It"

## RECORDED SPIRIT MESSAGES

By HERBERT E. ANGELL

During the past winter, I have had many talks with an old friend who passed into spirit in 1921, John Burroughs through the mediumship of Ethel Post Parrish at the Church of the Beloved, St. Petersburg, Florida.

Some months ago, he expressed the wish that he might be able to give to the world his present views on immortality and, toward the end of the season, we found an opportunity to record some of his talks.

Those who are familiar with the writings of John Burroughs will recall his many self-questionings regarding immortality. In the very last pages of his last book, published close to the time of his passing, he said: "I wish there were something to light up the grave for me, but there is not. It is primal, unending darkness. The faith of all the saints and martyrs does not help me. I must see the light beyond with my own eyes."

The following paragraphs are extracts from our recent recorded talks in which John Burroughs expresses some of his passing thoughts about the life which he is now enjoying:

### Banish Fear

"This indeed gives me the pleasure that I have so longed for, to return to the earth plane and give to you, friends of earth, a little insight on the life after the change called death.

"For, when I lived upon the earth plane, I had the horror of death, the horror of the grave. But I find since coming over here, that I have learned the truths that if a man die he shall live again. There is no horror of the grave in my mind of today. Therefore I am trying to alleviate all such fear in everyone's mind.

"I'm trying to bring to the world the truth that we live on and on and that there is no fear. It is like going into another room and there you find you are freed from all harm and from all sin. You are not hampered by disease but you are free as a bird to go out and carry on the Master's work.

"Then you can grow and grow over here, into a life that is far greater than the earth plane can conceive. You can move on into a beautiful life in spirit.

"But I'm here to tell you that life is eternal, everlasting ever-present now and that we belong—every man belongs—to the great cosmic world. Every man lives on and on. Life is glorious and can be made beautiful by so living our lives in accordance with the teachings of the Master.

"And then, after they make the change called death, they will find that it is no different than laying off an old coat, putting on a new. Taking on the new aspect of life over here, knowing to be true that we live on throughout eternity.

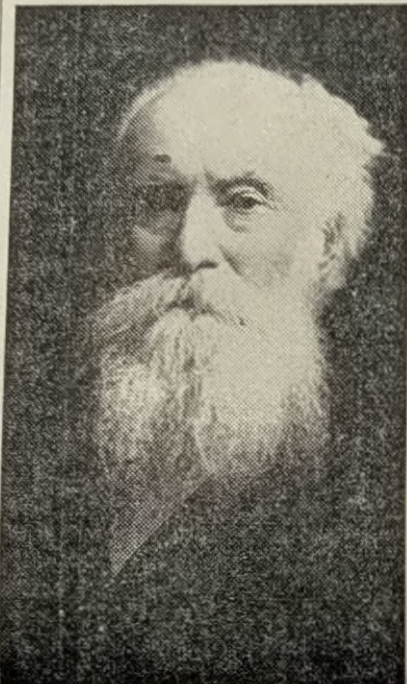
"Doing good here and there, we can find a kindly word or a kindly act, to produce it, giving it to the world to help, that is our duty from this side of life, and I find that everyone over here is more or less very busy.

### Right Living

"They have taken up the work they have so longed to do on earth but were hampered many times through various causes when nothing over here has a tendency to hamper anything for them, but that they can go on and on preaching and teaching the truth of immortality; that they can attach themselves to some soul of earth and

make life worth while for those dear souls and for those who may go to them for consolation. This is indeed a beautiful work and we are all happy that we can share.

"So that is why we say that this is such a beautiful place to be. We are so satisfied in knowing that we can help mankind by so living our lives. Solving all problems over here, we can help those on earth to solve their problems if they will but just heed to our thoughts as we send them out over the etherial waves, back to the earth plane. We know that we have



JOHN BURROUGHS  
(1837-1921)

helped many and we can help still more.

"A man is no different after he has made the change called death than he was when he lived upon the earth plane until he sees within himself that he can become greater through study. Through knowledge he can become that which he wants to be.

"Man becomes much as he has lived here upon the earth plane. Then, after being over here a while, he begins to feel that he wants to progress; he wants to work out of a certain condition. Then he will begin to progress over here to be worth while. Life is beautiful in the spirit world.

"And I will say that, as he lived, so shall he enter into the realm of spirit.

"Life is everlasting, eternal, ever-present now. We live on and

on. We have our being as much today as at any time. We live on in the realm of spirit, knowing more, seeking more at all times, for we are creatures of our habits. We seek that which we are within. We can live our lives in accordance, then, to the teachings of the Master.

"We're not hampered by not having sufficient enough to live upon. We're not hampered with thoughts of evil souls but then we live on and on in a realm far greater than we ever anticipated.

### Just Reward

"We find it all so beautiful over here. We find our loved ones as we desire to be with them. We can go and have a reunion all together over here or we may be alone as our hearts desire.

"But, after all, life is a wonderful thing, both on the earth plane and in the spirit world, if we but make it so. It is up to us entirely how we live our lives.

"This is just a little thought that I want to leave with you, in knowing, not believing but KNOWING, that man lives on.

"So be it my friends. Today among all days we have come to give praise for we well know that as we act and as we do, that we shall always be awarded still more as we go along our way.

"I am anxious to say that as you are dealing with mankind you find many are fine and lovely but within ourselves we must be thinking properly in order to find the good in our fellow man.

"As I stand aside I'll ask that we may pray, pray among our fellow men, pray for peace throughout the lands because we know that peace in this country would be of naught but peace to the world would be well spent."

JOHN BURROUGHS"

## "WE" HAVE The Answers

(Cont. from Page 2, Col. 5)

time, made pawns of human folk and multiplied infamy, disruption, disease, disorder, war and a thousand ills in the human equation.

Outside of Spiritualism there is no way to account for the catalogue of catastrophe suggested in this paper—so far as I know, after an open-minded and sustained attempt to get at the bottom of all this anti-GOODNESS (anti-Godness).

The Master indicated this in His parable of the Good Seed. He pictures a farmer sowing good seed into the soil—and then surveying the plot to see how things were. He found "tares" (all forms of dissident growth—briars, sin, war, disease, rebellion, etc.) coming up with the good seed.

Now, the Master of Spiritualism did not suggest (as practically all of his followers have held—to

(Cont. to the Right—>)

## A Spirit Story for Children

As Retold by

Olive Barton

This time on our visit to the nurseries we see again our little friend John, and his newfound companion Rosemary.

One day they were amongst the flowers in Rosemary's garden when John noticed that there was not a single weed there, or, at least nothing that looked like "a weed" as he remembered them on earth.

He remarked about this to Rosemary. "Weeds!" she said, "what are weeds?" You see, Rosemary had been in the nurseries of heaven since she was a tiny baby and she therefore did not have any memories of earth life.

So John tried to explain to her. "Weeds," he said, "are plants which nobody wants, on earth they pull them up and throw them away because they are a nuisance and get in the way of the other flowers."

Rosemary thought that this was a great pity, because to her it seemed most wrong that any plant should not be loved.

So she suggested that they go to their teacher and ask if they might

have a weed to plant in their garden, and John, too, thought this a very nice idea.

The teacher was pleased, and said to them, "I am glad that you have asked to do this, for these plants which people cast out are each a part of God's creation and are, in His eyes, just as beautiful as any other."

So she gave them a small plant which they took to their garden and tended it with the greatest care. It pleased them so much, for they felt that they were caring for something which hitherto had been neglected.

Soon it became apparent that the weed had a tiny blue flower, and as it responded to their loving care so it grew into a mass of rich green and blue, and was the pride of their garden.

Rosemary and John were so happy for they felt that they had given it the chance to live and express its beauty as it was really meant to do.

### Freeville Medium



The former Williamsport, Penn. medium, Rev. Ernest Wilfred MacMillen (above) now resides on the grounds of the camp, known as Freeville Spiritualist Assembly, Freeville, N. Y., where he carries on his spiritual work with his wife, Rev. Olive MacMillen, camp secretary.

An article written recently by Mable Feint, South Lansing, N. Y. says: "They work together as a team psychically."

In her story of the MacMillens, Mrs. Feint explains how Ernest began his career as a choir boy and seemed to have always possessed psychic power, even at an early age. Later he attended classes and was able to unfold his mediumship to a marked degree through the guidance of two noted Spiritualist mediums, the late Rev. Christine Eddy and George Cutter.

Rev. Ernest MacMillen's varied career includes not only studies in music but also in Spiritual Science under Dr. Kenneth Mayes, Lock Haven, Penna. In fact, his Freeville home is headquarters in that part of the state for the Ecclesiastical Council of Spiritual Science Churches, Inc.—Rev. Glenn Argoe, N.Y.C., president. The couple are also well-known for their work in Spiritual Healings and, together with their lectures and message work they are currently (August 9-15) being featured at Freeville Spiritualist Assembly.

When Mrs. Feint asked the MacMillens how they conducted their spiritual work along the lines of healing, she was told: "When we take a case for healing, it is discussed with our own spirit doctors whose advice specifically states the need of the patient and the treatment necessary. At no time do we advise the patient not to see and consult their own earth doctor."

gether with all moralists through the ages, that the non-good derived from the good. Not at all. He declared, "An enemy has done this." Incidentally, the allegory of Eden also has it that in this perfect picture there was a Third Party—that is to say the Spirit of Evil was there, with Adam and Eve. Very suggestive—but almost totally overlooked by orthodox religionists. Pity too.

This ugly picture leads not to despair, but to realism. All spiritual-minded groups, nations, states, people, of whatever creedal persuasion, have got to realize that we are in Armageddon. The enemy is by no means overwhelming. The proportion of the evil to the good is, I dare say, less than the proportion of the "underworld" of thugs and pluguglies in a city like Chicago or New York, to the creative and noble citizenship—when one considers the vast universe as a whole.

### Good Transcends Evil

A visitor to one of these metropolitan centers hardly gives the underworld a thought. He does not expect to be murdered on Fifth Avenue or on Michigan Boulevard. But to paint the picture of any great modern city in velvet and total perfection is asinine puerile, dangerous. Evil has got to be recognized and dealt with—and the whole teaching of Spiritualism tends to show that Good transcends Evil ten thousand fold—and that all ill must go, sooner or later. You cannot defeat God.

The subject of miracles gives

pause and chagrin to nearly all orthodox religions folks, if they are thinking people. But the Spiritualist knows that there are laws unknown and unsensed, as yet, by man. Miracle does not mean that nature's laws are broken. It only means that there are higher laws that are brought into play.

On the material level, we have the airplane. The law of gravity is not disannulled. Another law comes in which transcends gravity—and human beings fly. The same is true of the case of hundreds-of-tons vessels "floating." The matter of buoyancy of the water still holds—and displacement holds too. The natural law is not abrogated or broken or disannulled. Other laws have been discovered and the majestic Queen Mary floats!

### Spirit-Inspiration

Television, radio, telegraphy, telephony, atomic energy, etc., would be looked upon as "miracles" by a citizen of seventy or eighty years ago. But they are taken for granted and enjoyed by millions. And let no man think that he can account for these and other developments in the mechanical and industrial and inventive fields—outside of spiritual law—or Spiritualism! Men and women have been "inspired" by higher intelligences than earth affords—all down the ages—so we have these miracles of magic. It was not man's solo effort that provided these things—but man has been led and guided and inspired by the celestials.

We speak of the poet's "muse" (spirit-inspiration) or the artist's "afflatus" or "flair"—of Biblical "inspiration," scarcely thinking about what we are saying. This all has definite cognatism for the Spiritualist.

Inspiration is not an imaginative thing—nor does it signify that some human beings "reach up" or out—to abstraction—and contact this illumination, this guidance, this higher thinking. Not at all. It means that the human creature himself is "reached out for" by wise and powerful and creative non-human beings.

For me, this fact explains even the Virginia "Talking Horse"—because I feel sure that Lady Wonder is being used as a "medium" by certain discarnates who "supply the answers."

And now that the best scholars in America, in the new Standard Revised Version of the Bible, do not disdain to admit that the episode of the blasphemously and ignorantly dubbed "Witch of Endor" was an episode of "mediumship"—and that King Saul talked to and recognized the deceased prophet, Samuel ("And Saul knew that it was Samuel!")—it must follow that an open door to true Spiritualism has at long last been flung wide, for all who will to enter.

### Temporal Sojourn

But it does not follow that the orthodox will be leaving their own religious havens! By no means. Most of them have "accepted a creed" (if only with a reserved and abstract mental assent) in which for centuries they have "believed" in the communion (communication) of saints—meaningless outside of the scope of Spiritualism.

They have been walking about as in a dream, only half awake, in God's entrancing and mysterious spirit-world. Their churches have taught them about a "heaven"—which they have too long regarded as some "locus" or favored place off in far space—a world of pure spirit—to come after death and the grave. All they have to do now, is to open spirit's eyes to an eternal and glorious fact, namely, Heaven is Allwheres—to the concept of Spirit—that God is Spirit—that we, being, as we have been soporifically and "dream-talkingly" Children of God—are therefore Spirit Beings first, last and always—and Flesh Beings incidentally—and merely for earth's physical habitation.

Humanity is projected into Divinity. Earth is adumbrated Heaven. Our temporal sojourn here is as a course in kindergarten—leading into the higher courses in The Cosmic University of Life hereafter. Eternity is no more than the extension of time. It is here now and forever. Death changes nothing—except the "clothes we wear" as Spiritualists.

"To be is IMMORTALITY—and the ecstasy of love is the Great Immensity!"



# ADULTS

• DO NOT BLIND  
• THE EYES OF  
YOUR CHILDREN TO THE LIGHT  
THAT IS WITHIN THEM!

## SPIRITUALISM

—among—

## THE CHILDREN

by DR. ENID S. SMITH

Spiritualism is the natural world of childhood. Many of the most evidential facts of the spirit world have come through the child — the child that Jesus said "should lead them." The majority of normal little folks have extra-sensory perception well-developed, or "the gifts of the spirit," as the Bible calls them. They play with spiritual or "invisible" companions, see fairies, dream dreams, behold visions, and foretell the future.

For many years, these gifts and powers of childhood have been misunderstood, suppressed, or ridiculed by adults with the result that we today who have "quenched the Spirit" are living in a chaotic world about to destroy itself. Too often well-intentioned parents and teachers have had "eyes that see not, and ears that hear not" as the Christ expressed it, and they have become like the frog at the bottom of the well that thinks there is only four feet of sky because that is all that he sees.

### Heavenly Homes

Often these misled adults have made their children ashamed of spiritual gifts, declaring they were of the devil. But clairvoyance, clairaudience and spirit communication were ascribed in the Bible to Christ, to His disciples, and to many of the saints. Pray, when did the devil take them over?

How could anyone, even those over-steeped in orthodoxy, consider anything more beautiful or spiritual, for example, than the child, Cora Scott's description of the heavenly home of her little Indian friend, Ouina, her constant companion and helper — a little ministering angel. (Let us not forget that Jesus said, "See that ye despise not one of these little ones, for I say to you, that in heaven their angels do always behold the face of my Father.")

It seems that Ouina's home is on a sea of ether, crystal as no water could be, over which bend ethereal skies tinted azure, veiled in a soft light, or more luminous, as the occasion requires. Here Ouina's ideas and deeds take form, beautiful things transparent as air, ethereal as sky, and iridescent as thought.

The messengers of Ouina appear in little Cora's vision like snow white doves, or the snow birds that loved earth so well. The "canoes", which seem innumerable, are of pearly hue and shaped like shells of flowers and are drawn by snowy swans or doves. These conveyances bear certain spirit children to her abode when they pass from earth, and they bear her messengers when they choose to embark on missions of love. Numerous islands, like jewels set in a crystal sea, form the abodes of groups of children.

### Archway of Pearls

Here are children from loveless homes, homes of poverty and squalor, or from the sometimes greater poverty of palaces. They have been gathered into this delightful realm, with its islands of pansies and violets, of lilies and forgetmenots, of rosebuds, of star-beams, and of pearls, "all so familiar to me", comments little Cora, who then continues, "And drawing near, these beautiful blossoms, grouped or apart, instantly are separate flowers that come closer to me and I behold they are children who wear their lovely thoughts like garments of flowers and fashion their deeds into these images of beauty. The archway of pearls is formed of tears of sympathy, and the bridge of forgetmenots is fashioned of the thoughts of loved ones for their darlings in heaven. All these little tots have their

guardians and teachers, for 'are not all ministering angels', as the Bible declares?" Some of the founders of our orthodox churches realized the "gifts of the Spirit" among children. One of them was John Wesley, who tells of his visits with numerous children termed "sensitives" or "mediums", such as Alice Miller, fifteen years of age, who commonly had the experiences of the early church members mentioned in the Bible, when they became entranced and spoke with tongues and prophesied.

### "The Unpardonable Sin"

Wesley, as recorded in the unexpurgated WORKS OF JOHN WESLEY, Volume XXX, found in the Congressional Library, describes this young girl as follows: "Her face showed an unspeakable mixture of reverence and love. I do not know that I ever saw a face look so beautiful"; yet she was one whom



DR. ENID SMITH

in his day could be termed a "witch", or in our day one "possessed of the devil", because she manifested these "gifts of the spirit." I wonder how many are committing the "unpardonable sin" by such remarks!

### Little Daniel

However, throughout his writings, especially his JOURNALS, Wesley indicated that he wished to hold to what he considered the "fact of spirit communion" — the "communion of saints" of the creed; since he realized that that was the strongest weapon he could use against those who denied the fact of immortality. Thus the Founder of Methodism dealt a crushing blow to "those who fashionably deny the existence of spirits", and those "who oppose and do not reverence those who have the 'gifts of the spirit'."

Moreover, in Volume IV, where he gives several instances of clairvoyance among children, he speaks, for example, of little Elizabeth Robson, who awoke one night to see her brother George standing beside her bed.

The boy was surrounded by a glorious light and was looking earnestly at his sister. He was dripping with water, as though he had fallen into the sea. That night the ship in which he had sailed split on a rock, and all the crew were drowned. Wesley remarks that "a spirit may travel many thousands of miles in a moment," and that, "although it is not fashionable for people to believe in spirits, I must testify to what I believe to be the truth."

Little Daniel D. Home was a child prophet, as are some of our more modern children. At the age of thirteen he had clairvoyance well developed. His mystical trend showed itself in his conversation with a boy friend, Edwin, in which the two boys pledged themselves that whoever died first should return in spirit and manifest himself to the other. Daniel

moved to a district several hundred miles distant; but a month later, just after going to bed, Daniel saw a vision of Edwin. He announced Edwin's death to his aunt.

The news of the boy's death was received a day or two later. A second vision was prophetic of his mother's passing. She had gone to live in America from the Continent. At the time when the lad was himself sick in bed, one afternoon he announced that his mother had died that day at twelve o'clock. She had appeared to him and stated that fact. The vision proved to be true.

### Invisible Helpers

In the Sunday News, New York City, was reported the case of Irene Lee, age six, who had a premonition of her own death, similar to warnings given of certain deaths in Bible times. Two days before she passed on, the child dreamed that she was run over by a truck driven by a colored man. The dream came true in every detail. The parents who believed the accident to be an act of fate, asked the authorities to free the driver of the truck.

Children often see materializations of life from the other side. Bishop Leadbeater in his INVISIBLE HELPERS tells of two children who had lost their mother. The father had taken the youngsters to the country house of a friend. The house was an old rambling mansion, in the lower part of which were long, dark passages in which the children played with great delight.

Presently, however, they came upstairs very gravely and stated that they were running down one of the passages when they were met by their deceased mother who told them to go back, after which she disappeared. Investigation revealed the fact that if the children had run but a few feet farther they would have fallen down a deep, uncovered well which yawned full in their path. The apparition of the mother had saved them from certain death.

### "Deathbed Visions"

Then there is the case of little four-year-old Chandra Carmelle, reported last year in FATE Magazine, who can find lost objects by just looking at you for thirty seconds. A thimble was lost for four months but when the child was told about it she went to the sewing box and found it in a few seconds in a far corner under some buttons. Recently her stepfather had searched for a month for his steel ruler before he got around to ask Chandra to find it for him. She then handed it to him in one minute's time.

Many striking examples of children's visions as they have passed to the other side of life have been recorded at various times. Barrett's DEATH BED VISIONS include many instances of children. One little nine-year-old lad had been operated upon for appendicitis and also had peritonitis. He knew he was going to pass on, and asked his mother to hold his hands until he was gone.

A moment before he went, he looked up to say, "Mother little sister is over there looking at me. And here comes Mrs. C." (She was a lady of whom he was very fond who had passed away two years before.)

"She wants me to come," he continued. "And there is Roy! I'm going to them. I don't want to leave you, Mother, but you will come soon, won't you, Mother? Open the door and let them in—they are waiting for me..." and he was gone.

### The Last Enemy

To the spiritually alert child there is no problem of death or any doubt of immortality, though it has been one of the outstanding crimes of organized religion or churchianity to fail in giving a conclusive answer to the most scientifically proved of all facts, that of immortality. "The last enemy to be overcome is death," the Bible declares.

The modern world with its scientific research has seen this victory; yet note the following case that came to the writer's attention in a church near where she taught Sunday School. It was Easter. A little boy in Sunday School class had just lost his mother.

The teacher was emphasizing the Easter message at great length, telling how the caterpillar in the cocoon became a lovely butterfly, and how all the little seeds, roots,

# A STORY OF A PRIEST, A DOCTOR AND A VOICE

"May the wings of God's ministering angels be unshackled."

By a "Miracle" of Science a man's voice can reach homes in all parts of the world, within seconds, by radio.

By a "Miracle" of Spirit healing can reach people in all parts of the world in less time than that.

When man asks, God answers, and through the spirit people, He acts. That is the truth, the simple truth, but some do not accept it, they want to argue about it, so a voice says:

Why does He need to act through spirit people? Does He not act Himself?

When God needs something to be done He appoints a messenger or a servant to carry out His wishes.

When He found it necessary—to change the world's evil ways to show the way of life to indicate the road of spiritual progression

He sent Jesus, Mahomet, Confucius and other evangelists to the present day.

AT ALL OTHER TIMES when something had to be done He had sent an angel to do His bidding.

SO IT IS RECORDED. . . . and to-day, He sends His spirit doctors to heal the sick.

How can they do this? How can they reach the sick?

Through those on earth who have developed the GIFT OF ATTUNEMENT with the spirit ones.

But how can mortal man attune with spirit?

Because each man's soul is eternal and he is therefore part spirit.

and it is that spirit part that can so attune and through spiritual awareness he can consciously co-operate.

SO DOES GOD ACT through His messengers and servants of spirit and of earth to heal the sick.

### A PRIEST THEN SAID:

I am a priest and a holy man, for so was I ordained by another holy man, and he was holy for was he not also so ordained.

The Master commanded me to "preach the gospel and heal the sick."

I preach but few hear me and my church is empty.

But if I could heal the sick as He did, many would listen to me and my church would be full.

Then why do you not heal the sick? Who forbids you?

I am forbidden by the holy men who ordained me to God's service.

Explain this. The Master touched the eyes of the blind.

But I may not do so.

He lifted up the sick and straightened their twisted bodies and strengthened their limbs.

But I may not do so.

He took the sick little ones into His arms to heal them.

But I may not do so.

If those who ordained you forbid you to heal the sick as He commanded, can they be really such holy men?

Are they not denying him?

And if they so deny Him, what is the value of their ordination?

If I were not a priest—I could heal the sick

I could touch the eyes of the blind

I could soothe those in pain

I could straighten the twisted bodies

I could strengthen the paralyzed and wasted

I could take the little ones into my arms that healing would reach them

BLESSED BE THOSE WHO ARE FREE TO HEAL AND WHO ARE NOT SHACKLED BY PRIESTLY ROBES.

BLESSED ARE THOSE WHO ARE FREE TO CARRY OUT CHRIST'S COMMAND "TO HEAL THE SICK."

THE SICK."

### A DOCTOR THEN SAID:

I am a doctor. I am bound by oath to serve the sick in every way according to my conscience.

I know the power of God and I try to be a godly man

I know of the power to heal for I have seen miracles

I know of those who have healed my patients when my knowledge has failed

I recognize that there must be a greater healing agency than my own

I know that this must come from a divine and spiritual source

But I too, like the priest, am forbidden to enlist its power.

Who forbids you to do this?

I am so forbidden by those in authority who gave me the right to call myself a doctor.

If I disobey them they will take away my life's work.

When I do disobey them, and seek the aid of those possessing

the divine gift to heal, I have to do so furtively and in secret.

What do you then desire?

I DESIRE THE FREEDOM to co-operate with those who possess the divine gift of healing.

So that when my knowledge fails, when I cannot cure or relieve, I may have THE RIGHT to ask for healing to reach my people.

Can you not do this yourself?

I try, but my mind is filled with earthly knowledge and it may not be free enough to succeed.

Besides, my hours are so long, and my mind becomes so weary that I may not be a fit agent.

When there is need I call for the help of specialists who have devoted themselves to the study of specialized healings, therefore why can I not call for the help of those who have trained themselves to attune with spirit so that the power of spirit healing may be given to those for whom I can do no more?

LIKE THE PRIEST DO I SAY: "BLESSED ARE THOSE WHO ARE FREE TO HEAL. MAY ALL WHO SERVE HUMANITY IN GOD'S NAME BE FREED FROM THE CHAINS OF SELFISH AUTHORITY."

MAY THE WINGS OF GOD'S MINISTERING ANGELS BE UNSHACKLED SO THAT THEY CAN GIVE SUCCOUR TO ALL WHO SEEK THEIR PROTECTION FROM ILLS.

It is not God that needs the gifts; it is we who need to do the giving."

—EARL RINEY, "The Spiritual Healer"

## Wants to know....

I would very much like to know your views on the Communion or Mass held in Churches. Is the Sacrament necessary to aid the spirit into the next world and is there a similar form in the Spiritualist Churches?—E.N.

Some Spiritualist Churches do hold Holy Communion Services and there is no doubt that any form of spiritual service is good and therefore will prepare the sufferer to receive spiritual help and guidance during the period of transition to his or her greater and fuller life.



# IMMORTALITY;

ITS NATURALNESS, ITS POSSIBILITIES  
AND PROOFS

BY

J. M. PEEBLES, M.D., A.M., Ph.D.

This Address was prepared by Dr. Peebles for delivery at a meeting of the Victoria Institute and Philosophical Society of Great Britain, but was rejected at the last moment by the Council of that Society.

**The philosophy of Spiritualism puts character before creed, and reaffirms the apostolic doctrine that "whatsoever men sow, that they must also reap".**

THE greatest and most all-inclusive word that ever fell from human lips in English-speaking countries is—God! The Christ did not say, 'God is a spirit,' but "Pneuma Ho Theos," God is Spirit; and spirit, embodying consciousness, life, purpose, wisdom and will, lies at the foundation of, and is the original generating cause of all things, from the amoeba up to man, who stands upon the very apex of earth's organic pyramid, the crowning glory of Nature.

Belief in the existence of God is intuitive, and in some form and under some name is as universal as the races and tribes of humanity. Circumnavigating this planet several times and meeting some of the lowest specimens of the human species, such as the Bushmen of Australia, the Maoris of New Zealand, the black tribes of Central Africa and the wood-fibre-clad natives of the Pacific Islands, I have no hesitation in stating emphatically that these barbarous and semi-barbarous tribes have some conception of gods, or of an overruling, Supreme Being, to whom they rear rude altars, and have some unique forms of worship.

It may be further stated that the God-idea springs up in human nature spontaneously, and belongs to the moral necessity of things. It is deeply rooted in the conscious minds of all reasoning human intelligences. It is intuitional if not axiomatic, and requires in support of faith therein no more laboured and logical proofs than does the existence of space in which minor objects move and planets revolve.

## The "Alpha and Omega"

True, there are arches with imperfect keystones; there are temples ill-constructed to architectural adjustment; there are art failures from colour-blindness.

These, though misfortunes, are not irremediable. And then, there are intelligent men born with such coronal brain-depressed organisations as to put them in the category of postponed possibilities of full-orbed men. These individuals doubt God, deny the historic Jesus, question a future life, antagonise religion, and strive to find a moral sustenance in the leprosy of a dreary, atheistic materialism.

The much-exploited phrase in the vocabulary of agnosticism, 'The Unknowable,' rooted in the relativity of knowledge, has few charms for the erudite thinker or religious philosopher. Gravitation, the alpha and omega of our knowledge in physics, is unknowable. We only know something of its effects.

Neither scientists nor psychophysicists can, with the most delicate instruments, verify the presence of ether, yet they say it must exist, because light and heat cannot pierce and pass through perfect emptiness. But whether ether be homogeneous world-stuff, or whether it consists of Leibnitz's monads or of discrete units filling all space, no one knows.

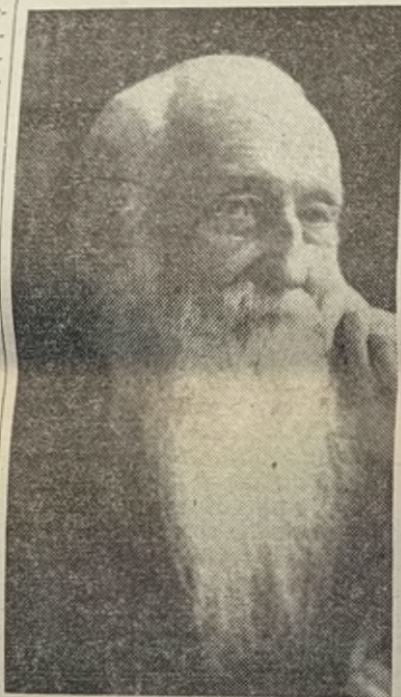
It is unknowable. And yet the most advanced philosophers and astronomers believe in it as a frictionless presence, permeating space—believe in it not only as a possibility, but as an indispensable necessity.

## Unconditioned Causation

'God,' exclaimed the enthused Neo-Platonian Proclus, 'is Causation.' Causation implies intelligence and energy. And conscious intelligence towards a given end implies purpose, wisdom and power. These are everywhere manifest in this measureless and orderly universe. And unquestionably, finite order could no more plan and constitute itself than books could print themselves, or than chaos could plan and constitute Cosmos.

Neither could order and chance exist together at the same time in a universe of unconditioned Causation. They are direct contraries. Nor could there be order and immutable law without an all-energetic

ing and overruling Author—which Author, God, makes life, evolution, order, harmony and morality possible. Further the fixed motions of the universe, in all their intermingling, tortuous varieties (yet of inherent unity in origin), are strictly mathematical—strictly governed by law, else no eclipse could be as-



J. M. PEEBLES

tronomically calculated decades of years before its occurrence.

Furthermore, God is not a heartless absentee from this pulsing, mind-thrilled universe of life. He is imminent in the opening bud, in the planetary spaces, and in the hearts of all reasoning men as the highest ideal, the Final Perfection. Indeed, the Divine Existence, as the self-conscious Reality, is self-evident, and that which is self-evident to sane minds and savants does not depend upon or require a multiplicity of evidences for verification.

## "God Is Spirit"

It was Descartes who, founding positive knowledge upon self-consciousness, affirmed this: 'Cogito, ergo sum' (I think, therefore I am). This was not a *petitio principii*—a begging of the question, as ultra-materialists have repeatedly stated, because in thinking, something is done, which something (the reverse of nothing) implies a conscious actor, the existing Ego. I think—I cognise—and cognition, related to intuition, knows—knows something of Causation, for it is ever existing and ever manifesting as cause and effect. Intuition (I purposely avoid the phrase 'First Cause') being the immediate perception of fundamental and essential truth, antecedent to and independent of reason, education, or experience, knows—satisfactorily knows—that uncaused Causation must be a finality.

Had the philosophising Proclus said, 'God is conscious Causation,' he would nearly have reached the exalted moral attitude of the Christ, who declared, 'God is Spirit.' Evidently God, while pure spirit, is both personal and impersonal, centre and circumference—measureless—infinite.

His oneness, His inscrutable individuality, plus personality with its attributes, is predicated of con-

sciousness, purpose, and will, and His Divine Personality implies energy, life, design, determination, power, wisdom, and love. These are the major attributes of personality, and are manifest, from seashore sands to the stars and suns that dot the mighty immensities above us.

Be sure, we can never comprehend the incomprehensible; we may never know God in His absolute totality, but we may know, and do know enough of Him—enough of this great, good Almighty Spirit-Presence, through revelation and intuition and through the stupendous works of Nature, to call forth our unbounded confidence and profoundest reverence.

God is good, and His righteous presence thrills the measureless universe with mingled mercy and justice, love and wisdom. Encircled in the Divine embrace and leaning upon the loving bosom of this infinite Tenderness—this Divine Reality—is my spirit's abiding trust and rest. 'Though He slay me, yet will I trust in Him.'

## Triune Manifestation

The great, the mightiest phrase of all, however, is, as aforesaid, 'God is Spirit,' pure, immutable, absolute, and omnipresent; and man, being made in the image of God, is necessarily a spiritual being. We are all His offspring, according to both Grecian poesy and Apostolic inspiration.

And it is the spirit that is immortal, and not the soul. Mark well this point, not the soul. It is no more incorrect, astronomically, to speak of the 'sun rising in the morning' than it is, religiously, to speak of the 'immortality of the soul.' No such phrases as 'the immortal soul,' or 'the immortality of the soul,' occur in either the Old or New Testament.

Philo Judaeus, as did several Grecian and Roman writers of the first-centuries of Christianity, differentiated 'soul' and 'spirit'; so also did Paul when speaking of 'the quick and powerful word of God,' that 'divided asunder soul and spirit.' And again, in writing to certain Thessalonians, he exclaimed: 'I pray God that your whole spirit and soul and body be preserved until the coming of Jesus Christ.'

This triune manifestation of expression relating to man in his essential wholeness is not especially peculiar to Biblical psychology, for several Greek philosophers are reported to have taught, though in different phraseology, the same rational truth. The Roman Marcus Aurelius, while urging that life was a unit—that the sensations were subjective—taught also that the 'soul (the soul-body) was a refined, corporeal organism.'

Alford, in his Green Testament, declares that *Pneuma* is the highest and distinctive part of man, while the *Psuche*, the lower or animal soul, contains the desires and passions which we have in common with the brutes.

Auberlen, a Tubingen graduate and Basel professor of theology, states that 'the spirit is the spirit' (Cont. Page 7, Col. 2)

# SPIRITUALISM

—among—

# THE CHILDREN

(Cont. from Page 5, Col. 3)

and bulbs in the dark earth came up with new life in the spring.

The little boy was thrilled with the story and ventured a question after raising his hand, "Then my mother will come up too, won't she?" he asked, anticipating the answer "Yes." But the teacher, alas, was unenlightened, though a so-called Christian.

She dared not answer the child, but went to consult with the superintendent of the Sunday School. He too did not know the answer to give the child, so they both consulted with the minister, who after pondering a long time, decided that they could not answer the child's question.

Is not this ignorance regarding immortality a cardinal sin? The church people of all people should have a correct answer to what is their business to know.

No wonder churchianity is dying so rapidly everywhere! Its follow-

# SPIRITUAL HEALING AND THE "KARMIC DEBT" THEORY

An outspoken article upon a question that has puzzled and vexed many people.

**The real and vital lesson that spiritual healing teaches is the awakening of man to the realization of his spiritual nature.**

THE THEORY has been expressed by notable personalities, that illnesses are a result of indiscretions in previous lives, also that healings fail because the patient has to pay for his Karmic debt through suffering. Another variation of this theory is that a healing cannot take place if the patient is spiritually unevolved and therefore is an unfit subject to receive spiritual healing.

These views are highly controversial. The writer takes up issue with them, and at the outset states these opinions cannot possibly be true.

It is not intended to argue "for" or "against" reincarnation here, but to try and show that there can be no reason in logic or in spiritual science to countenance these unproven notions.

It is quite true that some of our illnesses may have their causes within our "inner" or "spirit" selves. It may be that these can be traced back as inheritances from our predecessors and come within the wide meaning of congenital causation. This does not permit any basis for the argument that a patient must atone for evolutionary effects by having to suffer—because to so atone is a spiritual law.

These ancestral influences, received in the natural way of the evolutionary changes of life are not "evil" as opposed to "goodness." They have not to be accounted for by payment in an ethical sense. If the sufferer was aware of the nature of his ancestors' sins, it might make sense, but he is not.

When is this Karmic debt theory most often used? It is in connection with healing when the patient does not seem to respond, and is put forward as an escapist argument to excuse the healer's non-success.

It should be obvious that a baby, which has had no opportunity to realize its personality, cannot pos-

ers do not know the truths of Christianity or of their Bible, for these teach of immortality illustrating the fact by the return from beyond the grave of Moses and Elijah who talked with Jesus, of Samuel who spoke with Saul after his decease, and of numerous others who came from the beyond.

## The Golden Key

Let the enlightened teacher and parent contrast his teaching with the above as in the following example. A little boy of five in our neighborhood asked Grandma where Grandpa had gone, whose body had just been buried. Grandma said, in a matter of fact way, that he had gone to continue his work in a life beyond the present one with others that the little lad knew.

Grandpa would have a good time doing the work he was prepared to do, with far more opportunities than he had ever dreamed of on earth. He was the kind of man who would enjoy the beauties of the place he had gone to.

Furthermore, Grandpa was very much alive, and God might permit him, on occasions, to come back to those he had left for a time, though many of the family might not be able to see him. But the children would probably see or feel him, as their eyes were better than those of most adults in seeing what is invisible to others.

By this and similar methods, parents and teachers who have found for themselves the golden key of life, the knowledge of immortality, will be able to unlock all doors to the paths of Truth, Beauty, Goodness, both for themselves and children. The normal child lives in the world of spiritual enlightenment until benighted adults blind his eyes to the Light that is within him.

sibly profit its soul by its suffering. It cannot consciously atone for some indiscretion in a previous incarnation.

In answer to this the apostles of the Karmic debt theory advance the inhuman idea, that the baby is made to suffer so that its parents may repay their debt by watching the helpless one's agonies. Can anyone conceive a more unjust and senseless excuse than this!

If there is any reason in the generally accepted belief that one is personally responsible for one's way of life, that there is any truth in the principle of personal retribution, then it is nonsense to suggest that our children, grandchildren, great-grandchildren, and so on, have to all bear incurable sufferings for any wrong-doing that we may do.

## Sick People Are Not Bad

The third argument that only those who are spiritually evolved can be receptive to spiritual healing is just as fallacious. Who is the judge of the standard of spiritual progression? Is it God? If one has to reach a certain standard to be worthy to be healed, it implies that each person is examined, and only if he receives a certain percentage of marks can he be restored. No advocate of the Karmic theory would be so ridiculous to suggest this, and yet it is the logical outcome of their ideas.

Carry the argument a step further. If such judgments are made, there can be no sense in healing or medical treatment—for if in these cases one has not earned sufficient good marks, he just cannot get better. It supposes that if one's soul is sick, and lacking spiritually, that one is condemned to remain ill.

Are all those who are sick bad people? Is it only the wicked who are ill? Is it that only those who are ill had previous ungodly existences? To suggest that only the good can be healed and the rest must suffer is a denial of reason and everyday knowledge.

We all have to conform to the physical and spiritual laws that govern us. If we are ill, then the perfect law has been transgressed. If it is a purely physical cause that responds to medical science, the patient will get well whatever may be his spiritual state. If through the application of spirit-healing forces good health can be restored, it will be, irrespective of the patient's spiritual progression.

## Sound Reasoning

It is good for us to try to understand why some healings fail. There are many logical reasons for this. To try to understand ourselves is the motive of human and spiritual science. Because our knowledge is so limited and we cannot, as yet, understand all the causes of illness, and because we do not yet know all the methods of successful treatment, it is surely negative and useless to brush all these failures aside by the escapist generalization, that Karmic debt or ungodliness is responsible.

Surely the reasoning is more sound that a spiritual awakening is more likely to follow the appreciation that an illness has been cured by spiritual means. This is the way to uplift the soul. The Karmic idea condemns the soul to bitterness and purgatory.

The real and vital lesson that spiritual healing teaches is the awakening of man to the realization of his spiritual nature. This is progression. Spiritual healing is goodness, and it is through goodness that evil is overcome. Thus spiritual healing is the way of divine revelation, for through the healing of the body and the mind will come the emancipation of the soul.

"Spiritual Healer"

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By

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# How it feels to die -- by one who has!

## "I had no discomfort or pain," she says

Everyone has to die—and so everyone must be interested in the process of passing from this world. Through a world famous medium, Gladys Osborne Leonard, there has come a complete description of the act of dying, and its sequel, from the wife of the Rev. C. Drayton Thomas, whose books on Proved Survival have been read by thousands.

"DID you realize that before I actually passed I could see many loved ones around me?" his wife asked.

"I quite believed they would be there," the husband replied.

"Emily (her eldest sister) was there. Her hand was on my forehead and Edwin (a younger brother) was standing near my feet. You know, don't you, that I was unconscious for awhile, before passing?"

"I did, but I hoped you were conscious of their presence."

"I was," she answered, and gave this description of what transpired:

I was only unconscious in my physical body, but my etheric body was becoming alert. I had been lapsing into unconsciousness several times before I actually passed out of the body, lapsing and then resuming consciousness, as if entering and then withdrawing from the etheric body back again into the physical.

I was not willing it. It seemed to be an automatic process which was taking place. I kept going from one to the other until my soul was ready to transfer itself permanently.

### TO ALLAY FEARS

I wish to tell you this about my passing because it may help people who wonder what it feels like; it may help them to prepare for their own passing. Perhaps not many have told about it, about what it feels like just before passing.

I should like to allay their fears. I don't think I felt it much myself, but then I had reached the stage where I did not feel or think very consciously. You might say I was drifting. It was splendid for me that I could leave it so gradually and naturally. I had no pain or discomfort at all.

It was a gradual withdrawing of the consciousness, of the mind, from the physical until I had the etheric brain in the etheric body instead of the physical brain in the physical body—something like a trance, for instance, that is all.

And as I did it, I became aware of my mother, my father, Edwin and Emily, and many others, your father and mother too, all there to welcome me. As the time drew near for my leaving the physical body I became much more conscious of them. My awareness grew stronger and stronger until I knew that I need not drop down again.

While I was aware of being in the etheric body it was as if I were lighter, happier and more free and as if I might have been suspended, say a foot or two above the physical body and no longer weighed down by it.

Then I heard them speaking to each other, saying, "She is ready, she won't go back again." And a great relief and joy came over me, because by that time I realized how different I felt in the etheric body.

### AUTOMATIC PASSING

Transition happened automatically, this fitting myself into the etheric body. I was still in the room and many gathered round me as soon as they saw I was not going back into my body. They placed their arms around me—and I want to tell you this so that you can tell others—I could feel their arms.

I believe many people are inclined to say, "Are they not thought-forms, dream-figures?" But no, I felt their arms around me as I would have done on earth. I felt their faces pressed against mine,

and I seemed to be passed from one to the other to get the welcoming embrace.

I felt, not overcome, no, I won't use that word, but uplifted by this welcome and the glorious sense of freedom and of being all right and being well.

I just felt: "I am all right. I am well; I am happy, and they are all here and they are all well; they are all right, they are happy." That was enough.

Then they took me by the arms and said, "Rest quietly a little and give yourself up to us." So I rested awhile in their arms. I think I must have slept. The next thing I knew was that I was in a room and that they were all around me again.

Then looking around me I saw so many things which I recognized, things which had been in my old home, my parents' house; for it was there they had taken me. I am staying there for the present and love to be there. It is just as if I had gone there for a holiday.

What I am so astonished about is the reality and substance of things here. As soon as they allowed me to do so I walked out into the garden.

They said I must not overtax my strength or strain my confidence in it, but in the garden I presently tried feeling the trees, and found that their bark felt just as solid as the trees in our garden at home. I even tried to shake the trees but could not; they were large trees and felt firm to my hand.

When I touch other people their hands, too, feel firm. There is nothing vague or vapory about us.

"Psychic News"

## IMORTALITY

(Cont. from Page 6, Col. 3)

ual nature of man as directed upward, and is capable of a living intercommunion with God, while the soul is the diffused, quickening power of the body, as in animals, and, pertaining to, is excitable through, the senses.

Porter, on 'The Human Intellect,' declares that the word 'soul' differs from 'spirit' as the species from the genus; soul being limited to a spirit that either is or has been connected with a body or material organization, while spirit may be applied to a being which has not at present, or is believed never to have had, such physical connection.

### Biblical Teaching

Man, in his completeness, it must be remembered, is a trinity in unity, and this idea of the trinity runs like a continuous golden cord through all things, visible and invisible—Father, Logos, Holy Spirit—cause, means, effects—the root, the trunk, the fruitage—the self-conscious spirit, the partiled soul-body, the physical human organism—Man!

How true the Biblical teaching; God breathed into man the spirit (ruach) of life, and he became a living human being. When the disciples saw Jesus walking upon the sea, they said, 'It is a spirit.' In this phrase they expressed the common belief of those times in the conscious presence of the spirits of the dead.

Says the French Academician, Renan: 'The group that pressed around Jesus on the banks of the lake Tiberias, believed in apparitions and spirits. Great spiritual manifestations were present. . . . All believed themselves to be inspired in different ways; some were prophets, some teachers, and others spake in tongues.' These wonderful works were wrought in

the very face of agnostic Sadduceism and sacerdotal Phariseism.

The cries of 'Beelzebub!' and of 'Magic!' were of no avail. 'Judge ye of yourselves,' were the fervid words of the Christ. Soul (Nephesh, in the Hebrew) has been a sort of verbal vehicle for many ambiguous ideas. In Biblical language, souls are born and souls die.

'The soul that sinneth, it shall die'; and the New Testament speaks of 'Him who was able to destroy both soul and body in hell'; but the destruction of the spirit, inbreathed by God, was never taught (if memory serves me) by any classical scholar or any of the early Christian writers.

### "Into Thy Hands"

The spirit, 'ruach' (Hebrew), 'pneuma' (Greek), is not an accumulation of aggregates—not a bundle of thoughts, emotions and warring attributes; but is non-composite, uncompounded and indestructible—an involutional influx from God, the One—the All—who alone hath underived immortality.

The Apostolic writers considered men in their fleshly and soul-bodies as dominated by the spirit, and this analysis into the somatic, the psychic and the pneumatic is clearly maintained in their writings. Jesus, in soul-agony, cried out, 'Father, into Thy hands I commend my spirit.'

God is not pronounced the Father of the bodies nor of the souls of men, but he is called the 'God of the spirits of all flesh.' When the first martyr, Stephen, fell beneath the stones of murderers, he exclaimed, 'Lord Jesus, receive my spirit'; and dying, he joined 'the spirits of just men made perfect.' 'There is a spirit (conscious force) in man,' exclaimed the prophet, 'and the inspiration of the Almighty giveth it understanding.' Just what the inherent essence of this spirit—this Ego—is, besides being conscious, finite, limited in power, and uncompounded, we may as well say, with the old Roman Ovid: 'Causa latet; vis est notissima (fontis)'—The cause is hidden; the effect is visible to all.

And this 'visible effect' of the spirit is consciousness, purpose and will, manifesting through the soul, or rather the soul-body, and called by Paul the 'spiritual body,' by Theosophists the 'astral body,' by Psychic Researchers the 'etheric body,' and by cultured idealists the 'subjective body.'

### The Soul-body

This soul-body or subjective body, as believed by Spiritualists (I have here used the word 'Spiritualists' as the direct antithesis of 'materialists'), is a substantial, organized entity, an aggregate of sublimated elements, and the counterpart in form of the physical body. Every permanent form necessarily has a germinal attracting centre, and the germinal magnetic centre of the soul-body is the conscious, intelligent spirit, inbreathed from God at the beginning of this planet's cycle of human existence.

Further, this soul-body, the intermediary between the physical body and the abiding spirit, is partiled and constituted, in part at least, of the emanations from the infinitesimally minute atoms, electrons, unseen aromas, imponderable elements, and the subtle essences eliminated from the earthly body in its varied attitudes and activities.

This partiled, fluidic soul, or soul-body, is the vehicle, the etheric clothing of the immortal spirit. It is this body that is resurrected out of the physical, perishing body at death. The resurrection from mortality into immortality is perpetual. 'Now that the dead are raised,' said Jesus, 'Moses showed at the bush.'

### Matter and Force

There never was a more irrational, illogical theory put forward, or a greater mental failure exhibited relating to immortality than that of a few necromancy practitioners who have attempted to account for the existence of spirit, or of spiritual beings, from the conjunction and molecular interaction of two unknowables, matter and force; both, so far as we know, non-conscious. Nothing is absolutely known of the ultimate nature of matter.

Much is said and written of its

## How To Raise The Standard Of Mediumship

WALTER TAYLOR

TO CRITICISE ourselves as a body is not only necessary but a duty. That we have the inclination to criticise ourselves is a wholesome sign for the future well-being of the movement.

I have recently read Mr. Reginald Lester's book, "In Search of the Hereafter."

I would urge all Spiritualists to read it, not because it contains anything new for the experienced Spiritualist, but because it gives a picture of how we are viewed from outside the movement.

### Too Cheap

The criticisms he offers are in my opinion justified. It is true that some of our public propaganda meetings and our ordinary church services are looked upon by many outsiders as in the nature of entertainment. At best, many attend for narrow and selfish ends, which are not conducive to bringing out our public demonstrators.

We have too many meetings and services for clairvoyance, etc. We have made mediumship too cheap and too easy to get, with the result that a low type of demand has created a low type of supply.

In consequence, many societies and church committees are content to cater only for a message-hunting fraternity, who place no value on the spiritual, scientific and philosophical implications arising from a knowledge of survival.

I am not decrying the importance of messages, trivial as some may be, which bring comfort and consolation. Our mediums are doing a fine job. Let us protect them if we want their best, by selecting the best for them.

### Tasty Bit

We should withdraw our mediums from public gaze, and let them work in private to help and convince those in genuine need. We have the most important and interesting subject in the world.

Let us tell people about mediumship. Let us enter upon an exposition of the science of psychics.

properties and qualities; but these, known only in terms of mind, point to a primordial, unexplored substratum—nothing more. The primordial foundation of immortality, then, can be logically predicated and substantiated only of the two factors, self-conscious Spirit and tenuous, invisible substance—the One in two expressions.

### Few Are Acquainted

The structural plan of Nature, through intermediate, physical forms, each and all afire with the Divine purpose, was undoubtedly from the animalcule up to man—man with his feet fast upon the earth, and his head, in inspiration and thought, among the blazing stars, symbolising his destiny.

Students of Nature, physiology, psychology, psychometry, and pre-nology—especially the latter—in their varied experimental demonstrations, such as applying the galvanic current to certain brain areas in both men and animals, witnessed, through this stimulation, the production of muscular movement, and later determined the location of organ and function. They were at first almost amazed at the emotions and faculties aroused, evolved, and so located in particular cranial centres.

None acquainted with the investigations of Gall, Spurzheim, Combe, Fowler, the late Dr. John Elliotson (president of a medical society and professor at the University of London), Professor Hidge, of Baden, Dr. Hollander, Professor Ferrier, Dr. Alfred R. Wallace, naturalist and scientist, and others, can doubt that the brain is the home, the centre-station of the conscious spirit.

Exciting definite portions of the cranial areas in monkeys, there

And then let us expound our unique philosophy, based soundly, as it is, on the psychic and spiritual nature of man.

If we withdraw our mediums to work in private for those who are interested enough to become associate or probationary members of our churches, and concentrated our public work on propounding the principles of Spiritualism, we should lose a lot of our present followers.

In due course, I feel sure, we should attract people who would demand, not the mediocre, but the best.

### Training Wanted

I am convinced that a lot of the money we spend on arranging propaganda meetings of doubtful value would be better utilized in paying for the education and training in public speaking of young men and women who feel a serious call to this work but lack facilities, and who, because they are not developing mediumship, receive no encouragement.

Many potential speakers are not in a position to afford the S.N.U. education course for the speakers' diploma, for there is 10s. for this and 10s. for that, and then there are text books to buy.

I venture to suggest that within five or ten years our platforms would be better staffed, more informed and much more interesting than the dull, insipid and platitudinous stuff that we get today.

Meanwhile, our developing mediums would be better cared for by testing their powers in private. Though education would not make them better mediums, as such, it would help them to present their mediumship in a more cultured way.

### Education Needed

I know that I am "sticking my neck out," especially when I talk about educating mediums and speakers. A class of Spiritualists will say: "It is not necessary, all this education, the spirit people will do it all. You have only to stand up and open your mouth, and it will be filled." Unfortunately, that is true.

When will these people realize the truth of a spiritual law they are fond of repeating, "like attracts like?" Aspiration cultivates inspiration. We must attune ourselves to the loftiest inspiration, and we can only do that when the aspirant is prepared and ready.

(\*) \$3.50; Psychic Observer Inc., Jamestown, N. Y.

were produced effects corresponding to the located organs claimed by phrenologists as manifesting certain aptitudes relating to the mental characteristics of mankind, the cerebellum relating to the physical nature and animal activities, the side-brain to the selfish nature, the front-brain to the intellect, and the top-brain, or coronal region, to hope, faith, conscience, reverence, and spirituality.

And these, the highest organs of the head, are located directly over the great central seat of the self-conscious spirit. True, Dr. Carpenter contended that the back-head was the seat of the intellect, but the Doctor years ago was himself a conservative back-chapter in the revelations of psychological and phrenological research.

It is admitted that the most of the experiments by Ferrier were with monkeys and other animals, but monkeys think, have intellects, and they reason upon their plane of instinctive development; and yet, unquestionably, they lack the top-brain parlours, the moral and spiritual nature. They never transmit their knowledge; never show remorse of conscience; never pray, nor 'chatter,' so far as we know, of the hope and joyousness of a fadeless immortality.

It must be evident, not only to psychologists, phrenologists and

(Con't. Page 8, Col. 2)

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# FRANZ ANTON MESMER

Founder Of Magnetic Healing

He gave his life for truth  
and for the relief of  
the sick.

In spite of all the anger,  
hatred and malice he had to  
suffer he never allowed him-  
self to become embittered.

**F**RANZ ANTON MESMER was the founder of modern Psychic Healing. Throughout the whole of his life he had one single aim: to demonstrate the natural force he had discovered, and use it for the benefit of mankind.

Mesmer was born on May 23rd, 1734, at Iznang, in the parish of Weiler on the borders of Lake Constance, Switzerland. In 1766 he graduated at the University of Vienna, and for the subject of his inaugural dissertation chose the influence of the planets upon the human body, in which was revealed the germ of his great theory of animal magnetism.

At first he experimented with ordinary magnets, and then on one occasion, when he was attending a patient who was being bled, he noticed that the flow of blood varied in amount according to the distance from his hands. He came to the conclusion that the human body radiated a magnetic influence or fluid, and so he abandoned his magnets and commenced using his hands for healing.

The healing powers of Dr. Mesmer soon became widely known, but he also aroused the active hostility of the medical fraternity, who denied the remarkable cures that were being reported. He challenged them, but they refused to examine his patients either before or after treatment, so with great courage he continued using his new unorthodox method of healing, holding that the pursuit of truth was of greater importance than his own professional reputation as a doctor.

## The Baquet

Later he went to Paris, where he found his great reputation as a healer had preceded him. Hundreds of patients flocked to him for treatment, and it became impossible to deal with them individually, so he invented the baquet. The baquet was a device which consisted of an oval vessel, about four feet in diameter and one foot deep. Several bottles containing magnetized water, and arranged in a circle with their necks pointing outwards, were placed in this vessel. Then water was poured into it until the bottles were immersed, and to "heighten the magnetic effort" iron filings were thrown in the water.

An iron cover, with several holes in it, was placed over the vessel, and in the holes were inserted long movable iron rods, which the patients applied to the parts afflicted. In addition to this, Mesmer and his assistant magnetisers made passes and laid their hands on the patients, inducing magnetic fields around their bodies. During the treatment there was silence, but to produce a suitable atmosphere of repose, music was employed.

In Paris, he again came into conflict with the medical profession. As a test of his healing powers he asked that the Committee of the Royal Society of Medicine should select 20 difficult cases of all kinds, and that half should be treated by the faculty along orthodox lines, and the other half by means of his own magnetic treatments, the division to be made by lot. But neither the Academy of Sciences nor the Royal Society of Medicine would entertain his proposition.

## Societies of Harmony

The publicity caused by Mesmer's conflict with the medical fraternity nevertheless found him disciples among the doctors of his day, and by 1784 there were more than 100 doctors in the French provinces practicing magnetic healing and hundreds were experimenting with it.

In 1781 Mesmer left Paris and retired to Spa, many of his patients following him. Among them were

Gergasse (an attorney) and Kornmann (a banker), who helped him to establish centers of magnetic healing throughout France.

As a result of an appeal by Bergasse, Mesmer's "Societies of Harmony" came into being. There were hospitals at which students of magnetic healing could study, and where poor patients received treatments free of charge. In 1814 Mesmer retired and made his home at Meersburg, where he remained till his passing to the higher life.

He had given his life for truth and for the relief of the sick, and in spite of all the anger, hatred, malice and prejudice he had to suffer, he never allowed himself to become embittered.

Psychic Realm

# IMORTALITY

(Cont. from Page 7, Col. 5)

psycho-physicists, but to every studious and profound investigator of the brain, that while it is a congeries of organs, every organ implies a definite faculty, and every faculty implies a function, and every function indicates a present purpose of being fulfilled, or a prophetic purpose to be actualised and fulfilled in a future state of existence.

## Universality of Belief

It may be further stated that the cortex of the brain, the instrument of the spirit, develops from the interior outward, the lower, deeper stratum being the first to unfold; and that there are embryonic cells in the process of formation representing the higher nature, suggesting moral and spiritual possibilities not yet achieved—possibilities which demand a future realm of existence for their unfoldment and realization.

Summarizing the foregoing, as relating to immortality, we see that God is Spirit; and, human beings, being made in the image of God, are necessarily moral and spiritual beings, and spiritual beings (not originating in matter) naturally survive death.

The universality of the belief in immortality indicates that it has a natural basic foundation in the human constitution, the central force of which is spirit.

This life does not give sufficient time for the adjustment of errors and malicious wrongs in the social and moral channels of sowing and reaping. Remorse, with the lowest classes, often merges into a sort of personal Utopia. They smile while they murder; hence a disciplinary life hereafter is necessary to adjust the character-equilibriums between cause and effect, retribution and reformation, justice and mercy.

Human bodies, like trees in a forest, grow, attain their limits and fall, while the conscious spirit of the thinker, the idealist, the moralist, the philosopher, though reaching a ripening old age, has barely touched the life-limits of capacities and mighty possibilities. Therefore, the demand for a future life, with its superior opportunities and its attending heavenly helpers.

## Highest Delights

The deep, fervid desire for knowledge, progress and perfect felicity cannot, under any circumstances, be satisfied in this brief life; therefore the necessity for a future life, for the consummation of whatever is noblest and purest in this preliminary and chequered state of existence.

To-day's highest delights are found in the widening fields of knowledge, in solving the mysteries of Nature, in conquering intruding environments, in the projection of good thoughts, in the reaching upward for loftier ideals; but these ideals are never fully realised in this life; therefore the moral necessity for a future life where ideals are attained and faith ripens out into fruition.

And what the moral trend—what the primary purpose of this spiritual dispensation? Whatever it may have been, it certainly is not destructive, only so far as light displaces or disintegrates darkness.

It was and is emphatically constructive and confirmatory of all the past revelations that have streamed down in golden radiance from the Christ-heavens of beatific blessedness.

These cheering, uplifting messages from the higher, invisible world are especially intended to impress upon men's minds that they are spirits now; that they are moral actors now; responsible beings now; that they are building now for eternity; that they consciously survive death; that they take with them to the next stage of existence their deeply-embedded characteristics, attainments, memories, in a word—identities, and can, under proper psychic environments, converse with those still vested in material bodies.

## Universal Harmony

And, by so doing, mortals along the way may measurably learn of the conditions and employments of those existing in different states of consciousness and dwelling in different spheres, from the archangels and angels down the moral decline to those peopling the dark Tartarian realms of remorse, anguish, and intense mental suffering.

The philosophy of Spiritualism puts character before creed, and reaffirms the apostolic doctrine that 'whatsoever men sow, that they must also reap'; that there is no escape from just and deserved punishment; that repentance and prayer are indispensable duties; and it seeks to instil and thrill into men's minds the principles of co-operation, of equal opportunities for all.

And it, moreover, inculcates the sublime ideal of universal harmony by establishing better and higher social conditions here and now—conditions that must ultimately in a practical and Christ-like altruism—a present spiritual realization. Heaven's rest is not idleness; the soul's activities are intensified by the transition termed 'Death.' The future life is a social life, a constructive life, a retributive life, and a progressive life, where the spirit sweeps onward and upward in glory transcending glory.

True, a present intercommunion with the invisible hosts of heaven does not prove immortality in the sense of endlessness. This cannot, in the nature of things, be absolutely demonstrated. But if Moses and Elias, a thousand-years more or less after their death, appeared on the Mount of Transfiguration, and 'talked' with the disciples of Jesus; if one of the ancient prophets appeared to John on the Isle of Patmos, and conversed with him.

## Kingdom of Heaven

If many of the great, inspired personages of the long-ago past have reappeared, robed in spotless white, and spoken in tongues of fire to mortals now living, the proof seems absolute that immortality is the glorious destiny of humanity.

In the hour of death, Spiritualism does not say 'Goodnight,' but rather gives the glad assurance of a most welcome 'Good-morning' just across the crystal river. It does not drape the mourner's home in gloom, but lifts the grim curtain, allowing the sorrowing to hear responsive words of undying affection from those who have gone up one step higher into some one of the Father's heavenly mansions.

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(Con't. next Column)

vails—when nominal Christians become more Christlike, and nominal Spiritualists more spiritual, the chasm of shibboleths and mediaeval dogmatisms will be bridged, estranged hands will be clasped, unsympathising hearts will be warmed by the Pentecostal flames of divine love, and angels will daily walk and talk with mortals as present-day proofs of immortality.

When this glad hour comes, empires, kingdoms, republics will constitute one country, and the thought of that one country will not me 'mine,' 'mine,' for selfish ends—but ours, and yours, to appropriate for holy uses. Our homes will then be the universe, and our rest wherever human hearts beat in sympathy with our own, and the highest happiness of each will consist in aiding and blessing others.

The soil will be as free for all to cultivate as the air that we breathe. Gardens will blossom and bear fruit for the most humble. Fountains will spring up by the wayside, and orchards and fruit trees will invite passing wayfarers. Orphans will find homes of tenderest sympathies. The tanned brows of toiling millions will be wreathed with the roses of industry and peace, and the great throbbing family of humanity will be obedient to the law of love, equality, and liberty, thus establishing the kingdom of heaven upon earth.

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# REINCARNATION

## Theory or Fact?

There is plenty of tangible evidence if one looks for it with an open mind and also understands that after ages "over there" the petty items of worldly living are blotted out as only the remembrance of spiritual values is necessary to our development.

Reincarnation is essential progress and by no means retrogression.

By E. H. PALMER

**O**NCE again we find an interest in the subject of Reincarnation. Again the editor is receiving letters both for and against. Again there are those so strongly opposed and those who believe in it. Few, however, are those who seem to have an understanding of the matter. I venture, therefore, as one with many years of research as a background, to offer a few comments.

In the first place, I notice that those who are so strongly against the thought have little understanding or knowledge of the subject. Chiefly, they insist that their contacts on the "other side" know nothing of such a matter. They fail to understand that one over there, even for many years, is not all wise and completely informed of life processes. Especially is this so if that person, in this life, were a Hard-Shell Baptist or even a moderate fundamentalist.

It is axiomatic that continuity of existence is predicated, for a long long time at least, upon the development of mind and consciousness in this life. It thus follows that any who inquire of souls on the other side of life on this matter can only discover the truth by first having a very open mind and then contacting one from the higher planes of thought. This means one who has, by reason of his (her) own advanced state of thinking or by reason of development "over there" risen above the thinking of the masses.

### Grace and Stature

Reincarnation, call it theory if you wish, is essentially progress and by no means retrogression. It requires one to correctly evaluate physical living and the human body. The first may well be simply stated as a soul-development process or schooling in partnerships and contacts with all sorts and conditions of other souls.

The second sees the human body purely as a vehicle used for a time or even many times if, as and when more or different schooling be needed. Who among us is so perfect we can, after a mere three-score years and ten, be fit for "heaven", let alone the "heights of heaven, where dwell the wise ones."

Let us put it this way: to grow in "grace and stature" as it is spoken of Jesus, does not mean physical growth or human stature but soul growth and stature. Such is evidenced by the "fruits of the spirit" that Paul refers to. All things physical, whether personal well-being or ill-health, possessions or the lack of them, contacts and human relationships both good and bad, are agents provocative to provide the opportunity for growth, and development of spiritual stature.

Who, then, if they be at all wise, upon arriving over there and, as it has been told to me, "reading their lives like a book" and then discovering many lost opportunities, but would welcome an opportunity to go to "school" again and, perhaps, make a higher grade until, over the endless ages, one graduates and becomes a "Master" and

is, in Peter's words regarding Jesus, "made a lord and a christ."

On the other hand, who among those many who pass over and do so with a mind circumscribed with inhibitions induced by a moribund theology can talk of these matters? Can a stranger to New York immediately write of all the complexities of that city's government? Can a traveler to the west by way of Denver comprehend, or even notice the thousands of acres set to sugar beets which are processed into fine beet sugar?

### Sparks of Divinity

Truly, of the many who are called to pass over few are able to comprehend the meaning of the transition let alone gaze down the vistas of eternity and see the untold avenues of service to others "on the path." And those avenues, where do they lead? Back to "school" for a season? On to nobler heights?

And if back to school, is the purpose to learn a little and earn a little (in spiritual valuation) or might it be to serve in some capacity, such as a Lincoln, a Washington, a Washington Carver, a Florence Nightingale, a Sister Kenney, or even a Tagore or—a Christ?

As the sparks of Divinity flow out from the heart of God in a Divine Afflatus down the ages of unending time there is both warmth and love from the Eternal. Each spark has the potentiality of eventual godhood. ("I have said ye are gods, and all of you are children of the Most High"—David). Each, however, certainly requires development.

Each, on the other hand, has utmost free-will. Between the two, many may fail and miss the mark. ("Many are called (into being) but few are chosen (make the top grade).") To all those who eventually hit their stride, or get on the (proper) path there is unlimited service to help others. This may be in frequent returns to light the way for others in development "over there." Who would deny any opportunity for such service if, at the same time, it provided a means for their own greater spiritual growth and heightened spiritual stature?

As for tangible evidence in this world of ours, there is plenty if one looks for it with an open mind and also understands that after ages "over there" the petty items of worldly living are blotted out as only the remembrance of spiritual values is necessary to the developing one.

There is an old hymn about "He leadeth me" and if "He" leads me, even if it is back here for a stint of service or to learn something more, I shall see it as no retrogression but as something My Master desires for me and, of course, "I will follow" His suggestions in any such respect.

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## COMING EVENTS

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

May 30th-August 31st: Annual camp season of the Edgewood Spiritualist Camp, Tacoma, Washington. For 1953 programs, write: Mary B. Crisp, 410-14th Avenue, Seattle 22, Washington.

June 25th-Sept. 7th: Fifth annual season Hydesville Spiritualist Assembly, Hydesville, (Newark) N. Y. For 1953 program, write Margaret Lewis, Box 169, Rennselaer, N. Y.

June 27th-August 23rd, 1953: The 1953 season—Chesterfield Spiritualist Camp, Chesterfield, Indiana. For programs write: Ethel Post Parrish, Camp Chesterfield, Chesterfield, Indiana.

June 27th-Sept. 1st: 74th annual season, Lily Dale Assembly, Lily Dale, N. Y. For 1953 program, write secretary, Lily Dale Assembly, Lily Dale, N. Y.

June 27th-September 6th: 1953 season Camp Silver Belle, Mountain Springs Hotel, Ephrata, Penna.; for programs write: Ethel Post Parrish, Camp Silver Belle, Ephrata, Pennsylvania.

June 28-Sept. 6: Annual season Freeville Spiritualist Camp, Freeville, N. Y.; For 1953 programs, write: Olive McMillen, Secretary.

June 28-Labor Day: Brady Lake Spiritualist Camp, Lake Brady, Ohio; President: Rev. Della Kingsbury.

June 28-Sept. 6: Annual season of the First Spiritualist Church, Onset (Cape Cod) Massachusetts; For 1953 program, write: Kenneth D. Custance, 86 Highland Ave., Onset, Mass.

July 4th-August 27th: Annual season Ashley Spiritualist Camp Association, Woolley Park, Ashley, Ohio; For 1953 programs, write: Lucy Creasap, sec'y.

July 4th-August 30th: 52nd annual camp meeting of Western Wisconsin Camp Association Inc., Unity Park, Wonegan, Wisconsin. For 1953 programs write: Rev. Melvina E. Krause, Box No. 265, Baraboo, Wisconsin.

July 5th to August 30th: 1953 season Snowflake Spiritualist Camp, Central Lake, Michigan; Rev. Flossie McColm Mitchell, President.

July 5th-August 31st: Annual season Connecticut Spiritualist Campmeeting Association, Pine Grove, Niantic, Connecticut. For 1953 program, write Alice Dayton, Niantic, Conn.

July 26th-August 23rd: 71st annual season of Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; for 1953 programs, write: Grace Struve, 2423 North 3rd Street, Clinton, Iowa.

August 1-30th: 81st Convocation of the New England Spiritualist Camp Meeting Association, Lake Pleasant, Massachusetts.

August 24th-30th: The Fifth Annual Spiritualist Episcopal Institute, Chesterfield Spiritualist Camp, Chesterfield, Indiana. For programs write: Pauline Swann, Registrar, Chesterfield, Indiana.

August 27, 28 and 29th: The annual convention of the State Association of Washington, Edgewood Spiritualist Camp, located on beautiful Lake Sunrise; phone Waverly 8-415.

September 3rd-6th: Convention of The International General Assembly of Spiritualists, Norfolk, Virginia; Sec'y: W. Blount Darden, 110 Greenway Drive, Portsmouth, Virginia.

October 5-10: 61st Annual Convention of National Spiritualist Association, Aladdin Hotel, Kansas City, Missouri; Chairman: Hiram B. Tucker, 3718 Brooklyn St., Kansas City, Missouri.

October 26-27-28-29: Colville Psychic Foundation, Inc. sponsors materialization seances at 10 East Fourth St., Jamestown, N. Y. Rev. Fanchion Harwood, the medium. For Reservations write: Juliette Ewing Pressing.

## INTERNATIONAL NEWS

LONDON, England: Spiritualists of Great Britain yearn for a 'Lily Dale' on their island, according to "Psychic News."

The nearest counterpart they say is a South Wales Summer school organized by the Spiritualist National Union but this only lasts one week. In Scotland, they have a week-end school annually; in the south, there is a Spiritualist gathering during the summer sponsored by the London District Council.

Regarding the whole project, the editor has this to say,—"there must be many who would welcome the chance of spending a holiday among people who share the same interests with opportunities to hold discussions and join in seances."

"Particularly would this apply to Spiritualists living in areas that lack speakers and mediums and those ploughing a long furrow who would be refreshed and gain encouragement to renew their labors from contact with sympathetic minds."

"But however desirable, it must be admitted that an exact parallel to Lily Dale is not an immediate prospect in this country. Apart from such considerations as finance there would be many obstacles to overcome before building could take place."

"A project on a wider and, in many ways more ambitious scale, might have a better chance of suc-

## SPIRITUAL HEALING OF ANIMALS

by G. W. TOMKINS

**I** HAVE always been conscious of this healing gift from early childhood, even though its source was, in those days, entirely beyond my appreciation, but thought by me to be natural. Later this power was explained, and fully understood when I entered spiritualism some twenty-five years ago, and being told by those spirit healers who use me, to go ahead, and start healing, not only humans but animals, since when there has been no going back, and my work has grown from a few to thousands. It commenced locally, but it now world-wide, for my daily post brings letters from all parts of the world, America, Africa, Australia, Canada, Iraq, Persia, New Zealand, Rhodesia, Zululand, and the Continent asking for healing. A great amount of my healing is by absent

healing, but many are the patients which come to me, and many and varied are the animals that are healed. It is not generally known that God's divine healing power is applicable to animals, and the lesser creatures of our earth, even among Spiritualists, but this is evidenced by the many letters I receive daily reporting improvements, and cures.

I have hundreds of letters testifying to the cures wrought by absent healing, not only of cats and dogs, but also horses, cows, goats, calves, monkeys, canaries, budgerigars, pigeons, rooks, crows, and even goldfish. I have always found the animals know instinctively that I am trying to help them, and I can truthfully say that I have never been scratched or bitten by any of them, even though some have been in great pain, and some termed vicious.

They sense the presence of the healer guides, and respond to the loving thoughts, and vibrations surrounding them. This animal healing is rather specialized, inasmuch that the instrument must have a sincere love for all animals, kindness, and a great patience, and the spirit healers likewise, coupled with the knowledge of the ways and needs of animals.

After opening in prayer to God, I am in tune with the spirit healers who diagnose, and then guide my hands to the cause of the trouble. A dog Sally comes in for healing; this dog had two tumors as large as my fist, after three treatments these were reduced to the size of an egg.

A lovely Borzoi is next, who since birth has been unable to sit normally on her haunches, and her owner tells me she cries with pain every time she lies down or gets up; after fifteen minutes' treatment she sat down on her haunches much to her owner's amazement, and then laid down and got up without any cry of pain or distress. Peter, a little Yorkshire terrier, comes next; this pet had a paralyzed right hind leg which dangled helplessly with severe atrophied muscles a few months ago; now he can use the leg equally with the others, and the muscles are back to normal size.

After the healing session is over, back to answering letters until 10 P. M., when I commence absent healing; this goes on until nearly midnight. Thus each day is a full one, my time being fully occupied. It is no wonder that such words as amazing, marvelous, miraculous, incredible, etc., are used by grateful owners to describe this healing power of God.

I would, however, like to say here that I do not personally take any credit for this healing. I am but an instrument for the Divine power of Spirit which comes from God, and I thank Him daily for the great privilege of being so used. I marvel as animal after animal, bird after bird, human after human, responds to the Divine power of Spirit which flows through me. A power handled and manipulated by those who have passed to the Higher Consciousness.

A world not miles away, but interwoven with ours, where willing helpers wait with unshakable patience for our call to soothe away all our mental and bodily ills. Can a cow in South Africa have faith? Can a bird with a broken hip be asked to pray; or a goldfish with tail-rot? Such questions, coupled with the proofs of healing that I receive, have caused many people to take up Spiritualism, and search for the truth of higher things.

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ED NOTE: Mr. Palmer is author of the book: "This Thing Called Religion" (\$2.50) Order from Psychic Observer Inc., 10 East Fourth St., Jamestown, N. Y.



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(P-359)

Los Angeles, California: A noted atomic energy authority, Dr. Robert T. Lustig, Grand Rapids, Michigan, is currently being featured at the Astara Foundation, 508 South Hobart Boulevard.

Dr. Lustig, when conducting his classes presented the subject "Borderlands in Science." His lectures (August 2nd) "Religion in the Atomic Age" attracted capacity audiences.

As a scientific investigator and consultant, Dr. Lustig has assisted in the discovery and investigation of various atomic energies which he claims will inevitably bring the realm of spirit very close to earth.

Onset, Massachusetts: A gala celebration of three days marked the observance of the Golden Anniversary (50th) of the founding of the First Spiritualist Church in Onset (Cape Cod) Massachusetts (June 26-27-28). This event began with a banquet with members of the board of the Massachusetts State Spiritualist Association as honor guests, as well as Rev. Anna K. Rose and Rev. Sarah Parker Thomson, featured workers for the occasion.

One high-light of the banquet was the presentation of an honorary life membership to Maude Burgess Francis, the only living person to have signed the original charter fifty years ago. Anniversary greetings were read by Patricia Henry. Churches and individuals from Maine to California were mentioned; a telegram from the N.S.A. President, Rev. Charles R. Smith, was read.

Kenneth D. Custance, chairman, presented Rev. Rose in an address entitled "I Believe" which was followed by a message service given by Rev. Thomson. Eleanor Diemer, Boston, noted cellist, rendered solo numbers.

Others taking part: Celeste Osgood, Charlotte Troutwine, Nellie Zimmer, Jean Wakeling, vice president; Muriel Karolidas, Salem; Charles Safford, Barreton, Worcester; and Gladys DeAlmeida, soprano, Boston University College of Music.

The closing service featured Rev. Harre Milesi, Joseph Merrill and ten mediums, representing churches throughout the state.

Custance disclosed that the average attendance at each meeting was 200 and that all services were held in the Community Methodist Church, adjacent the First Spiritualist Church because the former could accommodate a greater number of people.

Chicago, Illinois: The secretary of the First Spiritualist Episcopal Church, Peggy Sorgatz, announces that regular lecture and message services, conducted by minister, Rev. Rosemary Kelly, are being held throughout the summer months at 721 Belmont Ave.

Bronx, N. Y. C.: The fifth anniversary of the Franciscan Order of Good Will and Harmony, 1991 Arthur Ave., Rev. Angela Sessa, minister, was celebrated recently (June 28) at which time services closed for the summer; reopening September 6th.

Others taking part in this service: Rev. Mary Mendelsohn, Rev. Martha Seidler, Rocco De Ninno and Elizabeth Andreson.

Louisville, Kentucky: The first anniversary of the Second Spiritual-Lite Chapel is currently (August 16th) being celebrated, Rev. R. W. Lagneau, minister. This service will be conducted by Rev. Henri Zacharias, Chicago, who will serve the church enroute to the nation's capital where he will attend the annual convention of the Federation of Spiritual Churches and Associations, Inc.

Rev. Janet Stine Wolford, Hanford, California, who is also attending the Federation Convention at the Shoreham Hotel (August 18-23), will serve (August 30) Rev. Lagneau's Spiritual-Lite Chapel.

Escondido, California: Unusual attendance has been reported at the 57th annual Camp Meeting of the Harmony Grove Spiritualist Association which opened July 12th and closes August 30th.

Harmony Grove is located 4 miles west of Escondido. Greyhound buses are available from San Diego and Riverside and the Homer Heller Buses from Ocean-side.

Speakers and mediums listed on the official program: William J. Turner, Hildred Hope Langford, Emily G. Davis, Mary L. Vieira,

## CHURCH NEWS

Billy R. Hill, Florence Wheeler, Lillian Smith, Carrie Kelly, Nevada DeVore, Gust Thunberg, Elsie Brillinger, Jane Sipes, Harry Nelms, Laura Crocker, William Crocker.

Lucille Couch, Alice Parker, Florence Fairfield, Marie Swanson, Beulah Englund, A. W. Sanders, Rita Kempf, Robert Myers, Jessie Curl, Evelyn Allinger, Mable Hunsaker, Bessie Walburn, Billy Hall, George E. and Annabelle Dyson, Dr. Gerald Wiatt, Lillian Courtney.

Mitzie Monroe, William Neier, Sayers, C. E. Goodall, Edwin W. Ford, B. J. Fitzgerald, G. Wesley Meeker, Sylvia Hauser, Eva Weatherbee, Glenna Ott, Bessie Kenner, George McClendon, Matilda Owen, Mae Boyd, Ruth Feathers, Ruth and Bert Welch, Fred Ranenberg, Maria Sykes and Paul Wilson.

Board of Directors: President, W. J. Turner; vice president, E. Van Bellehem, recording secretary, Jennie Rolefs; financial secretary, Pearl Rannenberg; treasurer, Alice Brown; directors, H. P. Courtney, William Grutell, Edith Niles and William White.

Hanford, California: In 1930, under the state laws of California, the Church of Revelation, Hanford, California, has since its inception devoted most of its work to spiritual healing. A team of eight healers working with the Rev. Wolford, are available for treating patients daily. Special services are held for the sick, whilst pastors and healers throughout the country are invited to visit the sanctuary and take part in the services.

Three prayer-rooms are available for those who wish to pray alone and in silence. Selected classes of instruction are held for psychic and spiritual unfoldment, while those unable to attend are able to take advantage of special Home-Study courses.

When a child, Rev. Wolford, founder, was paralyzed. Her parents were told there was no cure for the particular form of inflam-

matory rheumatism which had caused the affliction.

The young child was aware of this verdict and tearfully, from her little bed, she called out for God to heal her. Of that episode, Rev. Wolford says simply: "I saw a spirit with arms outstretched walk towards me, saying: 'You will be well.'"

The next morning there were signs of life in her afflicted limb and in a short time she was back in school. The "miracle" had happened. She was cured. It was this powerful and moving experience which shaped her whole life. All great spiritual uprisings are based on personal revelation and so, therefore, her church is aptly named.

Berkley, Michigan: News of the chartering of a new church and the organizing of their Lyceum was received from Charles L. Young, President.

The name of the church is The Metropolitan Spiritualist Church of Greater Detroit. Mr. Young writes: "Would it not be a wonderful thing if many new churches started out as this one is doing, stressing the importance of Lyceumism."

Sherwood, Ohio: The 44th annual camp-meeting of the Crystal Fountain Spiritualist Association, Inc., opened 1953 summer sessions July 18th; closing August 16th, according to C. E. Renollet.

Throughout the season, message and lecture services Tuesday, Thursday and Saturday evenings; three services Sunday.

Crystal Fountain Park, where all meetings are held, is located in the northwestern part of Ohio; 12 miles west of Defiance in the village of Sherwood on U.S. Highway No. 127.

Speakers and mediums listed on the official program: Rev. Viola Saunders, Kendallville, Indiana; Rev. Velma Gasber, Wheeling, W. Va.; Emma Gelger, Youngstown, Ohio; Dr. J. A. De Page, Toledo, Ohio; Martha Aman, Warren, Ohio;

## Anniversary Celebrated At Louisville



The photograph above was taken during the first anniversary service of the Second Spiritual-Lite Chapel, 936 South 5th St., Louisville, Kentucky when Rev. Henri Zacharias (left) presented a certificate of ordination to Virginia Carpenter (Rev. Carpenter's daughter, who is psychic, extreme right) Pastor of Church, Rev. R. W. Lagneau, second from left. (See column 2, this page).

## Golden Anniversary At Onset



The photograph above, taken during the summer sessions held at the First Spiritualist Church, 86 Highland Avenue, Onset (Cape Cod) Massachusetts, shows the principal workers who served during their current Golden Anniversary.

Left to right: Kenneth D. Custance, co-pastor; Gladys C. Custance, pastor; Rev. Anna K. Rose, Philadelphia, Penna, guest speaker; Rev. Harre C. Milesi, Boston, president of the Massachusetts State Association; Rev. Sarah Parker Thomson, guest lecturer.

## Gotham Minister



Rev. Jean Dolores Stewart (above) pastor of the Spiritual Temple of Light Church, 163 West 71st St., New York City, conducts message services every Tuesday, Thursday and Sunday evenings; holds classes for unfoldment Saturday night.

Burl and Bess Jenkins, Elida, Ohio; and Rev. Clarise V. Francis, Columbus, Ohio.

Board of Directors: A. L. Stailey, Mt. Clemens, Mich.; F. J. Renollet, Cecil, Ohio; Burl Jenkins; Viola Saunders; L. D. Renollet, Cecil, Ohio; Bess Jenkins; H. W. Renollet, Indianapolis, Indiana; Walter Saunders, Kendallville, Ind.; C. E. Renollet, Sherwood, Ohio; Connie Mix, Ft. Wayne, Ind.; and Myrtle Renollet, Sherwood, Ohio.

Wells, Kansas: In a recent publicity notice, listing the speakers and mediums featured at Sunset Camp, one name was inadvertently omitted: Anna W. Gough, Des Moines Iowa. She is a licentiate and commissioned Healer of the National Spiritual Association.

Bronx, N. Y.: Completing the account of the Fifth anniversary of the Franciscan Order of Good Will and Harmony, 1991 Arthur Ave., minister, Rev. Angelea J. Sessa reports special tribute was paid her spirit collaborator, Sister Frances, Spiritual founder of the Order.

Six of the original group of faithful and devoted workers were presented: Anna DiPasquale, and daughter Mary, Mary DeRuvo, Natalie DePaola, Ursula Pisano and co-pastor, Louise Leben. Others taking part: Rev. Mary Mendelson and Ethel Perchal.

## SPEARS-TORNQUIST

Hazel R. Spears and Harry Tornquist were married, June 20th, by Rev. Harry A. Tuffs, pastor of the Englewood Psychic Science Church, Inc.

The service took place in the church chapel, 6514 South Ashland Ave., Chicago; bridesmaid, Ethel Spears; best man, Howard Tornquist; attendants: two daughters and two son-in-laws of Mr. Tornquist: Mr. and Mrs. Gary Decker; Mr. and Mrs. Robert Davis.

Following the ceremony, a reception was held at 110 S. Eggleston Ave. The groom is trustee of the church and the bride was financial secretary. This report was submitted by Myrtle Geitz.

## TROXELL-KOZIELAK

Marie Troxell and Walter Kozielak were married recently (July 11th) at Lincolnwood, Illinois. Rev. Rosemary Kelly, pastor of the First Spiritualist Episcopal Church of Chicago, officiated.

## CASH-CASWELL

Jane Elizabeth Cash, Portsmouth, N. H. and Burton Carrol Caswell were married recently at the Little Harbor Chapel by Rev. Frank Dailley, pastor of the First Spiritualist Church of Manchester.

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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."

## ALABAMA

Birmingham—Church of Spiritual Science, 2524 Seventh Ave., N.; President & Pastor: Rev. Grace Oldaker; Sec'y: Myrtle Sutherland; Services: Wed. & Sun. 8 P. M.

## ARIZONA

Phoenix—Harmony Chapel (Spiritualist) 621 N. 5th Ave.; Services: Sun. 9:45 & 11 A. M.; 6:30 & 7:45 P. M.; Healing: Wed. & Sun. 7 P. M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALpine 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.

Little Rock: First Spiritualist Church, 810 West 16th St.; Sun. 8 P. M.; Classes: Sun. & Mon. 8 P. M.; Minister: Rev. Tracy B. Norwood, 1108 Cumberland; Phone: 2-5378; Healer: Rev. Bernice Prettyman, 919 West 15th St.; President: Charles Cox, 1304 Welch; Phone: 4-4436; Secretary: Valeria Thornton, 4905 Lee Ave.

## CALIFORNIA

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

Alhambra—Pyramid Ch., 326 S. Atlantic; Services: Sun. 7:30 P. M.; Thurs. 2 P. M.; Minister: Rev. Emma E. Kingham; Phone: ATlantic 2-8632.

Burlingame: Chapel of Truth, 737 Farringdon Lane, (Chartered by The Church of Revelation) Minister: Rev. Guila Prineas; Phone: Diamond 3-8596.

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 M.; Class: Friday 7:30 P. M.; Holy Communion: 1st Sun. 11 A. M.; Sunday services: 7:30 P. M.; Minister: Rev. Lola Reddig; Phone: 8-2316; Church phone: 99-214.

"The Chapel in the Sky," Spiritual Science Church 216, Suite No. 1508, Villa Riviera Hotel, 800 E. Ocean Blvd.; Vespers followed by circle Sun. 2:30 P. M.; Lectures and circle Sun. 7:45 P. M.; Director: Rev. Richard Minugh; Assistant: Rev. Leigh Denton; Phone: 6-7261, Ext. 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.

## Los Angeles, California

Astara Foundation, 508 S. Hobart; Services: Sun. 2:30 & 7:30 P. M.; Robert and Earlene Chaney; Phone: GRanite 5523 or DUinkirk 4-3427.

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: PLeasant 2-7858.

Spiritualist Church of Divine Light, 954 South Vermont Ave.; Services: Sunday, Lecture & Messages, 2 & 7:30 P. M.; Messages: Wed. & Thurs. 7:30 P. M.; Minister: Rev. Beulah Englund; Helper: Little Billy Hall; Phone DU 91956.

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

Temple of Universal Truth, Rowena Field Memorial, 801 South Wilton Place; Sunday services: Healing, 2 P. M.; Lecture and Spirit Communion, 2:30 P. M.; Special Service, Wednesday 7:45 P. M.; Presiding Clergyman: Ethel Peterson; Pres.: Ben F. Field.

Universal Church of The Master, 1318 West 8th St.; Circle: Tues. & Fri. 2:30 & 7:30 P. M.; Minister: Rev. Addie G. Faulkner; Phone: DUinkirk 3-6084.

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.

Spiritual Science Church, 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 Mickle, Phone: TII 2104.

Holloway School of Philosophy & Religion; Dr. Gilbert N. Holloway & Rev. Mercy Holloway, For counsel, descriptive literature, lecture tour programs, write: Box 9866, Los Angeles, 27; Phone: NOR-mandy 2-4404.

Oakland—The First Temple of Spiritualism, 1442 Alice Ave.; Services: Sun. & Tues. 8 P. M.; Minister: Mitzie Monroe, 2014 Fifth Ave.; Phone: Templebar 5-3442; Sec'y: Earl Dowd.

## 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.

Ch. of Revelation No. 15, 2028 Juliette Ave.; Rev. Joy Rickard.

Divine Inspiration Center, 1526 & N" St.; Services: Sun & Wed. 7:30 P. M.; (U.C.M. Charter) Minister: Rev. Evadell; Phone: HU 6-3697; Church Phone: HU 4-3831.

## San Bernardino, California

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

First Spiritualist Episcopal Church, 132 East Fifth St., Sunday 2 P. M.; Church Phone: 86-9286; Co-Pastors: Rev. Lula Taber & Rev. Gloria Taber-Braxton; Phone: 89-532.

## 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. Brilling. Phone Main 9549.

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

Fraternal Spiritual Church, Inc., 1502 Second St.; Sunday: 11 A. M. & 7 & 8 P. M.; Pastor and President: Rev. Gust Thunberg; Sec'y: Daisy M. Dewoody.

1st Spiritualist Ch. of San Diego, 3777 42nd St.; Sun., Healing 7 P. M.; Lecture: 8 P. M.; Pastor: Rev. Emily G. Davis; Phone TAlbot 3-1950.

Progressive Spiritualist Ch., 3843 Herbert St.; Sec'y: Helen Guss.

Fraternal Spiritualist Church, Inc., 1502 Second St.; Sunday: 11 A. M. & 7 & 8 P. M.; Pastor & President: Rev. Gust Thunberg; Corresponding Sec'y: Daisy M. Dewoody; Recording Sec'y: Georgiana Kella.

## San Francisco, Calif.

The San Francisco Harmony Center U. M. C. 47, (Spiritualist) 715 Valencia St.; Services: Sun. 1:45 P. M.; Trance circle: Tues. 8 P. M. & Fri. 2 P. M.; Billet Reading: Wed. & Thurs. 7:45 P. M.; Rev. Lovie Murray; Phone: MArket 1-0298.

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.; Thurs. 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.; Minister: Julia Bramah; Sec'y: Gaynell Peacock.

Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall) Sunday 2 & 8 P. M.; Sec'y: Leah Cornwell.

Little Missionary Ch. Spiritualist; 534 Laidley St., (Bus No. 10 or No. 26 off at Roanoke St.) Sun. & Thurs. 7:45 P. M.; Classes: Tuesday 1 P. M.; Wed. & Fri. 7:45 P. M.; Pastors: Rev. F. Link Jr. Armon & H. Thornton; Phones: DE 3-3932 or MI 8-2412.

The Spiritualist Church, 414 Mason St.; Sunday 7:30 P. M.; Sec'y: Jane Musick; Minister: Mary E. Taylor; Phone JUniper 7-1232; Vice President: N. B. Williams.

## San Jose, California

Church of Spiritual Prophecy, Inc., 85 W. San Carlos (cor. Market St.) Sunday 7:30 P. M.; Healing and messages by all mediums wishing to participate; Minister: Rev. Pearl Wilkinson, 31 S. 3rd St.

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

Grace Spiritual Church, I.O.O.F. Hall, 3rd & Santa Clara Sts.; Message circle: Sun. 2 P. M.; Healing & Meditation: Sun. 7 P. M.; Lecture: 8 P. M.; President: Rollo Hall; Sec'y: Raymond F. Swisher, 120 N. Buena Vista.

Stockton—Spiritual Science Ch. No. 204, Eagle Hall, 531 E. Main St.; Sun., Healing: 7:30 P. M.; Lecture: 8 P. M.; Messages: 9 P. M.; Every first Sun. Billet Reading; Minister: Rev. Edna Miller; Sec'y: Rev. Cecelia Isert.

## COLORADO

### Denver, Colorado

Star of The East Spiritualist Church, 1379 Kalamath (On bus line 50) Services: Sun. 7:30 P. M.; Lecture and messages: Tues. & Sat. (3rd Sat. Social); Minister: Rev. Freida Nicklis, 3440 Zuni; Phone: GLeendale 7344; Ass't. minister: Norma Walters, 500 West 8th St.; Phone: AL 5052.

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

## CONNECTICUT

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

## 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.

## FLORIDA

Cassadaga—Cassadaga Spiritualist Auditorium; Services: Sunday 7:30 P. M.; lecture, messages & healing; Roy H. Johnson, Rev. Eloise Page, Gladys Bessette and Dr. John Heitz.

Daytona Beach: Hays Memorial Spiritualist Ch., 221 First Ave.; Sun. Wed. and Fri. 7:30 P. M.; Wed. and Fri. 2:30 P. M.; Minister: Rev. Margaret Springstead; Ass't. Minister: (Sunday) Enid Brady; Phone: 2-2432.

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

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## (FLORIDA—Cont.)

Jacksonville, Fla.  
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.

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-J3; Sec'y: Dorothy W. Smith, Box 74, Malabar, Florida; Minister: Rev. Clarence Lee Smith.

Miami, Florida  
Elizabeth Memorial Church (Spiritualist) 729 N.E. 71st St. (January 9 through July 31) Friday 7:30 P. M.; Rev. Marie Wilson, Minister, Phone: Miami 7-1411.

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.

Sarasota, Florida  
Shrine of The Master (Spiritualist) Woman's Club, Palm & Park Sts.; Services: Fri. 7:45 P. M.; Minister: Rev. Dorothy Graff-Flexer.

## St. Petersburg, Florida

Church of The Beloved (Spiritualist) 2806 Central Ave.; Sun. 7:30 P. M.; Religious Study Class, Tues. 8 P. M.; Minister: Ethel Post-Parrish; Assisted by James M. Parrish and Lena Barnes Jeffs; Phone: 77-4134.

People's Spiritualist Ch., 1011 Ninth Ave., North; Sun. & Wed. 7:30 P. M.; Personal Problems Clinic; Mon. & Wed. 1 P. M.; Minister: Rev. Nellie Curry; Ass't. Pastor: Rev. Lillian Dee Johnson; Phone: 7-88124.

## Tampa, Florida

Shrine of The Master, 1808 Memorial Highway; Sun. 7:30 P. M.; Pastor: Rev. Dorothy G. Flexer, Phone 32-7492.

## ILLINOIS

Berwyn—Church of Faith in God, 1212 S. Harvey Ave.; Sun. 3 & 8 P. M.; Wed. 8 P. M.; Healing & Messages; Minister: Rev. Anne Zakok; Phone: STanley 8-2344.

First Church of The Spiritualist, 219 South Water St.; Services: Sun. 3 & 7:30 P. M.; Sec'y: Mildred Philbeck; Pres.: Earl Beighler; Phone: 6-5152; Guest workers welcome.

First Roseland Spiritualist Church, 10937 S. Park Ave.; Sun. 3 P. M.; Pastor: Deon Fry; Sec'y: S. Henderson.

Friendly Ch. of Christ, 1529 N. Larrabee St.; Sun. 3 & 8 P. M.; Tues. 8 P. M.; Pastor: Rev. Harold Klingensmaier; Ass't. pastor: Rev. C. Wheat, Phone MI 2-7712.

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.

Silent Prayer Sanctuary, 3802 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.; McEvoy 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: HEmlock 4-9181.

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

Englewood Psychic Science Church, White Sanctuary Healing Center, 6514 South Ashland Ave.; Service: Sunday 7:30 P. M.; Healing Service: Thursday 8 P. M.; Minister: Rev. Harry A. Tufts; Phone: WA 5-4750.

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

St. Paul's Spiritual Church, 4201 W. Armitage; Sun. 8 P. M.; Pastor: Rev. Louise Quinn; 3124 West Ohio; Phone: KEdzie 3-1174.

Ch. of Higher Spiritualism No. 2, 549 N. Cicero Ave.; Sun. 7:30 P. M.; Healing Services: Fri. 8 P. M.; Rev. Ruth Foster; Phone: CO 1-2429.

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.

First Church of Spiritual Science, 1544½ East 64th St.; Sun. 4 P. M.; Mon. & Fri. 8 P. M.; Rev. Crawford Chambers, Phone: MI 35-357.

1st Spiritualist Ch. of Divinity, 6146 South Ashland Ave.; Sun. 8 P. M.; Founder: Freida Brown; Phone: HEmlock 2447; Sec'y: Elsie Traver, 8028 S. Green Jack Belleu, President.

Scientific Center of Spiritualism, Orchard Room, Midland Hotel, 172 West Adams St.; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

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

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P. M.; Service 8 P. M.; Pres. Theo-Siers; Phone: B. E. 5-7455.

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.

Danville: Community Church of The Spiritualist, 605 Kimber St.; Sunday 8 P. M.; President: Rev. Ray Harvey, 207 South 8th St., Tilton, Ill.; Sec'y: Alice Wynn, 944 Cleveland, Danville.

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.

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

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## CHICAGO

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Wed. 7:30 p.m.

Phone: CA 7-6338

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## INDIANA

Chesterfield—Chesterfield Spiritualist Camp, Chapel Services every Sun. 2:30 to 4 P. M.; Featuring Chesterfield Mediums.

## Evansville, Indiana

Union Spiritual Church, 3rd Ave. & Michigan St., Thurs. & Sunday 8 P. M.; Minister: Rev. Jeannette Hoempel.

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

## Gary, Indiana

First Spiritualist Church of Gary (N.S.A.) 2430 West 11th Ave.; Sunday 8 P. M.; Minister: Rev. Velma Hool; President: Ruth Jenner; Sec'y: Reba Schallon, 228 Ellsworth St.

Hammond—Unity Spiritualist Ch., 5454 Holman Ave.; K. of P. Hall; Sun. 8 P. M.; Ruth Coyle.

## Indianapolis, Indiana

Progressive Spiritualist Ch., 739 Park Ave.; Sun. Healing 7:15 P. M.; Service 7:30 P. M.; Tues. afternoon & Eve. Sat. 7:30 P. M.; Rev. Ola Florence, Pastor; Paul Leach, Pres.; Phone: AT 1025.

Spiritualist Center Church, 1901 Lexington St.; Sun. 7:45 P. M.; Wed. 2:30 & 7:45 P. M.; Pres. C. C. Driskell; Sec'y: Carrie A. Ayers.

Marion—Distributors of Light Spiritualist Ch.; City Hall, 2nd & Adams Sts.; Sun. 7:30 P. M.; Minister: Rev. Mable Pitman, 204 S. Nebraska; Phone: 391.

Michigan City: First Spiritualist Church, 220 West 10th St.; Services: Sunday & Monday 8 P. M.; Every 4th Sun. 3 & 8 P. M.; Minister: Rev. Amelia Hullinger; Sec'y: Gertrude Rocher; Phone: 2-1618.

South Bend: Church of Spiritual Truth, 519 South Joseph St.; Sunday 3 and 7:30 P. M.; Minister: Rev. Marie Smith, 212 East Dayton St.; Sec'y: Athelinn Minnes.

Terre Haute—Golden Hour Spiritualist Church, 503½ Wabash Ave.; Sunday 8 P. M.; Rev. Nellie Hodgers; Rev. Goldie Russell.

## IOWA

Des Moines—Spiritual Temple of The Good Shepherd, Mechanics Hall, 918 Locust St.; Sun. 7:45 P. M.; Circle every Friday at pastor's residence—Rev. Emily Taylor Ferris, 913 Tenth St.; Phone: 43520.

## KENTUCKY

Louisville—Universal People's Divine Healing and Abundance Circle; The Second Spiritual Lite Chapel; Services: Sunday: 2:30 P. M., 9:30 South 5th St.; Ass't. Pastor: Rev. Virginia Carpenter; Founder and Pastor: Rev. R. W. Lagneau, 333 South 42nd St.



## (MISSOURI—Cont.)

St. Joseph—Christ Memorial Spiritualist Church, (S.E.C.) 2102 Felix (at 21st St.) Sun. & Wed. 8 P. M.; Minister: Rev. Lytle Senabath, 111 North 20th St.; Sec'y: Bernice Grew, 209 South 15th St.

## St. Louis, Missouri

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

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

Soul Science Spiritualist Church, Sheraton Hotel, Pine Room, Sunday, 7:45 P. M.; Minister: Rev. Iona Brandt, 3683 Dover Place.

## NEW HAMPSHIRE

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

## NEW JERSEY

## Camden, New Jersey

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

4th Spiritualist Ch., 28 N. 26th; Sun. & Wed. 7:30 P. M.; (N.J.S.S.A.) Minister: Elizabeth Giberson, 288 Linden, Woodlynne; Asst. Pastor: Margaret Davies.

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

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

Elizabeth—Seventh Ch. of Psychic Science, 416 Madison Ave.; Sun. P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone: 2-3515.

## Jersey City, New Jersey

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.

Newark—Mother Temple of Psychic Science, 532 Springfield Ave.; Tues. 1 & 7:30 P. M.; Rev. Dorthes 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.

Paterson—1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

Rumson—First Spiritual Science Church, 15 Highland Ave.; Tues. 8 P. M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson 1-0399-R.

## Union City, New Jersey

Divine Psychic Mission of Consolation, 419 38th St.; Founder: Rev. Anna Doerner-Simms; Pastor: Rev. H. C. Millare.

Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A. M.; Tues. 10 A. M.; Tues. 8 P. M.; Wed. 8 P. M.; Thurs. 2 P. M.; Fri. 8 P. M.; Rev. Elsie E. Richter; Phone: Union 4-0393.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P. M.; Tues. 2 P. M.; Fri. 2 & 8 P. M.; Social 2nd Fri. 2 P. M.; Rev. Ann P. Ruger; 4th Fri. 8 P. M.; Rev. Ethel Arrigo, guest speaker.

Westwood—First Violet Memorial Spiritualist Church, 28 Sixth Ave. (I.G.A.S.) Message service; 1st and 4th Sunday 8 P. M.; Minister: Rev. Minnie McHugh; Phone: Westwood 5-2864.

## NEW YORK STATE

## Albany, New York

First Spiritual Church, 264 Central Ave.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Frederic B. Mantle; Sec'y: Mabel V. Couse.

Progressive Spiritualist Temple, 89-90 N. Pearl St. (Entrance 1st door on Sheridan) Sun. & Wed. 7:30 P. M.; Wed. 2:30 P. M.; Minister: Rev. Margaret Lewis; Phone: Albany 38974.

## Binghamton, New York

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

## Brooklyn, New York

Spiritualist Church of Divine Understanding, Suite No. 12, 316 Flatbush Ave.; Wednesday and Friday 7 P. M.; Saturday 1 P. M.; Class: Thursday Evenings; Minister: Alta Beyer; Phone: MA 5-2495.

Church of Divine Guidance, 222 Eldert St.; Services: Tues. & Thurs. 2 P. M.; Tues. & Thurs. & Sun. 8 P. M.; Minister: Margaret Seaman; Phone: Glenmore 6-6592; Sec'y: Mrs. Hull, 126 Cornelia.

## Buffalo, New York

Temple of Divine Science, Sp'ist Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson; (Phone: WA 4651).

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

## Cortland, N. Y.

Sacred Temple of Harmony Church, Cortland, N. Y., 85 Homer Ave. (I.G.A.S.) Sun. 8 P. M.; Pres.: Marjorie Newman; Sec'y: Alma Whiting.

Memorial Spiritualist Church, 97 Owego St.; Sunday 7:30 P. M.; Wed. 2:30 & 7:30 P. M.; (General Assembly of Spiritualists) Minister: Rev. Allen Nolan Dittmann; Sec'y: Isabella Stone; Phone: 3495.

East Aurora—1st Spiritualist Temple, 29 Temple Place; Adult Study Group: Sun. 5 P. M.; Children's Study Group: Sun. 7:45 P. M.; Regular church services following; Pastor: M. Ethel Squier.

## CONNECTICUT

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## Long Island

Franklin, Square, L. I., N. Y.  
John Francis Boyd Memorial Spiritualist Church, 177 Madison Ave., North Franklin Square (Long Island, Nassau) Tues. & Thurs. 2 P. M.; Mon., Tues. & Thurs. 8 P. M.; Sunday 11 A. M. & 1 P. M.; Minister: Rev. Irene Boyd; Phone: Floral Park 2-3322.

## Jamaica, (L. I.) New York

Ch. of Eternal Light, 9050 170th St. (Cor. Jamaica Ave.); Services: Mon., Tues. & Thurs. 2 & 8 P. M.; Rev. William Skidmore, Pastor; Phone: Hegeman 3-0789.

West Hempstead—Spiritualist Church of Magdalena, 559 Henry St. (2 blocks south of Hempstead Turnpike at Nassau Blvd.; Sun. & Wed. 8 P. M.; Thurs. 10:30 & 8 P. M.; Rev. Marion G. Miller, Minister.

Richmond Hill South: Church of Spiritual Guidance, 11-41—120th St.; Message service: Sun. 8 P. M. & Wed. 1 P. M.; Classes for spiritual unfoldment & psychic development; Minister: Rev. Mollie; Phone: Virginia 3-5979 (Rev. Beck will be at Camp Silver Belle, Ephrata, Penna. during July & August).

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

## New York City

Temple of Light (I.A.S.) Suite No. 708; 152 West 42nd St.; Inspirational address and Healing Service, Sunday 11 A. M.; Tues., Thurs., Fri. & Sun. 7 P. M.; Tues. & Fri. 2 P. M.; Class: Mon. 7:45 P. M.; Rev. William Charles Owens, Pastor; Rev. Marlon Owens, Sec'y.

Spiritual Temple of Light Church, 163 West 71st St. (1 flight up) East of B'way; Message service: Sun., Tues. & Thurs. 8 P. M.; Class: Saturday 8 P. M.; Minister: Rev. Jean Dolores Stewart.

All Souls Spiritualist Ch., 505 West 146th St.; Sun. 11:30 to 1:30 P. M.; Evening, 8:30 to 11:30 P. M.; Rev. J. L. Plaskett.

Seventh Spiritualist Church, Hotel McAlpin, 34th & Broadway; Message service, Tuesday 7:30 P. M.; In Room 364. Hotel McAlpin; Minister: Rev. Lillian Bleser, 446-40th St., Brooklyn, N. Y.

Spiritual and Ethical Society, Studio, 605, Steinway Hall, 113 W. 57th St.; Sun. 3 P. M.; Leader: Fred W. Schneider, 608 W. 140th St.

First Spiritual Science Church of Brooklyn, Studio No. 856, Carnegie Hall, 154 West 57th St.; Services: Tuesday & Friday 6:30 P. M.; Minister: Rev. Frances H. Parker, 969 Lincoln Place, Brooklyn, N. Y.; Phone: P.R. 8-4406.

United Spiritualists' Church, 41 West 73rd St.; Services: Sunday 11 A. M.—lecture and healing; Sunday and Tuesday 7:30 P. M.; Wed. and Fri. 7 P. M.; Messages: Thursday and Saturday 1 P. M.; Mediums: Sylvia Brooke, Eliza Ehrmann and Evelyn Kearns; Sec'y: Martha Feinstein; Phone: Endicott 2-3555.

Beacon Light Spiritualist Church, 123 West 94th St.; Services: Thurs. 1 & 7 P. M.; Minister in charge at these meetings: Rev. Hermine Leger.

Helen Brand Memorial Church (I.G.A.S.) Studio No. 36, 1425 Broadway Studios (near 40th St.); Services: 2nd & 4th Sunday 2:30 P. M.; Minister: Rev. Hazel Brand Herrejon (Closed during July and August).

Second Church of The Creator, Inc., 1574 Mayflower Ave. (Bronx); Services: Thurs. & Sun. 8 P. M.; Class: Fri. 8 P. M.; Minister: Rev. Zarah Lakes; Phone: JErome 7-8212.

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.

Mercy Chapel, Studio 1010, Carnegie Hall, entrance 56th and 7th Ave.; Healing, Messages and Classes, Mon. 7:30 P. M.; Thurs. 1 P. M.; Minister: Rev. William Henry DuBois.

Aquarian Brotherhood of Christ, 244 West 75th St.; Carolyn C. Duke; Sun. 6 P. M. & Mon. 7:30 P. M.; Class: Wed. 1:15 P. M.; Public: 2:15 P. M.; Sun. Class 2:45 P. M.; Apply: Rev. Olive Kruger, Fri. 7:30 P. M.

Stead Memorial Center, 41 W. 88th St.; Sun. 8 P. M.; Classes: Wed. 2 & 8 P. M.; also Fri. 8 P. M.; Rev. Bertha Marx, Minister.

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

Fourth Spiritual Science Church, Inc., Studio No. 703, Steinway Hall, 113 West 57th St.; Sermon and Message Service: Sat., Sun. & Tues. 8 P. M.; Healing meditation & Lecture: Sunday 3 P. M.; Lecture-Demonstrations: Wed. 8 P. M.; Teacher Training, Psychic Science & Yogi Class: Thurs. 7-8 P. M.; Pastor: Dr. Sant Ram Mandal (India) Phone: IN 3-5974.

Spiritual Science Mother Church, Inc., Studio 1010, Carnegie Hall, 56th & 7th Ave.; Healing, Meditation: Sunday, 4 P. M.; Sermon & Messages: Sunday, 7:30 P. M.; Healing Meditation and Messages: Wed. & Fri. 1 P. M.; Classes for spiritual unfoldment: Wed. & Thurs. 8 P. M.; Rev. Glenn Argoe; Phone: COLUMBUS 8-2952.

Church of The Eternal Star, 237 West 72nd St.; Message services: Tues. & Thurs. 1 P. M.; Minister: Wed., Fri., Sat. & Sun. 7:30 P. M.; Rev. Rose Ann Erickson; Phone: TRafalgar 7-3113.

First Church of Spiritual Vision, 100 West 61st St.; Sunday: Healing, 6 P. M.; & Messages; 7:15 P. M.; Messages: Tuesday, Wednesday & Friday, 6 to 10 P. M.; Thursday and Saturday 1 P. M.; Rev. Angela V. Cali, Minister; Phone: Plaza 7-1799.

Little Cedar Spiritualist Church, 123 West 94th St.; Services: Sunday, Tuesday and Friday, 7 P. M.; Wednesday, 1 P. M.; Rev. Beulah H. Brown, Minister; Phone: RI 9-7680.

Church of Divine Guidance, The Great Northern Hotel, 118 West 57th St., Room No. 203; Wed. 1 P. M.; Friday 7:30 P. M.; Class: Tuesday, 8 P. M.; Minister: Rev. Martha K. Seidler; Phone: Circle 5-4915.

Niagara Falls—White Rose Center Free Psychic Truth, 639 Main St.; Services: Sun. 7:30 P. M.; Social: Tues. 8 P. M.; Pastor: Rev. Rosebud B. Vogel; Asst. Pastor: Eric Ragnar, 152 58th St.; Phone: 3-8025; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 3-2818.

## Rochester, New York

Divine Inspiration Spiritualist Church, 27 Appleton St.; Wed. & Sun. 8 P. M.; Minister: Rev. E. Taylor Andrews; Asst. Pastor: Rev. M. Newbie.

Anderson Park Mission Spiritualist Ch., 98 N. Union St.; Sun. & Tues. 8 P. M.; (Mediums Day 3rd Sunday); Minister: Rev. Pearl Tygart; Asst. Pastor: Rev. Merton Herbst; Co-pastors: Rev. Lewis Brown & Ellen Ewart.

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

Yonkers—Occult Science Society, 65 South Broadway; Sun. 7:30 P. M.; Healing Demonstrations; Minister: Rev. Wilfred S. Spear, P. O. Box 386, Yonkers, N. Y.; Phone: Yonkers 57266.

Utica—Utica Christian Spiritualist Ch., Maher Bldg. (Seneca St. entrance); Sun. 3 & 7:30 P. M.; Wed. 8 P. M.; Minister: Rev. Mabel R. Hammel, 902 S. Plymouth Ave., Rochester, N. Y.; Phone: Rochester-Genesee 2527R or Utica 4-8313.

## OHIO

## Akron, Ohio

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Spiritual Science Church, 504 East 149th St. (between Westport and Lake Shore Blvd.); Services: Sunday 7:45 P. M.; Minister: Rev. Edmond Drowns, 1055 East 17th St.; Phone IV 1-0501.

## Columbus, Ohio

Congregational Spiritualist Association, 187 S. Sixth St.; Sun. 9:15 & 10:30 A. M.; Wed. 7:30 P. M.; Rev. John E. Copeland, Pastor; Rev. A. A. Hamilton, Pastor Emeritus; Charles H. Pugh, Jr., President; Madeline Pugh, Sec'y, 29 East Blake Ave., Columbus 3; Phones: MA 8284 & LA 4631.

Truth Tabernacle Spiritualist Assoc., 437 1/2 North High; Sun. & Tues. 8 P. M.; Rev. Curtis B. Morris.

Ohio Ave. Spiritualist Church, 86 South Ohio; Services: Sunday 9:30 A. M.; Lyceum; 10:30 A. M. lecture and spirit communication; Minister: Rev. Ralph W. Whitney, 1298 Bryden Road; Sec'y: Mabel Lowes, 527 Vermont Place; Phone: UN 3438.

## Dayton, Ohio

Spiritual Church of God, Apt. No. 5, 37 East 5th St.; Sunday 8 P. M.; Rev. Ethel Williams.

## East Liverpool, Ohio

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

Psychic Center of Truth Ch., 106 E. Sixth St.; Carpenter's Hall, Grand Opera House Bldg., 3rd Floor; Sun. 8 P. M.; Pastor: Anna Brown; Sec'y: Mary M. Young, 820 Third St., E. Rochester, Pa.

## Toledo, Ohio

Toledo National Spiritualist Ch., Mezz. Room 1, Commodore Perry Hotel; Sun. 8 P. M.; President: Erwin Fosgate, 2333 Mason Drive, Toledo, 13.

Christian Spiritualist Church, 1222 Erie St.; Ceall Engle.

Church of Divine Revelation No. 16, 512 Ash St.; Services: Sunday 7:45 P. M.; Minister: Rev. Agnes Mower; Sec'y: Verlin Seyer, 543 Milton St.

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## OKLAHOMA

Blackwell—First Sp'ist Church, 116 1/2 E. Padon St.; Lyceum: Sun. 6:45 P. M.; Lecture: Sun. 7:15 P. M.; Sec'y: Neva Owsley; Pres.: Lindsey C. Owsley.

Enid—Spiritual Healing Center Church, 1020 East Maine, Sunday, 10 A. M. & 7:45 P. M.; Mr. and Mrs. A. S. P. Field, Co-pastors; Phone: 1138.

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Spiritual Life Service Church, 316 S. W. 22nd Ave.; Sun. & Wed. 8 P. M.; Vernon Hendry, Cor. Sec'y; Pastor: Florence Heistand, 2317 S. Harvey; Phone: 62-3488.

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

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Salem: First Spiritualist Church, 460 North Cottage St.; Salem Woman's Club; Circle and Healing 6:30 P. M.—services: 7 P. M. Sunday; President: Irving Seller; Sec'y and Treas.: Myrtle E. Bruijn, 1925 North 5th St.

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Charleroi: First Spiritualist Church of Charleroi, 214 Washington Ave.; Sunday 8 P. M.; Minister: Rev. John Hysmith; Phone: 3-6351; Sec'y: Sara E. Gillingham.

Erie—1st Free Psychic Church, 2516 Peach St.; Sun. & Thurs. 8 P. M.; Pastor: Rev. Emil Penningroth.

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

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Universal Spiritualist Brotherhood Church, 3012 Girard Ave.; Sunday 7:45 P. M.; Wed. 7:30 P. M.; Minister: Rev. Anna K. Rose, 1004 West Wyoming Ave., Philadelphia (40).

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## TEXAS

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## Houston, Texas

First Spiritualist Church, 3523 Beauchamp St.; Sun. Lyceum 6 P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams. Second Spiritualist Church, 4301 Rossmoyne Blvd.; Services: Sun. & Tues. 8 P. M.; Minister: Rev. Elsie Hicks; Phone: LI 6229.

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## About

## BOOKS

THE EVIDENCE FOR SPIRITUAL HEALING (\$3.75) by Harry Edwards; distributed by Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

This book is a provocative challenge to all who discount the reality of spirit healing. It features the activities of a man whom many regard as one of the world's greatest healers today.

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The object of this book is to present, by the sheer weight of its massive testimony, irrefutable evidence for spirit healing which cannot be ignored or fail to impress even the most hardened sceptic.

This chronicle of over 10,000 healings in four years through one man and his associates is among the most wonderful collection of astounding events ever printed.

The results cannot be explained away by faith, because many children have been cured, and thousands of successes were obtained by means of "absent healing," which constitute the majority of cases, where patient and healer have never met. The tributes come from all over the world. Moreover, there are many instances where the patient was unaware that healing had been requested on his behalf.

The author's introductory comments and his observations at the beginning of each chapter clearly expound some of the implications that are bound to stimulate the reader.

"Greater things that these shall ye do," said the founder of Christianity. Does this book indicate the fulfillment of His prophecy?

SUCCESSFUL FUND RAISING SERMONS (\$4.00) by Julius King; distributed by Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

Here is a practical, specific book to help ministers, vestrymen, and laymen solve the problems connected with raising money for churches. For small congregations or large, for budgets of a few thousand dollars or many hundreds of thousands, the sermons and suggestions in this volume will provide the answer to a vexing and difficult annual problem.

There are times when a church must ask for money. To increase the dignity and effectiveness of that appeal, this book has been compiled for the laymen, vestrymen, and ministers on whom the responsibility for fund raising falls. He is solidly practical, prepared by an expert active in church affairs, and designed for use by small and large congregations alike.

Here is a book which meets a remarkable range of problems. The question of determining how much a particular church can hope to raise and the general principles of giving to churches are analyzed in two chapters by George Lundy of Marts & Lundy, a fund raising firm which has raised more than fifty million dollars for religious organizations.

The fund raising sermon itself and the elements which should go into it are analyzed by Dr. George Francis O'Pray. Other contributors deal with the theory of stewardship, the principles of tithing, the problems of building funds, and the individual and his loyalty to his church.

More than two dozen actual, tested fund raising sermons are included. They have been contributed by a distinguished group of ministers. Geographically, these are sermons originally preached in many parts of the country, and all

of them have been successful. They have raised sums ranging from twenty thousand to three hundred thousand dollars.

Not only is this a genuinely valuable book, but it has been written with dignity and based on actual experience.

THE WAY OF PEACE (\$2.25) by Anna K. Knight; distributed by Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

This book can best be described as a redramatization of the Bible stories. The dates of visions and passages in Mormon prophecies, as outlined in this book, accentuate circumstances pertinent to the events transpiring during the Pres-



ANNA K. KNIGHT

idency of Franklin D. Roosevelt and point to occurrences centering around Independence, Missouri.

An insignificant coin, the symbol of unity, is described in this book as a sand dollar seashell (i.e.) the coin of God mentioned in the book "Forgotten Books of the Bible."

This coin has the proper engravings of the symbol of Christ and was foreshadowed by the Phallic Stone in ancient religions. If it is your desire not to think for yourself then avoid this book.

The author says, "When our own government seems to be approved by supernormal forces, it is high time to acknowledge it. "My writing efforts are prophesied on Page 66 of the Mormon Prophecies."

THE BOY WHO SAW TRUE (\$3.50) by Cyril Scott; distributed by Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

"The Boy Who Saw True comes into a totally different category and differs materially from all the hundreds of books I have read on Spiritualism and kindred subjects," writes Cyril Scott, the well-known occultist, in his preface to this unusual book. "Not one of them has ever displayed the characteristics of this highly diverting human document, with its naive candor, its drolleries, its unconscious humor, its oscillations between the ridiculous and the exalted, and its power to convince, for the very reason that the young diarist never set out with the intention of carrying conviction."

Here was a precocious young boy born with clairvoyance who could see auras and spirits, yet failed to realize that other people were not similarly gifted. In consequence he was misunderstood and had to suffer many indignities. Apart from this his diary is of interest in that it reveals the thoughts, emotions and perplexities of a Victorian youngster brought up a little prior to the 'naughty nineties'.

It has been suggested that this book is a hoax. Nothing is further from the truth. Before his death the diarist's widow persuaded him to let the diary be published. But he made certain stipulations. It was not to appear till several years after his death, the original spellings were to remain, and some of the names were to be altered since he did not wish to cause any embarrassment to surviving relatives and acquaintances.

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**HEALING SANCTUARY:** Open to all faiths. PERSONAL AND ABSENT TREATMENT. ALL MANNER OF DISEASE CURED THROUGH GOD'S POWER. "FREE WILL OFFERING" COME TO OUR SHRINE IN PERSON. WE CAN HELP YOU! Ministers of Healing in attendance at all times. For information write to HEALING SANCTUARY, 1306 N. Irwin Street, Hanford, Calif., or P. O. Box 517, Hanford. (P-364)

**DIVINE HEALING:** I believe I can help you. I have been a psychic and spiritual healer for years. Certificate of healing endorsed by the Spiritualist Episcopal Church. Permanent resident of Camp Chesterfield, Chesterfield, Indiana. Love offering. When answering, send self-addressed, stamped envelope to: Laura Wynkoop Nelson, 24 Eastern Drive, Chesterfield, Indiana (Telephone: Anderson 3-4885). (P-376)

**HEALING PRACTITIONER:** Counselor, absent treatments, confidential, Love Offering. Write: Dr. F. Rockwell Cavanagh, P.S.D., Ms.D., Box 74, Rives Junction, Michigan. (P-364)

**OMNISCIENCE:** the healing sanctuary; open to all faiths; personal and absent treatment. All your troubles and diseases can be cured through God's power. "FREE WILL OFFERING". Write to Clara Worth Baker, the minister that can help you find God. She has helped thousands of others. WHY NOT YOU? Address: OMNISCIENCE, P. O. Box 789, San Diego, 12, California. (P-360)

**DOCTOR:** who combines scientific knowledge with Spiritual Healing. Nerve treatment inspired by help from Other Side! Treatments given in office only. Dr. Raymond Evans, D. C., 807 East Broadway, Glendale, California. (P-380)

**PRAYER SERVICE:** Absent treatments, spiritual healing by appointment; Metaphysician: Love Offering; Dr. Carrie R. White, 260 South Ave., 67, Los Angeles, 42, California. (P-360-X-363)

## Questions Answered

**MESSAGES BY MAIL:** received from vibrations of your letter (by internationally known medium) Ask questions if you wish. Prompt reply. Love offering. Write Rev. Bernard Rodin, 7 Third St., Lily Dale, N. Y. Personal interviews at Lily Dale during July and August. (P-360)

**SPIRITUAL COUNSELOR AND HEALER.** "Come unto me all ye that labor and are heavy laden, and I will give you rest." After 2000 years, spiritual counsel and prayer are still solving the problems of the "heavy laden" and bringing them peace. Counsel on three problems and 30-day prayer service. Love offering \$2.00. Blessed and anointed Meditation Stone free. Write: Rev. Irene Craven, P. O. Box 7283, Station "G", Los Angeles, 37, California. (P-361)

**Dr. VERLE and Rev. REESA HANSON** invite you to try their absent treatment when you have reached "the end of your rope" and all else has failed. Their joint psychic power is said to be "dynamic". Rev. Reesa answers 3 questions for \$2; For details, write: Rev. Reesa Darling Hanson, 1904 Carrere St., Bakersfield, California. (P-366)

(Continued next Col.)

## (Questions Answered—Cont.)

**RECEIVE LIGHT** and Guidance, blessings and understanding from the spirit side of life through my mediumship. Truth is my motto; love is my guide. Three questions and love offering mailed to me receive my personal attention. Confide in me your problems and "headaches" I will try to help you. Write: Loraine Nesbitt, 312 East Auer Ave., Milwaukee, 12, Wisconsin. (P-363)

**MARY CARTER ALLEN:** Psychic Metaphysician, 25th year. Help through prayer, spiritual treatments, personal letters. Results reported: "Health improved"; "Your help through Spirit is invaluable, everything cleared up now." If you have troubles, write me. Many have received blessings. Give birthdate, enclose love offering. Three questions answered. Address: Mary Carter Allen, Box 219, Sulphur Rock, Arkansas. (P-359)

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**METAPHYSICAL PRAYER TREATMENTS** for thirty days; also five questions answered; Love Offering. Private interviews daily; Rev. Maybelle Ross, 2920 Elmwood Ave., Rochester (18) N. Y.; Phone: Hill-side 1293-R. (P-359)

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**ARE YOU interested** in the development of your Psychic Powers? Other problems will also be given careful consideration. My soul's desire is to try to help you. Write out your questions plainly and send to: Rev. Martha K. Seidler, The Great Northern Hotel, 118 West 57th St., New York City. Phone: Circle 5-4915. Send Love offering. Enclose self-addressed stamped envelope for reply. (P-359)

**IS THERE SOMETHING LACKING IN YOUR LIFE?** Why not tell it to an understanding friend? Spiritual help is many in nearly quarter of century of service. Three questions answered for \$1.00; Ten Questions, \$3.00; Send stamped self-addressed envelope to Emory Lloyd Archer, 1817-41st Ave., Oakland, 1, California. (P-360)

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**SPIRITUAL ADVICE** given by mail. Over 30 years' experience in Spiritual Work. Will answer 3 questions for \$1.00—Write Rev. Lottie M. Witherspoon, 2911 7th St., Moline, Illinois. (P-363)

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**STUDY The System of Philosophy** concerning Divinity. THE ORIGINAL CORRESPONDENCE COURSE for Psychic Development (Since 1894) by Dr. J. C. F. Grumbine, L. F. S. S. L. A.; Pioneer, Teacher, Lecturer, Author, Scientific Teaching; KEY TO SPIRITUAL WAY OF COMMUNICATION. Send stamped self-addressed envelope for descriptive folders regarding lessons to MRS. J. C. F. GRUMBINE, P. O. Box 208, Portland (7), Ore. (P-365)

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(Continued)

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## Medium

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**FLINT, MICHIGAN:** Lecture and Message Medium; Spiritual Healing; Readings by mail; Writer: Rev. Mae Joan Snyder, 2214 Brown St., Flint, 3, Michigan; Phone: 9-5124. (P-364)

**LOS ANGELES, CALIFORNIA:** Rev. Addie G. Faulkner, 1318 West 8th St.; Private consultations by appointment; Phone: DUmkirk 3-6084. (P-360)

**MIAMI, FLORIDA:** Rev. Maude Allen, pastor of Spiritual Church of Christ; Divine Healing and Consultations by mail. In writing your questions, please include your birthdate. Write: Rev. Maude Allen, P. O. Box 86, Miami 1, Florida; Love Offering accepted. (P-369)

**MIAMI, FLORIDA:** Rev. Marie Wilson, minister of The Elizabeth Memorial Church (Spiritualist) 729 N. E. 71st St., Miami, Florida. Public services: Jan. 9 through July 31, 1953; Friday, 7:30 P. M. Private interviews by appointment ONLY. Telephone: Miami 7-1411. (P-359)

**NEW YORK CITY:** Akashic Records interpreted. Readings of Life Patterns and Reincarnations. Rev. Glenn Argoe, Spiritual Science Mother Church, Inc., Studio 1010, Carnegie Hall, 56th St. at 7th Ave. Phone: COlumbus 5-2952. (P-372)

**NEW YORK CITY:** Chapel of Eternal Star, 237 West 72nd St., New York City, 23, N. Y. C. Telephone: TRafalgar 7-3113 Services daily 7:30 P. M., with the exception of Monday and Thursday. Noon Services: 1 P. M. Tuesday and Thursday. Perhaps I can help you with your problem. Why not write me today. Love offering. Direct all correspondence to: Rose Ann Erickson, minister of The Chapel of The Eternal Star. (P-365)

**NEW YORK CITY:** Cathedral of Faith, 205 West 80th St., New York City, 24, N. Y.; Phone: TRafalgar 3-0994; Sunday service: Spiritual Healing, lecture and meditation, 6:15 P. M.; Messages: Wed. & Fri. 1 P. M.; Sun., Mon., Wed., Thurs. & Fri. 7 P. M.; Classes for psychic development and spiritual unfoldment; Rev. Richard Renardo, pastor and founder. (Church and Studio delightfully aircooled) (P-362)

**SCHEENECTADY, N. Y.:** Rev. Frederick W. Mitchell, D.D., pastor of The Temple of Truth Church, 968 State St., services: Sunday 3 & 7 P. M.; Readings and Healing by mail. Send birthdate and three questions; donation \$2.00. Private consultation, classes, direct-voice (trumpet) and materialization seances by appointment only. Residence and studio at No. 4 Eagle St., Schenectady, N. Y.; or phone 7-6933. (P-360)

**TORONTO, CANADA:** Oronhyatekha Psychic Society, 478-A Clendenan Ave. Regular open classes in philosophy and fundamentals of mediumship; Thursday, 8:30 P. M. Registration now open for a new class. Also private groups eligible for tutoring through affiliation. For information, write or telephone J. L. Samson, Box 101, Sta. D. Toronto 9, Ontario, Canada, Phone MURRAY 4340. (P-360)

**WILLARD, OHIO:** Do you have a problem? I would like to help you through my spiritual guidance. Send 3 questions. \$1.00 donation. Send self-addressed envelope to E. C. Fife, P. O. Box 115, Willard, Ohio. (P-363)

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**EXPERT** spiritual analysis of handwriting; one dollar; address: Dr. Blanche A. Webb, Apartment 1, 1560 Nelson St., Vancouver, B. C., Canada. (P-360)

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**FOR SALE—LILY DALE, N. Y.:** Modern duplex home; duplex, 8 rooms either side; Year around gas furnace, full cellar, completely furnished, first class condition, bargain for quick sale. Write: Raymond Cudney, 15 Buffalo St., Lily Dale, N. Y. (P-360)

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(Cont' Page 15, Col. 1)



## CLASSIFIED ADS

(Con't From Page 14, Col. 5)

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—The Theory of—  
Evolution

—by—

LENA BARNES JEFFS

**T**HE SECOND of our Declaration of Principles reads as follows:

"We believe that the phenomena of nature both physical and spiritual are the expression of Infinite Intelligence."

We believe that God, the great Creative Energy, the Divine Source

of all life, is the creator of all things both material and spiritual. We believe that both God and man, who is a part of God, create through the power of thought and the spoken word. In the beginning was God—all things were within God, therefore He had within Himself the substance with which to create all things—this substance we call Spiritual Energy and its rate of vibration determines the status of the matter created.

In reading the story of creation as written by Moses, we find that almost every verse starts with the words—"God said" or "God called this." In the Gospel of St. John—1st chapter, 1st and 2nd verses we read these words:

(1) In the beginning was the Word, and the Word was with God, and the Word was God.

(2) The same was in the beginning with God.

After we have made a study of Mental Science, it should not be difficult for us to understand the above statement. We know that everything in the universe was first a thought before it became a reality. The building was a thought in the mind of the architect before it became a perfected structure; the picture was a thought in the mind of the artist before he used matter to create with sunning hand the finished painting. Whether the thought comes from the Infinite Mind of God or the finite mind of man it is the motivating power back of all creation. In the words of Plato: "Mind is ever ruler of the universe."

Spiritualism being based upon natural law accepts the theory of organic evolution. Evolution is not a new thought, the first essay along this line came to us from a Greek named Anaximander who lived six centuries before the Christian era. Aristotle, another of the same nationality, brought out the thought that something within the specie (Inner Urge) impelled it to strive for a greater and greater perfection. He also said that life had evolved through the mineral kingdom to the vegetable; through the vegetable to the animal and hence to man who was the monarch of all he surveyed.

As the centuries rolled on, each decade brought its own man of courage who dared to disagree with the church in regard to the story of creation as written in Genesis and each brought out a theory along the line of evolution. Buffon, a Frenchman, presented his idea of organic evolution but was forced by the church to recant his views. In our present day we have the theories of Spencer, Wallace, Darwin and Davis.

The orthodox church has always opposed any theory of evolution because it was apt to disturb the old faith in dogma and creed, but many of our modern ministers have had the courage to voice a belief in scientific findings among them the theory of evolution.

Spiritualism contends that we are standing today upon the threshold of a new understanding of man's organic and spiritual growth. Quoting from the Rock of Truth, written by J. Arthur Findley:

"Darwin's evolution has taught the world that man has not fallen from a high to a low estate, but is on his way upward by a continuous evolution from a lower to a higher state."

Robert Ingersoll, the brilliant thinker that upset the world with his radical views regarding dogma and creed, is quoted as saying:

"I had far rather believe that I have evolved from the single cell life principle and progressed to my present status, than to think that I have been created perfect and retrogressed to my present state of imperfection."

Psychic Science suggests that the "day" alluded to in the Bible story of creation may not have been meant for the period of time that we now know as a day (twenty-four hours) but was symbolic of each era or step in the theory of evolution. After studying the theory and comparing it's "steps" with the "days" of the Bible story we find this statement logical to believe.

Spiritualism accepts the theory of evolution given to us by our own prophet, Andrew Jackson Davis. This theory came out several years before those of Wallace and Darwin. We quote from Nature's Divine Revelations—the first book written by Davis:

"In the beginning the world was an unimaginable ocean of liquid fire. This liquid fire gave off heat, light and electricity. These attributes going out into space, cooled and condensed and became the matter of which our countless universes are formed."

As above stated, Davis claims that matter originally came from heat, light and electricity, and that solid matter when broken or decayed must return again to the attributes from which it was formed. At the time he made this statement (1848) it was the contention of science that matter could change its status but must always remain as matter. Later scientists disagree with this statement and Robert Milliken, a noted scientist, is quoted as saying:

"If matter can be disrupted to form energy, and this is being proven, why cannot energy combine to form matter?"

This of course, is what Davis contends to be true. Davis also agrees with the earlier statement of Aristotle and the later findings of other scientists, that there was first the mineral kingdom, then the vegetable and finally the animal—the organism of the animal developing through thousands of years until it reached the state where it was ready to receive the Divine Inflow of Spirit and become man.

Davis claims that the human brain had to be perfectly formed with cerebrum and cerebellum before the organism was ready to receive the inflow of Spirit. He also says that the "seat" of the Spirit is in the brain and radiates to all parts of the body. He agrees with Aristotle in the theory that it was the urge within that caused the specimen to seek a greater and greater perfection. Davis calls it the "Infinite Urge" or "God."

We, as Spiritualists, believe that the story of Adam and Eve and the Tree of Knowledge is symbolic of the growth of organic man the moment when he received, through the inflow of Spirit, consciousness, reason, memory and all of the attributes which make him the highest type of God's creation.

We believe Adam and Eve to be the first real man and woman, the type that scientists have named the Cro-Magnon. When the symbolic Adam and Eve received these higher attributes of Spirit, they realized the difference between good and evil and in order to work out their own destinies they become conscious of their human weaknesses and to learn how to attain spiritual growth by overcoming the temptations of the flesh.

There never was a "Fall of Man" for man's pathway has ever been onward and upward since God first set into motion the single cell from which organic man finally emerged.

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