

### Who's Afraid?

NEWSPAPER clippings from various parts of the country, submitted by readers of *Psychic Observer*, brought my attention to an article released by "Associated Press."

This article, originating at Blue Point, N. Y., was published with a photograph showing a woman's face on a T.V. screen. It was taken in the home of Jerry Travers. The woman's face, described as having a "fixed stare," persisted even when a telecast program was on.

The entire story, exactly as released: "Early in the century it was 'the face on the barroom floor.' But that was a fable."

"The face on their television screen, the Travers family says, is not a fable, and they wish it would go away. It doesn't, though, even when the TV set is turned off. Here's their story:

"The three pre-school age Traver children first saw the face—a woman with a fixed stare."

"The youngsters lined up in front of the screen for a favorite morning program. They got the show, but 6-year-old Caroline ran to her mother, crying: *We can't see it. A face is in the way.*"

"Mrs. Travers indulgently investigated. One look and she turned pale. There was the face, staring out of the 17-inch screen even as the telecast went on."

"The children got scared. They tried to whimper. Mrs. Travers, a little nervous herself, turned off the set. The face remained. She then placed the screen side of the set to the wall."

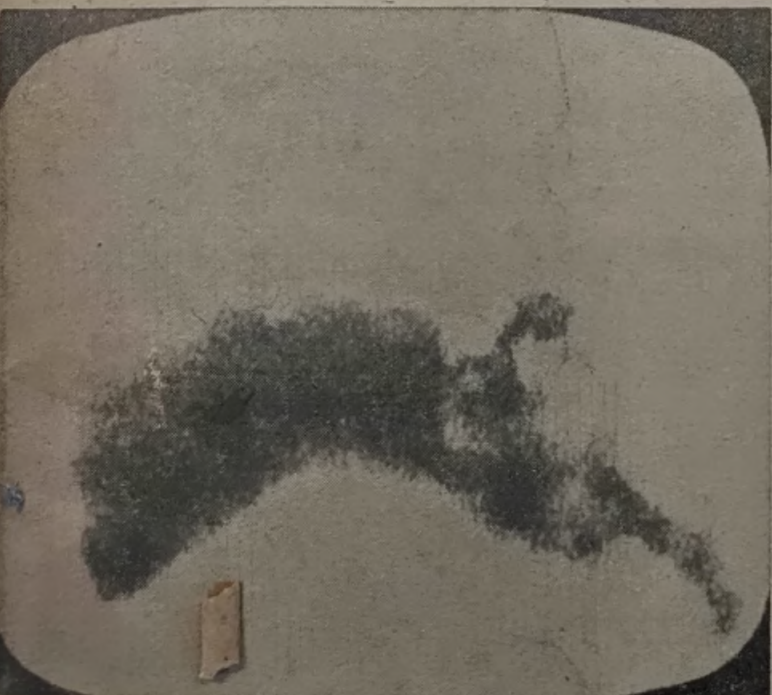
#### Engineer Baffled

"When her husband, an aircraft company employee, returned home from work, they swung the set around. The face was still there. Radio and TV experts were consulted. One expert said, *It can't happen!* Network officials, given a description of the woman, could not identify her."

"Ray Clurman, chief engineer at the Telechrome color television laboratory in nearby Amityville, had an explanation: The face was probably an image from a previous program and became engraved on the picture tube as a result of faulty equipment. To erase the face, Clurman said, would require a new tube and a complete overhaul."

Most correspondents, sending in (Con't. on Page 2, Col. 2)

### The Face a Mother Feared



FACE THAT LINGERED ON FAMILY'S TV SCREEN  
Image caused sensation in Blue Point, N. Y., home

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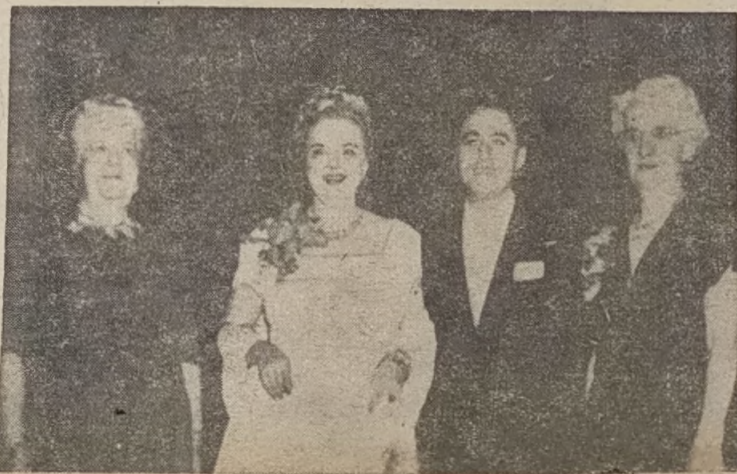
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TWENTY CENTS

## SPIRITUALISM IN NEW YORK CITY

### Clairvoyance Extraordinary

A Look at a  
Spiritualist Episcopal Church Service  
Featuring Edward Mackey and  
Juliette Ewing Pressing



This photograph was taken at the recent Spiritualist Episcopal Church service, Diplomat Hotel, New York City. Left to right: Rev. Kitty McKay Leith, Juliette Ewing Pressing, Edward Mackey and Winnifred Fenn.

## Prophecies For 1954

### REPORTED

— BY —

James Crenshaw

(PART II)

WE ARE NOW in the "Latter Days," and great changes are being wrought in the earth and among men.

These are the times when many marvels and many disasters will come to pass. These are the times that truly try men's souls. And these are the days when millions

Part 1 of "Prophecies for 1954" appeared in January 25th edition.

of souls will begin to awaken, wrenched out of the deep sleep of materiality as the dawn of the age of enlightenment approaches.

So says Agasha, the spirit collaborator who speaks through the trance instrumentality of Richard Zenor, the "Telephone Between Worlds" who connects us to the teachings and prophecies of arisen ones—those who see beyond our limited horizons.

In a sense, we have been in the "Latter Days" for some time, a period that has included two World Wars and threats of another. Possibly the Latter Days really began at the start of this century with the scientific discoveries and theoretical analyses which laid the groundwork for the Atomic Age.

#### Watch the Sky!

But according to Agasha, on August 22, 1953, there was a cyclic change in this part of the universe which vitally affected the earth, as well as other planets in this and adjoining solar systems. The cycle reaches its climactic end in 1965, the beginning of the great peace era promised by the teachers.

Meantime, as the changes in the ether occur, according to Agasha: "Strange things will be seen out in space and things that will shoot out from the earth; also lights that will be seen from the highest peaks. There will be many strange sights and psychic manifestations to prove that the New Age is at hand."

"There will be strange things that appear and disappear and other strange things floating in space which will suddenly appear and then disappear. Phantom ships and many other strange objects

(Con't. on Page 4, Col. 1)

SPIRITUALISM'S PICTORIAL JOURNAL

AS TOLD BY

THOMAS F. OPIE, D. D.

EDDIE MACKEY'S recent propaganda meeting at Hotel Diplomat, New York City, under the auspices of the Spiritualist Episcopal Church, was electric with spirit-force Juliette Ewing Pressing introduced Mr. Mackey in the grand ball-room filled with Spiritualists and others, representing many faiths, all of whom were profoundly impressed with what they saw, felt and heard.

It was a highly sympathetic group of perhaps four hundred. I think I have never known an audience to break in with spontaneous applause quite equal to that which greeted Mr. Mackey—and his demonstration of clairvoyance.

Mackey was applauded heartily at least a score of times during his thrilling delivery of messages from the spirit levels—for the readiness and the accuracy of his work—even to naming names, addresses, nick-names, dates, birthdays, etc.—of people whom he had never seen before, or even heard of.

#### "Heavens Bend Down"

While this was definitely a religious exercise, with music and prayer, it was also a form of delightful entertainment and surprises throughout. One wonders what might happen in an orthodox setting, if such informality, such evidentiality and such sheer dynamic-of-spirit as was here demonstrated, might somehow win its way into the churches everywhere.

While there was laughter, humor, applause, yet the total effect was deeply inspired and totally inspiring. If holy spirits were not at that assemblage, I cannot hope ever to witness the results of heaven bending down to touch this sad and confused world we live in. It was like the hand of God upon the brow of man.

Juliette Pressing presided in an informal manner that put all at ease and brought charm and soul to the program. When she had made a few remarks about having known Eddie Mackey since he was a mere student in psychism, and also called attention to the *Psychic Observer* as "one of the foremost Spiritualist papers in the world," Eddie insisted that we should have a few moments with her as a clairvoyant medium herself. This was not on the program.

Juliette contacted several per-  
Con't. on Page 2, Col. 1)

CONGREGATIONAL MINISTER  
INTRODUCES  
FORD—The Medium



Rev. Albert J. Penner (standing) if pastor of Broadway Tabernacle, New York City, have any the truth than we Arthur Ford and dep- it not a fact that they have centred on some phase that id be more easily accepted by ristians, rather than demonstrate irit communion?

### Church Hospitable To Spiritualism

—By—

PSYCHIC OBSERVER REPORTER

SPIRITUALISTS have been accused of spending too much time converting each other.

This was not true of Sir Oliver Lodge or of Sir Arthur Conan Doyle to mention only two historic examples of Spiritualist missionaries who did not leave the unconverted entirely to the tender mercies of the orthodox clergy. And it is emphatically not true of Arthur Ford.

Ford, recently, gave remarkable proof of his eminence in this most important field when recently he was given an ovation by a large audience of Congregationalists in Gotham's famous old Broadway Tabernacle.

New interest among denominational clergy was aroused recently by an article and editorial about Ford in "Church Management," reprinted in *Psychic Observer*.

As this article was largely representative of what Ford has been telling his recent audiences in New York, Chicago and elsewhere, his ideas will not be re-stated here. (Con't. on Page 2, Col. 1)

### Spiritualism Attracts These New Yorkers



Over 400 persons assembled in the Crystal Ballroom of New York's Hotel Diplomat to witness a demonstration of clairvoyance . . . preceded by a discourse on the philosophy of Spiritualism by Rev. Edward Mackey. Juliette Ewing Pressing presided.



# Clairvoyance Extraordinary

(Con't. from Page 1, Col. 4)

sons who seemed entirely satisfied they were getting bona fide greetings—so am I.

Then Mackey took over. His lecture was as eloquent and forceful as that of some modern Socrates—to whom he referred as an ancient who actually held to the belief of survival after death. "We are not here to prove survival," he asserted—"but to demonstrate the truth. Survival has already been proved. All down the ages men have been trying to prove survival—but twentieth century science itself is proving the fact."

He stated there "mere telepathy" is not psychism. "The tangible is no longer intangible." The speaker referred to the Master as one who taught that "truth is a basic fundamental of the soul"—and He taught the principles of a Spirit Life and demonstrated survival.

The body alone disintegrates at the dissolution—"the soul can never disintegrate." Again, "Man's title to immortality is written on the tablets of the soul. We need no dogmatic creed—we have it in the soul—a tremendous heritage"—from the days and the teachings

of Socrates and Plato up to Emerson. Spiritualism is the inspiration to lift men into a greater light—to benefit the human family. If we have faith the truth of this will be found.

"Psychism is the natural law—not something to destroy—as the Master said, 'I am not come to tear down but to fulfill, to build up.'"

He turned to the subject of the "aura," and insisted that we all have auras—the spirit-antennae—by which the human being (medium) tunes in with sensitive souls in the unseen—as a sort of "spiritual or psychic radio."

Mackey deplored the fact that the Church teaches that "only the Saints" have auras. "I was raised as a Roman Catholic," he said—"but it is not only the Roman Catholic Saint who radiates an aura."

Eddie called the roll of many departed Spiritualists and revered their names as among those who "through meditation" found "understanding"—and gave it to others—as a "radio of the soul"—to "break the shackles of fear." He wanted to ask, "Is the 'cloud of

witnesses' referred to in the Bible 'hallucination' or is it 'communication'?"

Again, "Christ was the greatest of Mediums." He had "a fire of the soul"—from the angel side of the world—something to bring justice to all. He averred that if they would "put my mother in a dark purgatory"—"I don't want to go there."

But He denied that "pre-occupation with the Spirit" leads to any realm of darkness hereafter—peace and understanding come from within, enabling us to build a "fine personality" on earth—to carry out into the unknown—through meditation. "Sometimes I feel that I might jump out of my own shoes"—from the pressure of life—"then I go off and meditate"—to "bring myself together again." Spiritualist religion and psychism show that "science, religion and philosophy must come together."

The editor of a widely known orthodox religious journal was sitting next to me during this whole session. She leaned over, when Eddie ended his eloquent lecture, and said, "I like his philosophy."

So did I—and from the reception he had, the entire assemblage must have liked and approved heartily. It was heart-warming and brain-cell stirring!

When Mr. Mackey demonstrated clairvoyance he gave one message after another for almost an hour. There must have been several hundred—I stopped counting. There were from one to a dozen or more spirits in each manifestation. A "Dr. Spalding," then "Laurine" speaking to a Helen not far from where we sat. And this, "Here is a boy and a priest." They wanted to greet Harry who was on our side. Then a "Hector" is addressed by a "husband who is here."

## Names Galore

And this, "Here is Peter. He is sitting on a horse" and "he says you have this picture at home"—all of which was "recognized" by relatives present.

There were "Two Allens" identified with a Helen up front—then "Madeline to Geraldine"—which impressed me with the fact that some not-too-familiar names were brought forward. A man present was addressed by an animated and humorous spirit: "He had another wife—and she's here." Now, "Andrew Snowden" comes on.

Then the medium said, "I felt a 'suicide.'" A name was called and the reference was picked up an identified by some one—who also had "four others present in spirit—Mother, Father and Mary or Margaret—and Grandmother." Then someone with the "initials P. U." was calling for Olivia." She was there and answered. They were all satisfied that departed loved ones were really and truly there.

About this time, the visiting Editor referred to whispered to me, "If they are really there and can do all this—why can't they solve the world's desperate problems?—and why can't they stop a depression?"

But these were just ordinary folk—talking through mediumship, to other "ordinary folk"—and doing it probably for the first and exciting time. They were interested in "getting through" and in establishing the fact that they live—that they know what's cooking—that they want to exchange greetings, etc.

## Going To Texas?

It reminded me of ordinary tourists or world-travelers—coming back and "talking shop" as it were—rather than taking time to "solve mighty problems"—or rather than undertaking huge "material" businesses—in a few fleeting moments of spirit-contact. It was "natural"—normal—a "reunion"—and little words of love, of recognition and encouragement—or the fact of "being alive" though unseen by human eyes.

Some amusing incidents were relayed. One spirit called out—through medium Mackey, "You have 'Perfectly Useless' by your side." Those addressed took this as genuine—and I think it developed that a certain person who had been nicknamed "Perfectly Useless" in a purely humorous moment, was indicated. Anyway, that was the way it was accepted—from where I sat, thrilled and amused no end.

"Did you not live on Bettinger Street?" asked Mackey of a lady in the crowd. He had got the address from spirit—and then this, "Dorothy says that in twenty days you will have a birthday." The "mother of Eva Le Gallienne" was announced—to speak to someone here: "Your birthday was June 24th—and we were with you" at the time.

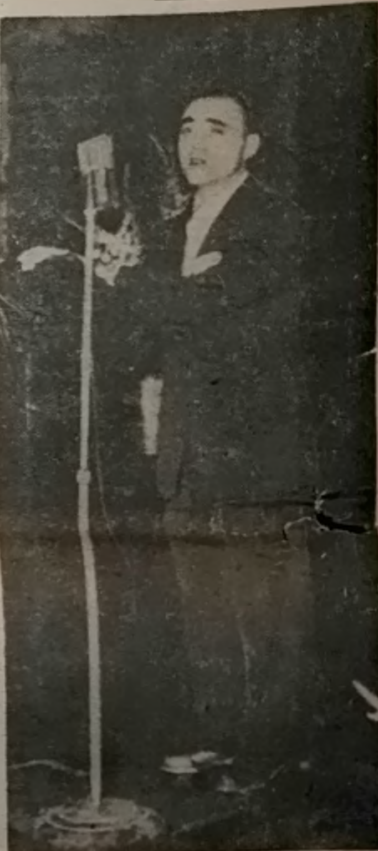
Then these sketches: "I see around you a lot of beds"—shown to the medium clairvoyantly—indicating a woman present who is connected with a hospital; "October 20 and July 4 are birthdays"—in someone's family! "Your address is 2010 Fifth Avenue—East"—"Dr. Baldwin is here. The Fifth Avenue Hospital is on his watch"—carved in, I believe—and this was verified.

"Are you going to Texas?" was asked of a lady in center—connected with a spirit coming through. Her name was given and she admitted that "I am going to Texas soon"—to San Antonio, I believe. "Yes," continued Mackey—"you are going soon to San Antonio—there is a new baby expected—a daughter-in-law of yours. She already has five children. Is that right? (It was quite correct!)"

More Photographs Taken At S.E.C. Spiritualist Service at "The Diplomat"



JULIETTE PRESSING



EDWARD MACKEY

You are going to have a wonderful time on that visit."

Well, I guess Texas is a good place to stop. There were many other questions, answers, messages, greetings, whimsies, and a whole lot of good cheer—encouragement and reassurance—and if anybody with an honest mind, and looking in, for honest mediumship, personal references, etc. (even to the lady who is showing me her hands. She was proud of her beautiful hands—and extended them just like this" as the medium stretched out his own two hands, shapely and expressive, to a "student of hands"—an experienced "palmist" if you please).

If any unprejudiced "investigator" could deny the actuality of all this—and could conjure up some evasive and silly "explanation" other than that here was "heaven" let down—and "spirits" let in—well, let him out. He's not for me or for my companionship. I'm all out for honest recognition of honesty, integrity and "pure soap"—even if I can't "explain away" the bubbles.

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## Congregational Church Presents Spiritualism

(Con't. from Page 1, Col. 5)

They are well known to all readers of the Observer.

It was the New York audience's enthusiastic reaction to Ford's message that interested me for I heard Lodge and Doyle at their best and Ford at his previous best, but never when he was so eloquently persuasive. It was the finest statement for Spiritualism I have ever heard.

### Basis of Religion

That his has not been a voice howling unheard in the evangelical wilderness was evident even before he was introduced by the Rev. Al-

lister, pastor of the Broadway Tabernacle. He was named leading expo-

spirit com-

cordially audience's to finish his hand.

What seemed to be his assurance that he was not offering a new sect or a new religion. He emphasized that Spiritualism was the basis of all true religion.

More than a century old, the Broadway Tabernacle Congregational Church might be called a citadel of liberal religion. It was organized in 1840 and has been described as one of the best examples of pure French Gothic in America. It is just off Columbus Circle, near Central Park. One

of its publications, describing its wide range of activities, states:

"The church was an outgrowth of the great revivals that spread over the nation in the early 19th Century and 'The Free Church Movement' which expressed the yearnings of religious-minded people for liberal religion and freedom in church government."

And now Arthur Ford has caused it to be hospitable to Spiritualism!

### What I Observe

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

clippings, asked for my "expert opinion." I don't claim to have all the answers but let's follow the reasoning of Mr. Clurman, the television expert. The catch to his explanation is that the woman was not identified, whereas the TV program director should know whether or not such a woman had ever been on any TV program.

Besides, I never have watched a program where a woman's face appeared without some sort of a background. Furthermore, I have never viewed one program superimposed upon another. Therefore, I am inclined to agree with the radio and TV experts who say "It can't happen." But, and they mean mechanically, according to the report, it did happen!

Experts, regardless of the field

they pursue, are apt to become a bit panicky when things happen that are not in "their book".

And so, there seems no other explanation but the 4th dimensional, call it psychic phenomena if you will and you are less liable to be stuck with your opinion for why should the woman's face only appear in the Jerry Travers home when their neighbors, viewing the same program, saw no face at all.

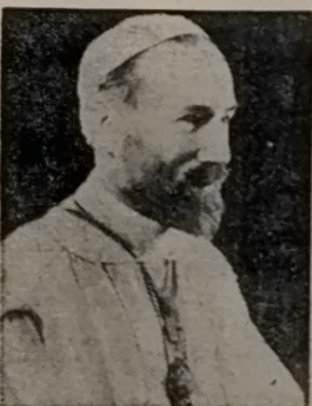
### The Only Answer

On the other hand, if the face is that of a spirit entity, then it is in the realm of possibility that someone in the Travers home may have recognized it because, "The children got scared and Mrs. Travers, a little nervous herself, turned off the set." and the face persisted after the set was turned off.

All of this rules out any explanation offered by the television experts. Could the Travers have recognized the face as that of a "dead" friend or relative?

Whether or not the face was recognized is something that only the Travers' can answer. The fact remains, however, they have not said they did not know this woman. Why? Fear... for fear is the only answer. This fear of the supernatural, injected in the minds of all orthodox people, will persist just so long as the general public remain ignorant of the facts presented by the Spiritualists.

# THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH

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BISHOP ROBERT RALEIGH

STAR ROUTE, CALABASAS, CALIFORNIA

(P-369)



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THREE HUNDRED SEVENTY

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THREE HUNDRED SEVENTY

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## Questions They All Ask

IN A RECENT EDITION of this journal, we posed seven questions which have intrigued and may continue to intrigue those interested in the phenomena and philosophy as well as the religion of Spiritualism.

When posing these questions, we asked our readers to submit answers. To date, we have only received one response and that from Rev. Converse E. Nickerson, who submitted answers to all our questions.

To, "Why do inquirers seem to drift away from the movement after a few haphazard experiences of it?" Rev. Nickerson replied:

"Someone has said 'Curiosity killed a cat!'—although I hardly know what is meant by the statement, I do know that curiosity is uppermost in the minds of those who superficially investigate Spiritualism. Too, some of them are attached to other religious faiths, some of which teach that it is wicked to pry into the matter of spirit communication. But, being curious, they do seek to know for themselves if messages can come from the so-called dead.

"Also, they have been taught that their particular religious faith is the true way, and that Spiritualism can have nothing of true soul-value in it. They do not study any phase of the subject of immortality. They let their priest or their minister do all the studying about what is true or false about religion. Some of them—perhaps I should say many—after attending Spiritualist meetings for years, when they die, they are preached into heaven by the minister of their former religious faith.

"Spiritualism is a soul education, not a plaything of entertainment. There is no half-way approach to it. It deeply concerns the soul and its facts of proof directly give evidence of soul-survival. When the investigator has failed to grasp this, whatever he receives in the way of a message from the beyond is to him one a 'twenty-day' wonder, and he drifts away to some other interesting novelty.

"For some weird reason, most folks think that a psychic message is a mental trick. They think, too, that the wonder of it is probably only originating in the mind of the medium! They reason thus that it cannot have much to do with their ideas of heaven or hell. So they play 'cat and mouse' with our meetings, and finally end by saying, 'Oh yes, I used to go to Spiritualist seances, but they were all the same and I did not get anything much out of them.'

"Perhaps we should emphasize more the religion of our truth.

"An orderly church service, with capable teachers and preachers, could hold our followers in an enlightened and progressive church body."

One of the main reasons why inquirers seem to drift away is simply because the whole case of Spiritualism may be too much for them. They cannot comprehend it. It is simply beyond their mental capacities to grasp the significance and importance of personal conscious survival.

Furthermore, contrary to what many may think, Spiritualism is not for everyone. It is too upsetting for those harboring pre-conceived ideas. Nothing is so disconcerting to an intellectual than to have his pre-conceived ideas upset. They have always looked upon the "deans" as being gods incarnate in so far as book knowledge is concerned. This applies, particularly, to those graduated from colleges, universities, and theosophical institutions.

In short, there are certain types of people who, of necessity, must unlearn too much before they can take on such a subject.

When people embark on the investigation of Spiritualism solely through curiosity, they are nine times out of ten, not ready for it. No one is ready unless he possesses that inner desire to really want to know the truth of survival and this inner desire seldom originates with curiosity. The desire comes from within and not through thoughts originating in the head because our mind plays tricks on us and continually argues with the yearnings of the soul.

Therefore, those lacking what could be called a spiritual desire to know, quickly drift away, literally "talking to themselves."

## THEOSOPHICAL VIEWPOINTS

To:

H. M. Wagner:

I am a Spiritualist and read the *Psychic Observer*. I read your letter in the Oct. 25 issue. You are so right in saying the Theosophists were making a raid on the Spiritualists.

I have noticed a decided shift of Spiritualists toward reincarnation and theosophy and the many letters and articles in *Psychic Observer* seem to bear out this notion.

Did you read the articles by the Chaney's? I think they are trying to build up a movement paralleling the "I Am" movement started and carried on by the Ballards. Mr. Ballard claimed to have met and talked with a Master on Mt. Shasta—many times—the Master coached him—told him to write his book and guided him—told him he, Ballard, was the reincarnation of St. Germain, (whoever that is.)

I read both Ballard books—they were fantastic beyond words, but he built up a tremendous movement—wealthy and educated people flocked to them—their meetings were beautiful—their collections ran into thousands at a single lecture.

Last summer, the Chaney's went to Mt. Shasta and told a very similar story to that of Mr. Ballard. Probably many will believe them, but I certainly do not!

The Theosophists have all but taken over our press—too bad as there are so many wonderful things to print about Spiritualism, both past and present.

I have been a Spiritualist for 26 years. It has been such an inspiration—taking all the fear and dread out of death. I have reached my three score and ten and look forward to the change—which I expect to be the greatest experience of my life.

I like your letter to the *Observer* and please write again.

LETITIA DOUGHTY

10861 Stamford St.,  
Garden Grove, California.

## WAGNER ANSWERS

Your letter pleased me much. That reincarnation bug has invaded many of the Spiritualist "teachers" even in this part of the land. I do not believe Mr. Pressing is a believer in the dogma, but feels, I suppose, that he must give voice to all sides.

The arguments presented by Chaney and Crenshaw are specious in the extreme and are based on the supposition that any change in the personality must be made while on earth in the body; hence one must return again and again to reach relative perfection.

Every real spiritist knows that leaving the body only opens the door to the heights. Earth life is only for the purpose of acquiring a personality which shall distinguish Mr. A. from Mr. B. That once being attained earth life has no further mission.

It is almost useless to attack reincarnationists with rationalities; readers are not governed by reason, but by emotional reaction. Many of my associates in the Borderland Sciences are theosophists and communicators at San Diego are nearly all advocating that. One claims to have left earth some 800,000 years ago and to have reincarnated hundreds of times.

I mentioned the fact to one of our communicators at our headquarters here and he remarked: "And he is still around?"—The poor man must be terribly bored." With your understanding, you will see implications in this remark that would pass unnoted by one less knowledgeable.

May say that I have just passed my 76th birthday and have been dealing with the Invisibles for more than a half century; but have no connection with the Spiritualist Church, and think it would be far better if this matter of survival and the relations between embodied and disembodied could be treated from an anthropological standpoint free from religious admixture.

Because the *Observer* draws its support almost entirely from the Spiritualist Church, I doubt whether Pressing would care for my comments.

Had a letter recently from Lu-Verne Sawyer, Los Angeles, also mentioning the short paragraph in the *Observer*. She had never heard of Dr. Hodgson or Mrs. Williams. Wanted to know whether I considered the Masters real entities. It was so thoroughly demonstrated both by Hodgson and by Williams

# LETTERS TO THE EDITOR

## Get It Off Your Chest Air Your Views

that the matters laid by Madame Blavatsky at their door were written by the Madame herself that only ignorance would account for the use of Koot Hoomi (Blavatsky's spelling) by Chaney as one of his advisors.

This does not of necessity show fraud because some deluded being on the other side may have imagined himself as being Koot Hoomi.

I told Miss Sawyer that one will encounter more absolute nonsense in this field than anywhere else unless it is orthodox theology. When one considers logically the stuff mankind has believed under the teachings of the churches, it does not seem so incredible that the idiocies about Shasta, etc., should find believers.

The argument used by Theosophists that only reincarnation could iron out the inequalities in earth conditions fails to consider that those differences in living conditions are matters for human society to attend to. Not inherent in earth life as such, but only in that life under conditions imposed by the age long struggles by the Priesthood and Rulers to hold all power.

In time to come, regard for one's fellows will do away with these inequalities which so concern Chaney and Crenshaw. Certainly a matter to be attended to by us on earth since it concerns humanly constructed conditions.

Mr. Pressing is in a delicate position as editor because he does not and cannot afford to alienate any of his subscribers. The *Observer* is becoming so completely an organ of the Theosophists that I think I shall let my subscription drop. His reincarnation articles cover many more columns than articles for straight Spiritualism.

It seems doubtful to me that any articles adverse to the theosophists would have much effect. Afraid Pressing would not welcome what I would have to say.

MR. H. M. WAGNER

DeFuniak Springs,  
Florida.

Strange, the dyed-in-the-wool Theosophists do not subscribe to *PSYCHIC OBSERVER*. Strange, I should be banned from their conventions. Strange, I should have been ordered out of their book store formerly located at 26 East 60th St., New York City... all because I handed the clerk a copy of *PSYCHIC OBSERVER*. It is only by open discussion and strained tolerance that we can present the facts embraced in part by both Theosophists and Spiritualists.

R.G.P.

## DAVIS FAN

Let me congratulate *Psychic Observer* for the splendid articles on the subject of reincarnation. I have been waiting for a long time for someone to analyze the idea or rather the doctrine of this foolish philosophy of re-birth.

I am a student of occult science, and was a very firm believer of reincarnation as a Theosophist, but since the time I started studying the Andrew Jackson Davis books I became truly convinced just the same as Converse Nickerson or W. T. Stead.

I cannot understand how and why intelligent people, those who have been Spiritualists for a long time, still cannot see the light. The trouble with the majority of preachers and Spiritualists, is that they do not read enough, especially A. J. Davis. They are too lazy to think for themselves.

Spiritualism is the true science and religion of life. It should be the main part in anyone's life, to build up personal character and be prepared for the future,—more beautiful than life.

B. ZIELINSKI

235½ Crandall Street,  
Los Angeles 57, California.

## DEBATE CLOSED?

In Dec. 10th issue, I note "Finis" written at the end of Rev. Nickerson's article on reincarnation. I take it that this will be your last article on the subject and that the debate is closed.

So far as the subject is con-

cerned, I feel incompetent to judge the theory, but in the matter of logic and evidence I would say that Rev. Nickerson comes out the winner by a large margin. He seems to be one of the ablest writers in the Spiritualist movement and I am looking forward to seeing him kick up the dust on other subjects. More power and honor to thinkers of his calibre.

OSCAR B. SMITH

RFD No. 5,  
Frankfort, Indiana.

## WELL NOW!

A CRISP BIT of news, released by "Two Worlds," a weekly London Spiritualist journal, discloses the fact that "Harry Edwards has been offered recognition and commendation by the Church of England on the condition that he renounce Spiritualism and become a member of the Anglican church." Mr. Edwards refused!

American Spiritualists are familiar with this outstanding Spiritual healer, editor of "The Spiritual Healer," a monthly magazine and author of a number of outstanding books.

## BE A TRUE SPIRITUALIST!

The permeation of Spiritualism by certain cults is to be deplored and unless those of us who claim to be rational, take a firm stand, we could easily have a coat of many colors like Joseph of old.

Why do we have to wander after strange gods? Do any of the offshoots of Spiritualism have any greater aspect of the truth than we have?

Is it not a fact that they have concentrated on some phase that could be more easily accepted by Christians, rather than demonstrate Spirit communion?

In other words, true Spiritualists have remained steadfast to tangible demonstrations that are not vague theories, or wishful thinking. As I write, the Rosicrucians think I am good material as a convert, and are bombarding me with propaganda regarding courses of instruction which I am sure cannot begin to touch the fringe of Spiritualism.

## Prosperity Class

Why I say this is because I have studied the three educational courses sponsored by the British S.N.U. and I venture to say courses sponsored by the N.S.A. of America are along the same lines. These educational truths prepare the student to be a successful exponent of Spiritualism.

Investigators of Spiritualism in their quest for knowledge, are prone to study occult science without possibly knowing that the founders of Theosophy and Christian Science were formerly Spiritualist mediums; that the Rosicrucians and Unity School of Christianity waded into the realm of thought vibration. In fact, I understand certain of our best workers demonstrate for the Rosicrucians.

How to get rich overnight by joining a prosperity class, may be all right for Materialists but the great need, after three wars, is to prove the reality of spirit; that spirit lives on; that death does not end all; and that this knowledge prepares us for a better life here.

## What Will They Do?

The largest branch of the Christian church in Britain, The Anglicans, are now investigating Spiritual Healing. As a former Anglican, I am on safe ground in predicting that it will be the laying on of hands that will eventually be accepted. That means that those ministers having healing power flowing through them will be chosen to lead the ministry of healing.

If I may again venture a query; How will the Rosicrucians, Christian Scientists, Theosophists or Unity School of Christianity enter the picture? Will they trim their sails and go with the wind, or will the "despised" Spiritualists be the spearhead in the coming evolution of Christianity?

WM. C. PARTRIDGE

375 Keewatm Ave.,  
Toronto 12, Canada.



# Prophecies For 1954

(Con't. from Page 1, Col. 3)

will be reported in the ether, built up (by those in the higher spheres) not to frighten the people but as manifestations to prove there is a greater power undreamed of by the average man.

"These things and more will come to awaken man to a divine realization of his real self, the God-self that dwells within, which is the true savior of the world."

Astronomers will note in these latter days strange changes and disturbances in outer space, such as a "peculiar light" or "fiery explosion" from the planet Saturn, and the earth itself will groan and shift as the gravitational tensions mount, we are warned.

For these trying days, then, men of understanding must gird themselves with a "spiritual shield of armor" to withstand the coming shocks and learn to conquer the evil that is abroad "with love, understanding and compassion," says Agasha.

"We are," he adds, "a Great Pyramid of strength within our own souls in these latter days," symbolizing the power of the universe which is available to us "in the divine light of universal understanding." This, in turn, is symbolized in stone by the Great Pyramid of Giza, whose secret chambers eventually will yield records of an ancient wisdom and ancient civilizations going back to Atlantis, say the prophets.

The next two years will be especially threatening from the standpoint of manmade evils, it is forecast. As the disasters of Nature overtake men, they will cry out to God for help, and many will believe God is sending them a special punishment, but they will begin to think and seek and so to learn.

## Atomic Hell

Thus through the pain and travail of violent change is the New Age born, according to those who foresee it and try to picture it for us in advance.

Meanwhile, most anything could set off the explosion which would disintegrate the earth in a chain reaction of atomic hell, but the "higher forces" are working to prevent this, according to the teachers, and the evil is not destined to prevail.

Each trouble spot will be watch-

ed, and the United States will be the principal watcher, becoming like a protective parent who must spank the recalcitrant child occasionally to keep him from hurting himself or others.

Specifically, such a trouble spot as Iran could be the starting point of a war, as well as other troubled zones in the Middle East, Agasha warns. Last August 21, he predicted—correctly—that the uprising in Iran would be "mild in character at the moment, but, if not controlled, could spread and be a threat to the entire world. (Mild as was the brief revolt that sent the shah into exile for a few days, the situation remains tense and dangerous at this writing—Nov. 29, 1953.)

While Agasha, through Richard Zenor, paints the broad picture of events to come, generally the world's yearly forecast is given (by means of Mr. Zenor's trance mediumship) by Genevieve Clearwater, the prophetess who has been using this instrument for regular sessions of predictions during the past many years.

## Art of Prophecy

Although the prophecies below (a continuation of those published in the previous issue of the Psychic Observer and all tape recorded prior to Nov. 22, 1953) are classed as predictions for 1954, it has been found that each event forecast does not always occur in the particular year for which it has been published.

For instance, predictions of the ousting of Egypt's King Farouk (and the word "oust" was the one which Genevieve used) and the assassination of King Abdullah of Jordan were printed in the Observer some two years before these events occurred.

Likewise, late in 1951 Genevieve predicted a serious uprising in East Germany and Berlin before the following July. Yet the great revolt against the Reds in Berlin and East Germany, as it turned out, did not occur until "before July" of 1953.

In the art of prophecy, therefore, timing appears to be the most difficult problem. The laws of cause and effect and the cycles of destiny, influenced by actions of the past, enable certain gifted persons to pick up psychic pictures and impressions, but relating these to specific times is something else.

Nonetheless, Genevieve has recorded some remarkable "hits" in the past, as the one, for example, from March 10, 1953, Psychic Observer, which stated that Stalin was "living on borrowed time," was ill and "on his way out." (He died on March 5, but of course the Observer was in print and distributed long before then.)

## 1953 Checked

She also predicted, however, that an important Russian leader—not Stalin—would visit the White House. This apparently is still in the future.

Other correct prophecies for 1953 included the death of a Supreme Court justice (Vinson); in fact that Vice President Nixon's name "is going to be very much in print" (and she added: "watch the name of Nixon rising to greater fame and greater power"); the "compromise" in Korea; "news in the paper about Russia having the H-bomb" (like Truman, Genevieve did not think the Russian claim would be true); rebellion in Communist countries; outbreaks in the Russian-occupied zone of Germany and "border killings" in Berlin; an outbreak with a "fight" and "some bloodshed" in Poland; much Suez Canal trouble in Egypt, "to the point of employing weapons of war" (quite correct); more important persons involved in spy investigations (for example, the Harry Dexter White affair); serious floods in Oregon and Northern California (there were headlines on these in November); bad storms, considerable damage from tornadoes; defeat at the polls for Los Angeles mayor (Bowron), and many more "strange things" in the heavens.

Here is the concluding installment of the 1954 predictions given through Richard Zenor:

**FLOODS**—"Floods will destroy a great deal of property in the East in 1954. Also in Missouri. Quite a flood seen in Pittsburgh."

"We will have a considerable amount of rain in California—floods in the north."

**HURRICANES**—"In Florida, very severe. Damage."

In Texas along the coast, very severe—"will do a great deal of damage and it has to do with Corpus Christi."

"Hurricanes in the South—Corpus Christi—and I see large waves hitting Galveston in 1954, and it also runs into 1955."

**MEXICO**—"Much news about the president (Ruiz Cortines) and a plan for cooperation with the United States. Also a plan for reasonably priced tourist excursions to Mexico."

"A great deal of trouble along the border" in reference to the Mexican people (wetbacks?), but it will be "controlled shortly after it transpires."

"New systems and ideas for the Mexican people."

"There will be some rebellion as a result of the reforms he (Ruiz Cortines) is putting in... flare-ups there will take place... It will be a small group. There will be at least one killing because of the new ideas that seem to interfere with a certain group of people. It has to do with the old clique."

**CANADA**—"Important oil developments in the northern, eastern and British Columbia sections of Canada. One 'oil boom' will take place in eastern Canada near the United States border. Also near the border in central Canada."

More cooperation between the United States and Canada. "Very good things are going to materialize."

# WESTERN SHAMBALLA

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(P-375)

**WARREN**—"The new chief justice is 'going to rank very high in Washington in 1954, but there seems to be tragedy of some kind that looms here in the family' for him."

**TITO**—"A possible assassination" in 1954, "an attempt on his life." "Trouble is seen for him and his people" in the early part of the year.

**SPAIN**—"Will figure in the news in 1954—'politically and quite the opposite from anything that had been brought out in the past.'"

**FAROUK**—"Must be careful in the early part of 1954 or there is an attempt on his life. He has had several but there is another one indicated for 1954 and could be even before the first of the year."

"He will almost lose his physical existence... unless certain things can be brought about to protect him. His time is very limited, indeed, upon the physical plane."

**BING CROSBY**—"Figures in the news in an important way in 1954—'something to do with the Government—quite a bit of discussion.'"

"One of his sons has to be very careful of an accident. A horse seems to figure in this accident. I am impressed to say the middle son. I may be wrong but that is the way it comes to me."

**OIL FIRE**—"In Texas, an oil fire will be very difficult to get under control and will threaten other oil wells. 'It is indicated a few will lose their lives.'"

**AIR CRASHES**—"One of our large airliners will crash early in the new year or in the first few months of 1954"—around New Jersey or in the eastern part of the country.

In California, "There will be a catastrophe—quite a tragedy with another airliner." A number of lives lost in the summer months—"three persons who are very important, one in the theatrical and two in the political field."

In New York City, an airliner crashes, killing its passengers. "It seems to hit the street. I do believe the occupants of an automobile will be killed in this crash, if I am not mistaken. It is going to be near the Washington bridge."

Several freed from the physical in a Middle Western air crash. An airplane will crash just over the border in eastern Canada, carrying "a political person who has something to do with Canada."

**PALESTINE**—"A great deal of trouble in 1954. It is going to continue. There is going to be rebellion. There is trouble seen with the possibility of a few shooting scrapes

—one of the leaders there—an assassination. It looks like there is going to be war (with the Arabs), but it will be under control."

**EGYPT**—"Trouble with England in March and April over the Suez Canal."

General Naguib "has to be very careful of an assassination—rebellion among his own people in 1954. It will be settled. It looks bad for the General, but he will come out. It is England that is in the news on that. There will be some shooting over the Suez Canal. Egypt is in the news plenty in 1954."

"A great deal of friction" between Naguib and his army supporters.

**SNOW**—"There is much snow in the Middle West and much snow in New York."

**DAM**—"In Southern California there will be a major dam that appears to be condemned. They will have to drain the dam and try to reinforce it. It is a dam you do not know too much about."

**SOUTHERN LEADER**—"In 1954, one political personality will arise from the South and be very important to the American people and will receive a considerable amount of cooperation from the new forces—Republicans—politically."

**DEPRESSION**—"There is not to be a depression as people think. We will have inflation for awhile, but there will be some decrease."

**BONDS**—"I see in 1954 much discussion relative to United States bonds."

**EDEN**—"Britain's Foreign Secretary Anthony Eden, is in danger of 'being freed from the physical body' in 1954."

**LOS ANGELES FIRE**—"A tremendous fire that seems to almost take a whole block," on the east side in a manufacturing district. "A few lives will be lost."

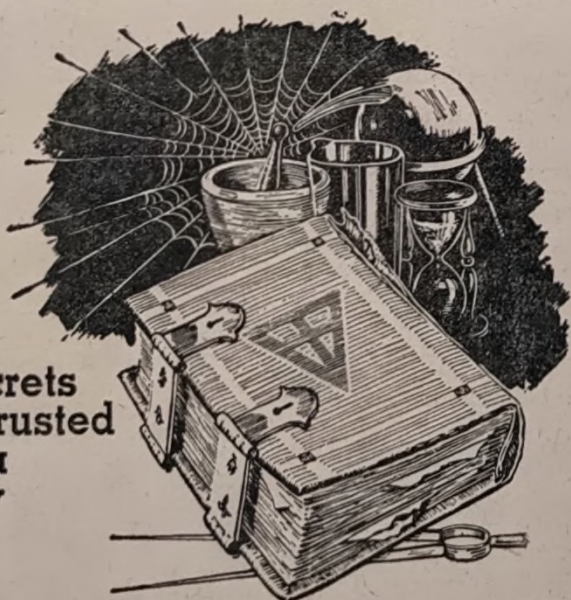
**MEAT**—"Much discussion about meat in 1954... trouble seen in the meat packing companies... They are going to strike, or they are going to curb, or there is going to be a scandal. I see Armour's."

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

## COMING EVENTS

June 25th to August 22nd, 1954: Official summer sessions at Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1954 program, write: Secretary, Mable Riffe.

August 12-15, 1954: 10th annual convention of the Federation of Spiritual Churches and Associations, Inc., Sherman Hotel, Chicago, Illinois; Chairman, Rev. Henri Zacharias, 2239 Farragut Ave., Chicago 25.



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(P-372)



# Corrective Diet And Fasting For Spiritual Development

By GILBERT N. HOLLOWAY, D.D., Ph. D.

## How To Eliminate The Desire For Indulgence In Meat, Tobacco And Alcohol.

**S**EEKERS of spiritual unfoldment and higher consciousness are often told how to meditate, how to contact the Spheres and their Etheric denizens, and how to prepare themselves in many subtle ways for a larger awareness of life and its religious mysteries. But too seldom is there given any definite instruction regarding dietary habits and other phases of applied natural hygiene. Man is and becomes what he thinks and eats. This simple truth is so often ignored by those who seek the Mountain Tops of life. In this column let us dwell upon the dietary aspects of personal unfoldment, and some of the pitfalls to be avoided by spiritual students.

### Cause of Disease

Admitting that every disease has a psychic or mental cause, and that no one can be well whose emotional and mental life is negative, the fact remains that on the physical plane the great cause of disease is a blood stream polluted with mucous-waste, filth, toxins and other substances that are a terrible encumbrance to the body. Medical science has classified more than four thousand different miseries that afflict mankind, but all of them stem from this basic fact of waste and mucous throughout the system.

"Life is a tragedy of nutrition" wrote Prof. Arnold Ehret; this is true because the customary diet of most people is directly mucous-forming. The body chokes up with filth and waste, and then sickness is sure to come, all the way from the essentially eliminative process of the common cold to the scourge of cancer—which results mainly from an acrid, poisoned blood stream.

The only natural way to heal the body is to cleanse the blood stream and purify the entire being. Nature (entirely an expression of Divine or Cosmic Intelligence) is the only real healer, and the healers who get results—whether they operate in or out of the body—must apply Natural Law in the healing process.

The tragedy of modern medical science is that it has become hypnotized or enslaved by the drug habit; that is, it largely restricts its nostrums to the giving of drugs, "shots" and other substances which tend to add to the body's burden rather than truly relieve and cleanse it.

I cannot forget the memorable words of Oliver Wendell Holmes, to this effect: "If all the materia medica were placed in a great chest and sunk in the bottom of the sea, it would be the worse for the fishes and the better for humanity!"

### Nature's Remedy

Out of the ancient past comes the simplest method ever known for cleansing and healing the body. It is FASTING, the abstention from food for periods of time ranging from 24 hours to several weeks, depending upon the nature and severity of illness. It is known that Jesus fasted on many occasions—including the famous 40 days in the wilderness—and throughout the Bible one finds exhortations to "fasting and praying." Prayer is very common in our churches, but alas, there is all too little fasting!

The wonderful truth about fasting is that the minute you stop eating—and man is the only creature of nature that would think of eating while sick—Nature begins to cleanse the blood stream. The metabolic processes continue, along with the oxidizing of bodily substances, BUT while fasting you literally consume or burn up your own waste and mucous in the blood stream! Fasting is not starvation.

You starve when you consume the essential vital tissue of the body. Actual starvation begins anywhere from one or two to ten weeks after you stop eating—depending upon the general condition of the body and the skill with which the fasting process is conducted.

### How to Fast

We do not have space or time in

this column to discuss the longer periods of fasting, and this probably would not interest most of our readers anyway. But the SHORT FAST of one day to one week is extremely beneficial, and should be the subject of a personal experiment by every sincere aspirant to spiritual knowledge.

Any person, including a sick one, can fast from one to three days. The procedure is simple. First thing in the morning of a fasting day, or last thing the previous evening before retiring, take an enema of two to four pints of warm water—adding, if desired, the pure juice of a lemon. If there is considerable bowel or rectal irritation, a teaspoonful of pure honey in place of the lemon is good. Take a half hour or more for this internal cleansing, and do it well.

Then throughout the fasting day or period, take only water—adding a few drops of lemon juice and a trace of honey to each glassful to aid in "cutting the mucous." Drink only what the body seems to require, usually from four to six or eight glassfuls per day. An enema should be taken every 24 hours while fasting.

### Attitude of Mind

One can continue his normal work routine while fasting for a day or two, provided it is not heavy manual labor. It is important to have good psychological support while fasting. Never fast a person against his will; on the contrary, a person should understand why he is fasting and enthusiastically expect great good from it.

A fast of one or two days is an excellent self-diagnosis. The better you feel while fasting, the cleaner your system and blood stream is. If before the first day is over you have a headache and feel miserable, it shows you have a certain degree of mucous encumbrance and that you very much need the cleansing process which fasting is giving you.

Great experts in the art of fasting, like Prof. Ehret, estimate that it takes from one to three years to cleanse the average person, if he will adopt a program of occasional fasting plus a corrective, cleansing diet.

### Quicken the Spirit

Fasting elevates one's vibrations, or raises the spiritual consciousness. You will never enjoy breathing exercises, prayer and meditation more than during your fasting days. Prove this to yourself by following the discipline. There is a quickening of the etheric centers, and you will often feel very close to the Spiritual World. Intuitive faculties become sharp and keen, and your creative mental powers experience an exhilaration.

Our lust for food is one of the principal nails holding us in consciousness to the earth world. When this desire is firmly controlled while fasting, the soul-consciousness soars into the Empyrean on many occasions. If you are natively gifted along mystical and psychic lines you will hasten your development by a careful process of fasting and cleansing diet.

### Foods of Higher Vibration

One of the consequences of fast-

ing and cleansing the blood stream (and mind) is a change in food desires and ultimately in eating habits. After a fast the strongest desire is for nature's food of highest vibration—fruit juice and sun-ripened fruit. Man is in his deepest nature frugivorous, a fruit-eater, and in an Edenic state we would eat nothing but fruits, green leafy vegetables and nuts.

In a scale of spiritual and health vibrations, at the top we find fruits and their juices; then green leafy vegetables and their fresh juices; then root vegetables; nuts; cereals; and finally, lowest of all, animal and flesh foods.

Fasting and corrective diet not only are wonderfully beneficial for the health, but they promote mental fitness, alertness, and expansion of spiritual consciousness. It is a threefold program, one that has blessed thousands of persons courageous and mentally independent enough to try a "new approach."

### Meat-eating

One of the great superstitions of our age is the idea that one must eat meat often (or daily) for strength and health. Naturally, the meat institutes and all those who stand to gain through the raising and slaughtering of animals for food are continually propagandizing this idea; but from the standpoint of human welfare it should be stated flatly that meat is a want and not a necessity.

Mahatma Gandhi, who is widely recognized as probably the greatest soul to live in the 20th century, had this to say:

"I do not regard flesh-food as necessary for us at any stage and under any climate in which it is possible for human being ordinarily to live. I hold flesh-food to be unsuited to our species. We err in copying the lower animal world—if we are superior to it."

While meat is a good source of protein, it is also very toxic and mucous-forming in the human system. Protein can be obtained from other natural sources, and if the diet is properly balanced one can live without meat entirely. If meat is a part of the diet, it should be used sparingly—two or three times weekly is quite enough—be well masticated and then eaten with vegetables or fruits. The combination of meat with starches (potatoes, bread and gravy) is very disturbing to most sensitive digestions.

### Stainton Moses

In the classical "Spirit Teachings" through Stainton Moses it is stated on several occasions that meat, alcohol and tobacco have a depressing effect upon the seance-room, and upon spiritual manifestations in general. Commenting on the splendid achievements of some gatherings, the Emperor Intelligence states that the unusual phenomena were made possible because of the purity of those present, and of the medium himself.

It is interesting to note in passing that the desire for meat, alcohol and tobacco are interrelated. If a person wishes to eliminate one indulgence he will make better progress by also eliminating the other two! A heavy meat dinner produces the desire for a cigar and later some whiskey. All of these add terribly to the toxic burdens of the body and are best eliminated for health, mental creativeness and spiritual progress.

### About Cancer

In December, 1953, the Associated Press reports that a cancer researcher in New York City found more than 90 percent of those suffering from lung cancer were or had been heavy cigarette smokers!

(Con't. Page 6, Col. 4)

## Prophecies

—FOR—

### 1954

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

**FOOD POISONING**—"It will break out in the East and in the Middle West and a few on the Pacific Coast—canned goods. It appears to be a meat product. It appears there will be a few deaths. It will make them deathly ill."

**ANIMAL TRAINER**—"A famous animal trainer is scheduled to be freed from the physical body in 1954. It appears to be a lady."

**CANCER**—"A new discovery in 1954. The new method employed will definitely be able to curb cancer."

**POLIO**—"A 'very simple' method to check polio will be discovered in 1954."

**CONDUCTOR**—"There is trouble seen for a very famous conductor who is very important in the musical field... marital trouble in 1954. Something comes up about his home life, rather unimportant and rather simple, but he seems to go into a tantrum or something, and it causes a great deal of trouble."

**BERSERK**—"I see a person going berserk, taking the lives of several people—in other words pot shots before he is under control. It seems to be in the East."

**KIDNAPPING**—"There is a very serious kidnapping case in 1954. It has to do with a very wealthy family, and if I am not mistaken, it is in the Middle West—a meat company family."

**VANDERBILT**—"One of the Vanderbilts will be freed from the body in 1954."

**DUPONT**—"Will make 'the greatest discovery known to mankind in the field of materials, chemicals and plastics—material which can be used for building homes, molding into swimming pools... and it will be used for airplanes. It is very durable and yet very light. It can be made any thickness. It will withstand any particular pressure in the ether. They are going to use it to do their experimental flying many thousands of feet in space."

**TV**—"Before the close of 1954 color television is a fact. Great deal of discussion about whether or not it should be out in 1954. It will be greatly improved, and people can have it much sooner in their homes with a slight conversion. It will be quite satisfactory, but it will be greatly improved as the years go by, of course. Manufacturers are going to cooperate and get rid of sets they now have, so that they can gradually ease into color."

TV sets of the future will be entirely different—more simplified with longer lasting tubes.

**GREECE**—"Large sums of money will be given to Greece in 1954. Friendly relations."

**ITALY**—"Communism is going to have such a control in Italy—Rome—but it appears they are going to be able to eliminate this condition."

"Earthquakes and floods in Italy."

**MONTE CARLO**—"There is something to do with Monte Carlo. It has to do with a famous individual. There will be a shooting scrape or suicide or the name of Monte Carlo will loom in the news in 1954. It is in conjunction with someone who is rather well known, and I might say very important to a certain group of people."

**INDIA**—"Much discussion as to a maharajah coming to this country... trying to visit not only for personal reasons but (also as) a good will tour."

**ARGENTINA**—"A possible revolution and still danger of assassination for Dictator Peron."

"More trouble in his own personal life and in reference to marital life. There are complications in reference to his wife; he married, you know, or if he isn't married, he has certainly gone through a ceremony in secret. There's certainly something about a marriage. A very surprising thing will arise relative to this."

"There is rebellion that is seen. He has to be extremely careful. He's going to be ousted."

**IRAN**—"More trouble for Mossadegh in 1954. No general settling of the oil situation but greatly discussed and 'highly confused' in

1954. "It will not be settled completely but will be under the domination of the present forces, regardless of those who want to step in." (No prediction as to whether Mossadegh would or would not die.)

**SOUTH AMERICA**—"Revolts in various countries."

**GOLD**—"There will be gold mining galore in the lower part of Arizona that will yield much, and a city will arise in that part of the country along the border there."

**ALASKA**—"A great fortification to be built in the northern part of Alaska. There will be an attempt to frighten the people there by word of mouth and it will arouse all of the people in the United States."

**ENGLAND**—"Considerable discussion about something that England seems to have done 'against us.' 'Conditions in Britain are going to be very confusing. You are going to hear from personalities that are going to be very confusing to the American people—most confusing because of the things that have been going on underhandedly. They are going to be very disgusting to the American people.'"

**RADIUM**—"A new deposit will be found in the northern part of the country."

**AURAS**—"They will be able to photograph the soul pattern in color, as well as the aura, and these will be published in newspapers and magazines. 'It will cause people to think for themselves.'"

**ECONOMY**—"In the very near future we can expect some great changes having to do with the financial set-up in the United States."

**ATOM POWER**—"Some 'very startling news' about this. 'Very unhappy news will be brought from one very important person. When it is given to the American people, it will be very serious... The American people will be very much surprised when it breaks out in the news.'"

Something will come out about small atom bombs—baby bombs or mini-bombs—that will be able to destroy a half-block or more—bombs almost capsule-size.

**WASHINGTON**—"One of the most important personalities" is to be freed due to heart trouble—"rather tall... slightly bald... well loved by the people... will pass over very suddenly on his way to the Capitol."

"There are three other important individuals to be freed from the body in Washington, D. C., that have a great deal to do with the president and the people in this way—that they have become very well known to you just in the past six months."

**SAUCERS**—"Some very weird things to be seen in the near future." Some of the reports are "greatly exaggerated."

**COMMENTATOR**—"One of the most important commentators will be freed from the physical body within the near future... will pass over very suddenly... on the surface will seem to be perfectly well... heart trouble. Just before his very important broadcast, he will be freed from the physical body."

**CHAPLIN**—"Startling news about Charlie Chaplin... If certain things do not change, then his time is up on the physical plane."

**MOVIES**—"An actor who has brought a great deal of joy to the people but who in recent years has gone into producing or directing or something in that category, it appears here—I don't know whether to call it a scandal or what it is—is going to be in great difficulties... quite a gun play."

There will be news about the discovery of a "universal lens" and eventually "you can have it on your cameras. When you take a photograph in the future, your pictures will have depth. Just wait and see, that is coming."

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Intuitive Sensitive  
Evangelist of the Spirit.



The pamphlet, "A Catechism of Spiritual Philosophy" was first published over 50 years ago; republished 10 years ago by **Psychic Observer**. Now definitely out-of-print, this treatise will be published in its entirety . . . the 1st, 2nd, 3rd, 4th, 5th, 6th and 7th lessons appeared in January 10th and 25th editions; lessons continue, see column one below.

## A CATECHISM of SPIRITUAL PHILOSOPHY

By  
W. J. COLVILLE

A SERIES OF QUESTIONS AND  
ANSWERS DESIGNED TO CONFER  
LIGHT UPON MANY INTEREST-  
ING SPIRITUAL TOPICS.

### Destiny And Fate

LESSON 8

Q. What do we understand by  
Destiny?

A. A very good and useful definition of destiny is that it signifies whatever we are capable of attaining unto by dint of persevering industry.

Q. Then you do not teach that we are fated to any definite result?

A. Such words as fate and fortune are largely misleading, because they imply that we are compelled by outside pressure to do whatever is foreordained, without volition of our own.

Q. What do you consider foreordination to mean when correctly defined?

A. Simply the fixed and unalterable relation between causes and effects.

Q. What do you think of the famous saying "Character is Destiny"?

A. We regard it as a wholesome, bracing saying, calculated to inspire courage and confidence in our individual and collective efforts to live nobly.

Q. Do you think there is any truth in Astrology?

A. There is a mighty truth involved in the ancient science of the stars, but we must remember the wise saying of the most intelligent among astrologers: "The wise man rules his stars; the foolish man obeys them."

Q. How can anyone rule the stars?

A. No one can rule the actual stars, but we can all learn to rule those elements within ourselves which correspond with the stars. The personal pronoun "his" affords the clue to the meaning of the declaration.

Q. What may a horoscope truly indicate?

A. It may outline the essential characteristics of the native and also mark the general course which he or she will inevitably pursue, precisely as phrenology indicates the special attitude of any child whose head may be intelligently examined.

Q. Then you allow that we are born with different tendencies, and that our paths in life can be, to some extent, foreseen?

A. Certainly we do; but this admission is only that each one of us has a special place to fill in the economy of the whole, and that the training of youth should be an intelligent agreement with natural propensities.

Q. How would you illustrate freedom and destiny as co-existent?

A. By considering agricultural pursuits in the first instance. Every need may bring forth only according to its own kind, but we may learn to choose what kinds of seed we will sow in our gardens and

thus determine the nature of our harvests.

Q. Supposing one is told by an astrologer or a seer that a certain voyage is inevitable, would you credit the statement?

A. It is quite possible that impending travel may be foreseen, foretold, and the weather to be encountered on the journey may be forecasted, but granting all of that, one's enjoyment of a voyage or discomfort during it may depend on his own interior condition.

Q. Do you believe we can change our destiny?

A. Not in the sense of radically altering our inherent capabilities, but surely to the extent of developing new phases of character which bring about new consequences.

Q. You teach, then, that every individual has limited freedom?

A. Decidedly, and that freedom grows with experience. We are never free to change natural law or to alter the constitution of the universe; but we can so increase our knowledge of universal law and order that we may bring about results lawfully (through setting law in motion) which seemed hitherto impossible.

Q. Would your idea of destiny endorse the claim that "knowledge is power"?

A. Knowledge certainly confers power. We often use four terms in the following order: Experience begets knowledge; knowledge begets power; power begets liberty. With every fresh experience we add to our knowledge, and through that added knowledge we gain added power, and the power to use knowledge is liberty.

Q. If anyone complains of adverse fate and declares himself chronically unlucky, what would you say to him?

A. The wisest thing to say would be something calculated to stir within him a consciousness of growing power to meet old conditions in a new way. We would recommend a study of Emerson, Epicurus and other philosophers, ancient and modern, whose philosophy is specially encouraging to individual initiative, and at the same time reconcile with the obvious fact that some people have to encounter difficulties foreign to many of their neighbors.

Q. Do you teach that our attitude to environment is more important than any circumstance itself?

A. That is precisely what we desire most of all to emphasize. We are in different positions in the Grand Man, but all situations are good places when rightly comprehended. A truly successful career is possible in all circumstances and it is the part of wisdom always to seek to find the good in an existing situation rather than cry out against "hard luck" or some other fabulous entity, belief in which depresses the believer.

Q. What do you consider the most direct method of finding one's vocation?

A. By seriously and honestly

practicing self-examination with a view to discovering our deepest affections and most decided aptitudes. Then doing whatever comes to be done as the right occupation for the immediate present, but never losing sight of the vision of accomplishing the special work we feel most in love with and best adapted to perform.

★

## Practical Cooperation

LESSON 9

Q. What do you understand by the term co-operation?

A. Working together in such a manner that the activities of every individual in a family or society accomplish the largest possible result with the least possible exertion.

Q. Is co-operation demonstrated in Nature, or is it only a human device?

A. The human body in a perfectly natural condition is the most complete example of co-operative industry, because it is composed of many parts or members, each having some special function, and all working unitedly in a state of health, which is the only natural condition.

Q. How is it, then, that we hear so much of competition as "the life of trade"?

A. Competition is a much perverted word as now generally employed. It originally sprang from the same root as "competent and competence," words connoting only desirable conditions. The search for individual competence is entirely consistent with universal co-operation.

Q. How would you illustrate this concept?

A. By drawing the largest circle describable on a given surface, and writing around it the words Universal Co-operation. Then by drawing a number of smaller circles within the great circle, terming each one of these individual competence, suggesting thereby that society is constituted of a number of healthy, successful units.

Q. How would you exemplify this proposition in educational work?

A. By instructing every scholar that no prize can be given to any child except as a reward for accomplishment, and in like manner that no prize can be withheld except for incompetency. There cannot justly be any "competitive" system of training if degrees or diplomas are conferred solely in acknowledgment of qualification.

Q. How can this principle be actually applied?

A. In the simplest way possible. Teach a child that he will earn rewards through industry; that if he passes an examination he will receive the honor to which he is entitled and that no favoritism to anyone will ever be shown.

Q. Do you consider such teachings illustrative of the operation of order in spirit life?

A. It is the exact method in which law operates throughout all the spheres from which any tidings have been received.

Q. Then you agree with the saying that the Golden Rule contains a noble moral code?

A. Certainly we agree to this; but there is sometimes difficulty in explaining exactly what is meant by doing unto others precisely what you wish others to do to you.

Q. How would you simplify the general application?

A. By insisting that we must cultivate neighborly affection to the extent of mutually placing ourselves in a generally humane attitude toward all our fellow beings, and as far as possible toward all sub-human creatures also.

Q. What do you regard as the greatest drawback to success in general?

A. Ignorance of the true method of co-operation and false belief in the necessity of competition. There is a widespread fallacy afloat that one man's gain is another's loss, and until that error is destroyed no real progress can be made in economics.

Q. Ought everybody to work for a living?

A. Certainly, and no normal man, woman, child or animal ever wish-

(Con't. on Page 7, Col. 4)

## DIET AND FASTING

—FOR—

## SPIRITUAL UNFOLDMENT

(Con't. from Page 5, Col. 3)

The tobacco companies immediately came forth with howls of protest, but the plain fact remains that smoking produces cancer in a great many persons.

Dr. Johanna Brandt, in her famous book, "The Grape Cure" stated that her researches and personal experiences with cancer showed a definite relationship between cancer and meat-eating. Curing herself from a dreadful stomach cancer, she found that at times there would be a disgusting craving for blood and for meat in its lowest forms. Persons whose cancers had been cured through fasting and the grape diet would begin to show symptoms again IF they commenced eating flesh foods.

### Foods to Avoid

Eating safely in a poisoned and adulterated world is a problem of no easy solution. Most of our "prepared" foods have been so processed that they are devitalized and demineralized. There is little real food value left in them. The closer to nature one can eat his foods, the better for health and vitality.

Foods made from white bleached flour and refined white sugars are very mucous-forming and create many illnesses. They create over-acidity in the blood—which is the "mother of diseases." Natural hygiene researchers on the trail of poliomyelitis find there is a definite relationship between food habits in children and polio.

If you want to avoid polio in your home and with your own children, do not give them sugar candy, coke drinks and other soft drinks made from refined sugar syrups. With many persons they act as calcium-bleaches in the system—causing polio in some and arthritis and other maladies in other susceptible persons.

### Noxious Stimulants

When the body is cleaned through corrective diet and fasting, it has absolutely no desire for the many toxic and harmful stimulants now so widely used. The more powerful stimulants are alcoholic beverages and tobacco. Then we have the caffeine drinks such as coffee, tea and cokes. All of these are contrary to the best interests of human nature and development.

Truth sometimes hurts, but it is refreshing to hear it spoken once in a while—in view of the endless din of lying advertisements over radio, television and in the press, extolling the virtues of products which are definitely harmful to health and well-being. Would it not be amusing to see besides every cigarette ad something like this: "Notice: This product is cancer-forming for many of its users!" Will the day come when there will be more truth in advertising?

### A Simple Diet

These lines are written primarily for persons who desire spiritual advancement and higher understanding. If there is no aspiration, then a diet of dead, morbid and adulterated foods may be found entirely satisfactory.

Upon arising in the morning it is a good idea to take one to four glasses of warm water, adding the juice of a lemon. This helps to alkalize the blood stream and improves elimination. Strictly speaking, from the altitude of highest aspiration, the best breakfast is no breakfast, but if a person wishes to eat he should begin with a fruit juice and ripe fruit.

This is enough to carry one nicely through the morning; but if additional food seems mentally necessary, then a healthful cereal with toasted whole-wheat bread may be added. It is better to eat no protein before noon.

### Salads

In the middle of the day make your principal food a raw salad of either fruits or vegetables. Have cereal or toast with this, if desired, and perhaps some cottage cheese, nuts or other natural protein. Eat raw food during the day if possible, and reserve the cooked foods for the evening meal.

Many persons live almost entirely on uncooked foods and find great benefit in such a diet. The nuances

of dietary regimen must be worked out by every individual for himself, as it becomes a personal problem involving many subtle considerations.

If you desire cooked food at the evening meal, it can be a meat or vegetable protein dish, along with cooked vegetables. Fried and boiled foods have most of the life taken from them. Waterless, steamed or broiled foods are more healthful and have more vital energy left in them.

If hungry between meals, eat fruit—either fresh or dried—and drink fresh fruit and vegetable juices. Resist this vicious "coffee habit" and cultivate a taste for herb teas with pure honey. They stimulate but do not toxify. Do not eat other solid foods late in the evening, as this is disturbing to sleep functions.

### Self-Improvement

One is reminded of the self-indulgent woman who complained, "Everything I like to do is either illegal, immoral or fattening!" This seems to be the tempo of the modern world.

To improve ourselves and grow in truth on all planes of life expression we must have the courage to go against the stream of modern errors and to do our best to live in the higher consciousness. We have to struggle against our own bad habits built up over decades.

Then our relatives and friends are usually much more of a hindrance than a help. They think we'll starve if we miss a meal or two, and may act abused if we pass up a cocktail party, give up the familiar steak sandwich at noon, or otherwise depart from the old rhythms of life.

One faces questions like these: What is my health worth? How sincere is my desire for spiritual development? Do I really want to lead a finer, nobler life—or do I just vaguely want these things without paying the price in effort and self-discipline?

They will work to your benefit too, if you give them a fair chance and remain firm in your life aspiration to evolve your highest potentials on the physical, mental and spiritual planes of existence.

\*\*\*

**NOTE:** Dr. Holloway has elaborated in great detail the many suggestive ideas of this column, in his many articles and books. All of them may be obtained by writing to the **Psychic Observer Bookshop**, 10 East Fourth St., Jamestown, N. Y. The following are especially pertinent: **Fasting, Fruit Diet and Nature Cure 75c; Natural Hygiene, Diet and Spiritual Unfoldment 50c; Spiritual Healing in Theory and Practice 50c; The Case for Vegetarianism 75c; Breathing Exercises and Meditation 50c; A Guide for Metaphysical Practitioners 50c; Living in Higher Consciousness (book) \$2.50.**

## SUMMERLAND

**DIGGS**, William Edward (78) passed away (November 28th) at Norfolk, Virginia. Rev. Floyd A. Thornton, minister of the Memorial Spiritualist Church of Norfolk, officiated; Rev. Otis Gillian assisting.

**FLORENCE**, Lena (63) passed away at Lily Dale, N. Y., Dec. 12th; for 20 years she was an N.A.S. certified medium; Rev. Arthur Myers officiated; survived by husband, Stephen; daughter, Mrs. Russell Cooley; sister, Johanna Trainer; and two brothers, Joseph A. and William F. Infantine.

**LARRICK**, Clara Knost (63) St. Petersburg, Florida; Rev. M. McBride Pantan officiated.

**STOELZEL**, Robert (70) Passed away at Denver, Colorado. Rev. Laona Hutchings officiated. Survived by sister, Rev. Freida Nicklis, pastor of the Star of the East Spiritualist Church, Denver.

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# Camera Records Amazing Picture Of A Test Seance

## Results Obtained Are Fraud-proof

### Medium Locked and Manacled

By MAURICE BARBANELL

**A** MATERIALIZATION seance, at which appeared the spirit form of a bride killed in a car crash on the way to her wedding some hours earlier, is described in "Constancia," a Buenos Aires Spiritualist journal.

The medium is Joao Cosme of Rio de Janeiro, who, says the journal, has also been used by spirit doctors to perform successful psychic "operations." A recent patient was the wife of a Rio doctor. The journal states that the success of the "operation" performed upon her attracted considerable attention in Brazil.

The room in which the seance was held seated about 26 people. The medium was handcuffed by his wrists and ankles to a chair, and was padlocked in a metal cage, the key being retained by an Argentine visitor.

#### Test Conditions

Among the phenomena recorded were the levitation and movement round the room of a picture—its frame was treated with luminous paint so that the gyrations could be observed.

Flowers placed in the room were also distributed among sitters, who witnessed the materialized hands of one guide in the process of changing gramophone records. This seance was said to be not up to the medium's usual standard because of his poor health.

We publish on this page some exclusive pictures taken at a seance with Cosme. On two of them a materialized face can be seen built up on the medium's left shoulder. This seance, held under rigid test conditions, was conducted by "Noito," a Rio de Janeiro newspaper. These conditions, imposed by the newspaper, which make any allegation of trickery impossible, were accepted by the medium.

The photographs make it clear that the medium was immobile. Both legs are manacled with chains and fastened. His arms are folded and handcuffed with a locked padlock.

#### Medium Entranced

It was thus impossible for him to make any movement with his arms and legs, yet a materialized face appeared. Cosme was in trance when the photographs were taken with the co-operation of his guides.

It will be noted that the medium is seated at the opening of the cabinet, which is merely a curtained-off recess. Three sitters, one holding a fan to her face, were partially visible. On the table rested a small trumpet.

There are many varying methods by which ectoplasm is molded by spirit operators to display materializations. In this case they have



Courtesy of Two Worlds, London, England.

The picture immediately above shows that it was impossible for the medium to free his padlocked hands or his manacled legs. On the right you see an enlargement of a section of the photograph, with the materialized face, which is reproduced above it.

concentrated solely on producing the face of a child.

This type of materialization is similar to several published by Baron von Schrenk Notzing, the well-known German psychical researcher, in his standard work, "Phenomena of Materialization."(\*)

"TWO WORLDS"

(\*) Good used copies of this rare, out-of-print book (\$15.00) Order from Psychic Observer, Inc., Jamestown, N. Y.

## Colville's Catechism

(Con't. from Page 6, Col. 3.)

es to exist in idleness. Aptitudes are various, therefore occupations must be diverse, but employment at some remunerative work should be the happy lot of all.

**Q. What do you mean by remunerative?**

**A.** We include under that general caption all kinds of activities which redound to the welfare of humanity as a whole—literary, scientific and artistic, as well as do-

mestic, mechanical and mercantile pursuits.

**Q. Would you ever encourage rivalry between children?**

**A.** Never. But we should encourage the stimulation of individual initiative, together with co-operative execution of designs. An architect is fully as necessary as a builder, but we do not need so many architects as builders.

**Q. How would you help a child to find his proper occupation?**

**A.** By watching him in play, and carefully observing what sort of activity is his spontaneous choice.

**Q. Would you take no account of sex in industry?**

**A.** None whatever: only individual capacity should be regarded. Whatever any boy or girl can do best and loves to do most is the right occupation for that individual. Give every child a free opportunity for self-expression and the spirit within will prompt in the right direction.

**Q. What would you say of mischief and of objectionable habits?**

**A.** There is no mischief or bad habit other than an expression of misdirected energy. It is the rightful work of the parent, guardian or teacher to discover how to turn a child's wandering forces into their normal channels.

**Q. Do you consider every child capable of profiting by educational advantages?**

**A.** Certainly; but education and forcing are never properly synonymous. All children are not equally bright, but all are educable to some extent, and employment of some healthful and useful sort can be found for all. Extremely sensitive children, and adults also, learn far more through the agency of silent influences and helpful examples, than by any routine methods. Many so called dull pupils are the brightest of all when treated wisely in accordance with their special ideas.

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## Declaration of Principles

LESSON 10

1. We believe in Infinite Intelligence.

2. We believe that the phenomena of Nature, physical and spiritual are the expression of Infinite Intelligence.

3. We affirm that a correct understanding of such expression, and living in accordance therewith, constitute the true religion.

4. We affirm that the existence and personal identity of the individual continue after the change called death.

5. We affirm that communication with the so-called dead is a fact scientifically proven by the phenomena of Spiritualism.

6. We believe that the highest morality is contained in the Golden Rule "Whatsoever you would that others should do unto you, do ye also unto them."

7. We affirm the moral responsibility of the individual, and that he makes his own happiness or unhappiness as he obeys or disobeys Nature's psychic laws.

8. We affirm that the doorway to reformation is never closed against any human soul here or hereafter.

**Q. What do you understand by a Declaration of Principles?**

**A.** Simply an announcement to the world that we entertain certain definite views which we are capable of intelligently expressing, and that we have some decided and intelligible convictions.

**Q. Do you consider any formulated expression of ideas binding upon all Spiritualists?**

**A.** Decidedly not, and it is literally impossible that all Spiritualists should consider themselves bound by any possible verbal covenant of agreement; but it is, nevertheless entirely reasonable for a definitely organized society, duly incorporated, to put forth a manifesto.

**Q. Is the above declaration subject to alteration at any time?**

**A.** It must be, because it only claims to be an expression of the views of a majority of the individuals now composing the body known as National Spiritualists' Association in America. In Great Britain, and in several other countries, there are organized Spiritualists whose declarations though similar are by no means identical with the foregoing.

**Q. Wherein consists the difference (if there be any) between a declaration and a creed?**

**A.** Actually in the present instance there is not even a verbal difference, as the word believe is equivalent to creed, but while creeds are often supposed to be dogmatic, declarations are not considered so inflexible.

**Q. Do you consider the expression Infinite Intelligence justifiable?**

**A.** Though the finite human mind cannot define infinity, which must of necessity be immeasurable, the adjective infinite is an entirely permissible one, because it properly means boundless, and we can set no limits in thought to universal intelligence.

**Q. Do you regard the second proposition equally valid with the first, and can you pronounce it in harmony with science?**

**A.** Science only signifies knowledge and the more our knowledge of Nature is enlarged the more convinced must we become that rational order is universally displayed. There is no hard and fast line to be drawn between spiritual and physical, for this is a living universe and the terms material and spiritual only connote our idea of two distinct modes of expression of a power, force, energy or substance beyond our power to accurately define.

**Q. Do you consider the third proposition a fair statement of true religion?**

**A.** It appears to us to be a very comprehensive and reasonable definition of a kind of religion that may well become universal, and indeed it seems only fair to admit that a correct understanding of universal order and life in harmony therewith is the underlying purpose of all religious systems called

(Con't. on Page 8, Col. 3)

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# 'WHITHER GOEST THOU?'

What other philosophy of life, other than Spiritual-  
ism, can so completely satisfy? It embraces all  
we can know of life, and all we can hope for of  
life after death.

—by—

REV. CONVERSE E. NICKERSON

94 Josephine Ave., Somerville, Massachusetts

**S**T. PAUL wrote with great  
power and earnestness to the  
church at Corinth. Since his  
apostleship concerned the  
spiritual man whose destiny is  
among the stars, he declared the  
spiritual powers of man!

"I would not have you ignorant,"  
he says, "concerning the gifts of  
the spirit." How unusual today  
with Christians, to speak about the  
"discerning of spirits," or "the gift  
of prophecy." We find no such  
manifestations either in prayer-  
meetings or in assemblies where  
Jesus Christ and Paul are men-  
tioned.

Jesus, who spoke openly and be-  
fore witnesses with the spirits of  
the departed (Moses and Elias), and  
Paul, who relied fervently upon  
communion with the spirit world  
for courage in all that he did  
throughout his ministry.

The early church, from the mani-  
festations so dramatically displayed  
on that Day of Pentecost, on  
through to the full formation of  
the church, were the true upholders  
of the true spiritual light in  
the world. Its source was the  
spirit world, and its inspiring mes-  
sengers were "angels, ministers,  
and principalities" from immortal  
regions forever blessed.

"Works of the Devil"

When Paul speaks of prophecy  
he intimates "spiritual prescience."  
There is no fore-knowledge without  
the direct contact of spirit, whether  
it be the individual who is proph-  
esying, or the source from which  
the prophecy emanates. Paul also  
admonishes, "Covet to prophesy."  
(1st Cor. 14:39) Paul thought it a  
very desirable thing to possess the  
gift of prophecy.

When one of our mediums of to-  
day utters a prophecy, at once the  
cry rises from the Christian ob-  
server, "It is the works of the  
devil!" Whether lost articles are  
found through prophecy, or future  
historical events are named, it is  
the same—some diabolical force is  
supposed to be at work!

Paul daily met with the mani-  
festations of the gift of prophecy.  
He foretold events to happen in  
his own life. The ship whereon  
he sailed as a prisoner journeying  
to be judged, and several other  
instances, show us how much Paul  
depended upon these "messages"  
from spirit to comfort him and  
direct his course.

What Jesus Said

There is mention of several fe-  
male prophets in the Bible, so  
woman-mediumship was not un-  
known to the early Christian  
church. We cannot understand  
what prophecy is unless we exam-  
ine the instances of it. If future  
events fulfill the word "spoken  
by the prophet," then indeed are  
we bound to believe that prophets  
had foreknowledge. Paul, not  
wanting his church to be ignorant  
about these things, urgently writes  
them to encourage such manifesta-  
tion. Again he says, "Try the  
spirit by the spirit," undoubtedly  
meaning that we are to test for  
truth that which is spoken by a  
spirit!

When the tax-gatherer was at  
hand, the disciples came in dismay  
to Jesus. Jesus answered them:

"Go thou to the sea, and cast  
an hook, and take up the fish that  
first cometh up; and when thou  
hast opened his mouth, thou shalt  
find a piece of money; that take  
and give unto them for me and  
thee."—Matthew 17:27.

The Master also prophesies con-  
cerning where they were to eat  
the Passover supper with Him:

"8. And he sent Peter and John,  
saying, Go and prepare us the pass-  
over, that we may eat.

9. And they said unto Him,  
Where wilt Thou that we prepare?

10. And He said unto them, Be-  
hold, when ye are entered into the  
city, there shall a man meet you,  
bearing a pitcher of water; follow

him into the house where he en-  
tereth in.

11. And ye shall say unto the  
goodman of the house, The Master  
saith unto thee, Where is the  
guestchamber, where I shall eat  
the passover with My disciples?

12. And he shall show you a  
large upper room furnished; there  
make ready.—Luke 22:8,9,10,11,12.

A noted psychic some years ago  
prophesied the San Francisco  
earthquake precisely to the day it  
happened! Spiritual prescience—  
a spiritual gift—enabled him to do  
this. That same spiritual gift was  
present with Dr. MacIvor Tyndal  
when he used to be blindfolded  
and drove a car through city  
streets locating hidden articles.  
He never erred and so was the  
astonishment of all who witnessed  
his wonderful powers.

Divinely Inspired?

Spiritual revelation! Certainly  
but how shall we account for  
"spiritual revelation" if we leave  
out of the reckoning an active  
conscious spirit world?

In our world today, so pregnant  
with scientific discovery, we sel-  
dom take into account the spiritual  
forces which surround us. Yes,  
the Universe exists—and this  
world we outwardly live in. But  
for what purpose are their exist-  
ence if the only conscious living  
beings are ourselves? If only on  
this side of death there is individ-  
ual life, of what use will any faith  
in God or His angels be to us?

We can know nothing of any  
other existing life unless we are  
able to contact such a life. Chris-  
tians often think of Jesus and His  
works as something divinely sepa-  
rated from any possible duplication  
in our times. Has God's power, or  
His Infinite Mind, ceased to op-  
erate since Jesus and His disciples  
last appeared on the earth?

So many prayers of supplication  
are regularly uttered in churches,

culated to help forward human  
progress.

Q. Can you give any reasonable  
interpretation of the word religion?

A. In its best sense religion  
means that which unifies. One ex-  
cellent definition of religion is to  
be found in the New Testament, in  
the epistle of James, where pure  
and undefiled religion is resolved  
into purity and philanthropy. Swed-  
enborg has left on record the fol-  
lowing magnificent sentence, "All  
religion has reference to life, and  
the life of religion is to be good."  
Thomas Paine in "The Age of Reason,"  
defined religion simply as  
doing good.

Q. Do you regard Spiritualism  
as a religion?

A. It may be more accurate to  
say that Spiritualism is a compre-  
hensive philosophy of life having  
religious aspects. It is also a fact  
that many sincere and earnest Spir-  
itualists have organized themselves  
as religious bodies. On the other  
hand there are some equally con-  
scientious and convinced Spiritual-  
ists who dislike the word religion  
and feel much more friendly to the  
terms science and philosophy when  
applied to Spiritualism.

Q. Do you think it probable that  
Spiritualism will prove to be the  
coming or next religion to be wide-  
ly acknowledged?

A. We are convinced that the re-  
ligion of the near future will pro-  
claim much that is now called Spir-  
itualism, but we are not by any  
means certain that any particular  
title will be applied to the relig-  
ious organization of days to come.  
The fact of spirit-communion is be-  
ing continually demonstrated to the  
satisfaction of scientific investi-  
gators, and in the near future sci-  
ence and religion cannot remain as

and so few efforts to realize the  
living presence of angels and loved  
ones, who are able to answer such  
prayers! We often pray to God  
as if He and His power were mil-  
lions of miles away in space. Jesus  
often preached that "the kingdom  
of heaven is at hand." Once He  
said we are even at the very doors  
of that kingdom. The spirit world  
is not far off, but right at hand.

Lady Lodge Lives!

Longfellow considered it so to  
be, for he wrote:

"The spirit world around this world  
of sense

Floats like an atmosphere, and  
everywhere

Wafts through these mists and va-  
pors dense

A vital breath of more ethereal  
air."

Harriet Beecher Stowe also sang  
of it:

"It lies around us like a cloud—  
A world we do not see

But the sweet closing of an eye  
May bring us there to thee.

Its gentle breezes fan our cheeks  
Amid our worldly cares;

Its gentle voices whisper love  
And mingle with our prayers."

When Lady Lodge passed on, the  
reporters of the daily press asked  
Sir Oliver Lodge what he could  
say now about life after death.  
That great scientist replied, "Tell  
the world that we have one hun-  
dred per cent proof that Lady  
Lodge still lives."

On another occasion he said:

"I tell you with all the strength  
of the conviction which I can mus-  
ter that we do persist, that people  
still continue to take an interest  
in what is going on, that they know  
far more about things on earth  
than we do, and are able from time  
to time to communicate with us.  
Why do I say this? I say it on  
distinct scientific grounds. I say  
it because I know that certain  
friends of mine who had died still  
exist, because I have talked with  
them."

Sir William Crookes made this  
statement:

"I have never had any occasion  
to change my mind on the subject.  
I am perfectly satisfied with what  
I have said in earlier days. It is  
quite true that a connection has

been made between this world and  
the next."

These statements are as positive  
and affirming as any statements  
these great scientists have made  
upon material and scientific truths.  
The world listened attentively to  
what they said—listened and be-  
lieved. But when they made pro-  
nouncements upon a future state  
of individual existence, the same  
listening believers began to doubt.

If the object of man's religious  
beliefs is toward a spiritual world  
and the immortality of his soul,  
why should he reject encouraging  
evidence that he is on the right  
road? Why should not the spiri-  
tual be as evidential as things in  
the material?

Rather we should believe that  
the ideal and objective of all re-  
ligions must be God. Man must  
worship with his inner self—the  
immortal part of him. The great  
"spiritual words of God" fashion  
themselves in the moving emotions  
of the soul. The contemplation of  
God's power and His laws for man  
must extend their province just  
beyond the confines of the mortal  
and the material.

Material Dispensation

God's Universe, being infinitely  
greater than man's realization or  
conception of it, causes the soul  
to thrill with the powerful imagina-  
tion of what must lie ahead in the  
path of spiritual destiny. In the  
maze and the glory of such grand-  
eur the soul's never-ending exist-  
ence sparkles with a dazzling splen-  
dor; immortality becomes a major  
fact in all philosophy, and the eter-  
nal comfort of a perplexed human-  
ity!

Many evangelists of our present  
time are declaring that the end  
of this material dispensation is  
close upon us. That may very well  
be. The signs of scientific destruc-  
tion are very evident. Someday  
man will create the means for that  
destruction, if he hasn't done so  
already. The age, and the activi-  
ties on this earth, which spell  
God's divine finger tracing forth  
His Will, have shown us the great  
scroll of Life. Civilization, through  
the eras of blindness, or awakening,  
of knowledge, or art, and now of  
science, definitely is moving on-  
ward toward some destined end.

The poet Tennyson called it  
"moving toward a divine event."  
That event may be the rolling up  
of the scroll of Time, and a new  
ushering of this race into the spirit  
world completely.

We have had our trial for per-  
fection. Some nations have wasted  
their chance, some have become  
enslaved, and some have seen  
divine light. But, in view of all  
Con't. on Page 9, Col. 1)

## Colville's Catechism

(Con't. from Page 7, Col. 4)

far apart as they have appeared re-  
cently.

Q. Do you consider the philoso-  
phy of Spiritualism calculated to  
supersede dogmatic theology?

A. Certainly to a very wide ex-  
tent, because dogmatic teaching is  
wholly authoritative and has to be  
taken on trust from teachers, while  
the rudimentary fact of spirit-com-  
munion is constantly forcing itself  
phenomenally upon the attention  
of the world, altogether aside from  
definite Spiritualistic propaganda.

Q. Do you think it possible for  
a large majority of Spiritualists to  
become organized into a solid de-  
nomination?

A. We should hesitate to pro-  
nounce any opinion as to the per-  
centage of Spiritualists who are  
definitely organizable; but we are  
quite sure, judging from present  
indications in many places, that or-  
ganized Spiritualism is solidly gain-  
ing ground and has a great and use-  
ful mission to fulfill. It seems, how-  
ever, impossible to restrict Spir-  
itualism itself within any organiza-  
tion because spirit-communion is  
unconfined.

Q. Does Spiritualism throw any  
clear light on the origins of the  
various religious systems of the  
world?

A. A knowledge of spirit-com-  
munion in these days makes it easy  
for us to understand how patri-  
archs, prophets and other inspired  
and mediumistic persons received  
messages from spiritual being, and  
often mistook their immediate  
guides or directors for the Al-  
mighty. Every Bible becomes intel-  
ligible in the light of modern spir-  
itual communion. We need to study  
all scriptures impartially, and we  
should be ready to treat all reli-  
gious systems courteously; at the

same time we are not warranted  
in blindly accepting any doctrine  
or in following any personal lead.  
Reasonable religion is fully com-  
patible with the freest possible ex-  
ercise of mental faculties and with  
unrestricted enjoyment of intel-  
lectual liberty.

Q. Do you consider religious cer-  
emonies conducive to true religion?

A. That depends both upon the  
nature and suggestiveness of the  
ceremonies themselves, and yet  
more upon the influence they exert  
upon those who employ them. An-  
drew Jackson Davis saw many beau-  
tiful ceremonies performed in the  
spirit spheres, and many contem-  
porary sensitives frequently witness  
them. Unity in sentiment regard-  
ing fundamentals by no means ne-  
cessitates uniformity in ritual ob-  
servances. Any observance which  
helps to spiritualize and harmon-  
ize those who engage in it is for  
that reason commendable.

Q. How would you advise teach-  
ing religion to children?

A. Largely by replying to their  
own questions and by means of na-  
ture studies and object lessons;  
far more by encouraging them to  
think and feel for themselves than  
by forcing upon them any ready-  
made opinions.

Q. Then you would treat a dec-  
laration of principles elastically  
rather than rigidly?

A. Certainly we should advise a  
liberal and expansive policy with  
reference to all formulated state-  
ments, otherwise we cannot avoid  
falling into the errors of dogma-  
tism.

TO BE CONTINUED: Lessons 11  
and 12, concluding this treatise  
by W. J. Colville, will appear in  
February 25th edition.



this, if there is no spiritual world ahead, what is the purpose to which all this is driving? A faith in any religion is not enough. There must be a reality and truth that shows us the goal.

Humanity has said "We believe" for centuries. When shall it say "I know!"

Spiritualism (whether you like the name or not) is a system of philosophy and understanding—plus evidence—that declares for the fulfillment of the true purpose of Creation. Man, standing chiefly within the circle of created things, shines forth as the Divine example of why there must be finally a great company of immortal beings.

## Cardinal Facts

He is on the way toward that same immortality. Enshrined in him is the living spirit which is the offspring of God the Father. That spirit has a destined home. We know of the fragility of human physical structures; therefore we look for a method and a constructive form of everlasting life.

Paul said "They that declare such things seek a city. For here we have no continuing city, but we seek one to come."

The inhabitants of that city will not wear garments of flesh.

In my word-encyclopedia I find the following definition of Spiritualism:

"Spiritualism is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare, and destiny; and its application to a regenerate life."

"It recognizes a continuous divine inspiration in man; it aims, through a careful reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter and of man to God and the spiritual world. It is thus Catholic and progressive, leading to true religion as at one with the highest philosophy."

Does not one of the principles in the Spiritualist Declaration read:

"We affirm that a correct understanding of such expression (God and the phenomena of nature, both physical and spiritual) and living in accordance therewith constitute true religion?"

If there are no "spiritual phenomena" how shall we apprehend anything spiritual about God?

## Authentic Tales

Dr. Samuel L. Johnson, the great intellectual light of his century, said this:

"That the dead are seen no more I will not undertake to maintain, against the concurrent and unvaried testimony of all ages, and of all nations. There is no people, rude or learned, among whom apparitions of the dead are not related and believed."

"This opinion, which prevails as far as human nature is diffused, could become universal only by its truth; those that never heard of one another, would not have agreed in a tale which nothing but experience can make credible. That it is doubted by single cavillers, can very little weaken the general evidence; and some who deny it with their tongues, confess it by their fears."

In our day we read of authenticated tales of the supernatural. Some of them well outside the regular area of Modern Spiritualism.

The well-known American clergyman, poet and writer, Dr. Henry Van Dyke, had a most unique experience. He often spent his summer vacations in the state of Maine. One summer, in the company with two friends, Dr. Elwood Worcester, Pastor of Emmanuel Church, Boston, and a gentleman named Campbell, Dr. Van Dyke came face to face with an experience that must have strengthened his spiritual faith ever afterwards.

The three gentlemen had just arrived at the summer resort, and had taken separate cottages for residence there. On their first evening they were together at the cottage of Dr. Worcester; their talk ran on their favorite topic of fishing. After a time, Campbell rose and excused himself, pleading that

he must go to his cottage and resume unpacking his effects.

## Belasco's Mother

About twenty minutes after he left them, Dr. Worcester exclaimed: "Why there's Campbell! I just saw him pass through this room!" Dr. Van Dyke replied in a startled voice that he had seen nothing but had distinctly felt Campbell's presence. "Something may have happened to him, let us go and see if he is all right." On reaching the Campbell cottage they found that their friend had suddenly dropped dead!

The earnest desire of their friend had given him power to manifest his presence to them. This was conclusive evidence to Dr. Van Dyke that his friend still lived. So shall we all when we have "shuffled off this mortal coil," as Shakespeare has so aptly put it.

The late David Belasco, theatrical producer, once wrote a play called "The Return of Peter Grimm," which dealt with a returning soul. In connection with the production of the play, he issued a booklet in which he told the story that was the inspiration of his play. He says, "My mother convinced me that the dead come back by coming to me at the time of her death."

This is the story: He had been directing a play called "Zaza" and one night after a particularly trying day, dropped into bed exhausted, and fell into a deep sleep. Soon, however, he was suddenly awakened and felt her presence at his bedside. She stood there, close beside him. He struggled to rise and speak but found that he could not move or utter a sound.

His mother smiled at him and called him by his boyhood name, "Davy, Davy, Davy!" Leaning over him, she kissed him. Then stepping from the bedside, she said: "Do not grieve for me, all is well and I am happy." She then moved toward the door and vanished.

Belasco immediately fell asleep again. At breakfast he told the tale to his daughter, Augusta. He said, "I know that my dear mother is dead—I know it!"

He returned to his rehearsal at the New York theater. A few

hours later a telegram came from San Francisco saying that his mother had died the night before at an hour that corresponded with the time he saw her spirit at his bedside! Afterwards he learned that just before she died, she roused herself, smiled, and murmured "Davy, Davy, Davy!"

The spirit world is active and conscious. It can manifest today as truly as when it sent the tongues of flame which lighted upon the heads of the early apostles at the Day of Pentecost!

## Funk's Message

Spiritualists never sought the confirmation of the scientific world. The great scientists who have investigated psychic phenomena, all were drawn to it by the amazing evidence it contained.

Isaac Funk, of Funk and Wagnalls, received a message one evening at a seance in New York City. The spirit said "Please return the coin to my family." Mr. Funk had borrowed an ancient coin for historical record purposes for his dictionary. "But," said Mr. Funk, "I am sure the coin has been returned. I instructed my secretary to do so."

"No," said the spirit, "it is still in your safe at the office." And he told precisely where Mr. Funk would find the coin in a special compartment of the safe. Late as was the hour, Mr. Funk went to his office and there he found the coin, just as the spirit had said. This led to his intensive investigation of mediumship and to his writing the noted book "The Widow's Mite," a record of his experiences with the spirit world.

## What Lombroso Said

A strong deal table, put together with solid cleats and screwed firmly in place, was seen to be ripped into fragments by invisible hands during one of Madame Eusapia Paladino's seances in Milan, Italy. The witnesses were noted scientists who were holding test seances with the great Italian psychic. One of them has written:

"At this moment the table came violently out of the cabinet and continued to break up under the eyes of everyone present; at first

its different parts were torn off, then the boards themselves went to pieces. Two legs which still remained united by a thin slip of wood floated above us and placed themselves on the seance table."

Dr. Cesar Lombroso, the Italian scientists, said of her:

"I have attended at last a hundred spiritualistic seances at Genoa, at Turin, at Naples and at Venice. I am perfectly convinced of the authenticity of the phenomena produced by the medium, Eusapia Paladino." Sir Oliver Lodge also testified to his firm conviction that she was genuine at these seances where he saw many of these unusual manifestations.

We may marvel at the power of spirit to tear a table into shreds. But no less wonderful is the power of thought, whether expressed by spirits still in mortal bodies, or ascended into that spiritual vehicle of immortality. Thought does not originate with the brain cells of mortality. Scientists tell us that every indication is that its origin is with the personality, or individual spirit.

When we meditate on the phenomenon of free will power exercised by the individual, we come face to face with the power of the spirit. Swift as thought, we send forth and receive impulses which are absolute evidences that a living soul resides in an earthly organism! It should be thought no less a wonder that we step away from this body of clay and enter, fully clothed, the realm of spirit.

## "Dust To Dust?"

If this be admitted, then the mystery of the resurrection is solved. We shall have then "put on incorruption and immortality!" We cannot take this crumbling flesh into the spirit realms with us, for "flesh and blood cannot inherit the kingdom of God (spirit)" writes Paul. "This vesture of decay, which doth close us in," as Shakespeare phrases it, will fall away at death and release the radiant spirit. That spirit, free to pursue its divine destiny, begins its flight upward and onward.

We sing the thought in the words of the hymn, "Lead Kindly Light" when we voice with trembling emotion:

"And that morn, those angel faces smile,  
Which I have loved long since,  
and lost the while."

What other philosophy of life, beside that of Spiritualism, can so completely satisfy? It embraces all we can know here of life, and all we can hope for of life after death.

To be without a sustained hope for a future life is to be adrift on a barren sea. Physical dissolution is a certainty; spiritual survival is a longed-for salvation indeed!

My Adventist cousin said to me just after his father passed away, "I suppose, Converse, that you believe Father is now in spirit." I answered him, "If he isn't now in spirit, he isn't anywhere else!" He was puzzled to make further reply, but I think he is now closer to a realization of what immortality must mean.

What shall God require further of an old eighty-three year physical form, withered and torn by disease and suffering? Is it not a wise design of the Creator that "dust returneth unto dust?"

The living soul, radiant in the power of its Creator, and His offspring, is eternal testimony to the great love of Our Heavenly Father!

## THE BOOK OF AZRAEL

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## "One Minute Treatments"

### Understanding Is a Way To Heaven

By ALBERT E. SCHEFFLER

## Understanding Is the Way To Heaven

RECENTLY there appeared in these columns (October 25, 1953 issue) an article under the heading of: "Heaven Is the Presence of God." Its import was to point a way to a heavenly existence between one or more persons, and how to enjoy a celestial state of dwelling as a daily occurrence.

Soon after, letters came in from readers asking that some recognition should be accorded those trusting souls who now lie buried beneath the sod, patiently awaiting the time when they might arise and meet their Lord in mid-air, and together journey to their reward according to their several deeds.

These letters clearly indicate that it is still the belief of many who look to heaven for what they think it is: To consider a bitter medicine as good for one; and if you enjoy a thing, it does not do you any good. To them, pleasant manifestations are a braking influence on the pathway to the many mansions which we are told are being prepared for us to inhabit.

The subject of heaven usually offers an opportunity for meeting a lot of people who figure self-improvement as a trivial thing.

There is no such thing as definite satisfaction regarding a discourse of heaven. Whatever is proposed is not precisely what man wants to know, and only provides a spur to psychic speculation as to its

unseen influence. "Heaven were not heaven, if we knew what it were," writes John Suckling.

The world of science has advanced a long way from the Newton and Galileo days. And yet, "gravitation" and "distance" have not been fully understood and conquered to man's satisfaction.

It is clear to many minds that our knowledge of this imperfect world cannot be greatly added to in a mere sixty or seventy years. Our forebears did not know anything about telephones, automobiles, tractors and radios; nor will we living today enjoy many of the benefits of atomic energy.

"Entrance into heaven is not at the hour of death, but at the moment of conversion," according to Benjamin Whichcote. This makes "death" a poor passport for entrance of a body into heaven.

## Understanding

When a man "dies" and his earthly remains are lowered down six feet into mother earth, the only thing of value in the grave is the casket which surrounds his body. You cannot bury his Spirit. It has separated from the body and ascended beyond the skies to claim its inheritance. Is there then a need of a heaven for the bodily remnant?

For an earth-smothered mass to again regain consciousness after eons of time have elapsed, this has been a stumbling block to the theory of a bodily resurrection.

A lifeless flesh body has ceased to play any part in the action of life save that of slowly reverting back to the earth from which it originally started. It is not strange that it should, since any living thing is mortal and can live only its span of existence.

Understanding is a way to heaven. "Happy is the man that findeth wisdom, and the man that getteth understanding."



A. E. Scheffler

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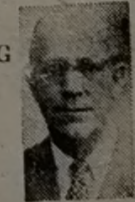
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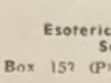
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## International News

**EXETER, Eng.:** Jack MacKay, of Edinburgh, at a recent service of Exeter Spiritualist Church called for the dismissal of Canon McLaren of Exeter Cathedral because of his attack on Spiritualism during a cathedral service.  
"It is the function of cannons to explode," said Mr. MacKay, "but if he thinks, or anyone else thinks, that is going to stop human progress . . . and cause the end or disruption of what he loosely and ignorantly terms the cult of Spiritualism, he is very much mistaken. And if he is very deep-rooted in these ideas, I would suggest to his Lordship, the Bishop of Exeter, that it is time this canon was 'fired'."

**BRADFORD, Eng.:** Numerous spirits manifested through their mediums recently at the Christian Spiritualist Church to testify to the great help provided for them by Zwaan rays when endeavoring to contact the earth. The Rev. Julia Shaw, a medium, testified to the healing powers of the rays and stated that they had cured a patient suffering from muscular pains.

**LONDON:** A strange bright light traveling at a fantastic speed was recently reported by two RAF officers. The officers were flying at an altitude of 20,000 feet in a Meteor jet. Other strange objects were seen on radar screens of AA Group Training Center, Woolwich. The Air Ministry has been investigating these and other reports of "flying saucers" over a period of several years by RAF flyers and civil airline pilots.

**PERTH, Australia:** The words "Son, hit the dirt—Move!" spoken by his "dead" father saved a Com-mando from death in New Guinea during the last war. A split second after he obeyed a volley of Jap bullets whistled through the air where he had been. Eight years later, according to the Perth Guardian, the Commando, now a business man, asked a child spirit guide, communicating through an ouija board, the name by which she knew his father. The reply immediately came: "We kids all call him Bunka." This was the same nickname the Commando as a child had used for his father.

**EDINBURGH, Scotland:** Margaret Lyon, of Glasgow, demonstrated spiritual healing on a four-year-old boy before a crowded audience in Edinburgh Psychic College. The boy had been paralyzed since he fell from a pram at the age of three months. Shy about asking the medium to help the child, the father

brought him to her at the end of the session in response to appeals from friends. As a result of Mrs. Lyon's treatment, the boy was able to raise his head of his own volition several times, a movement which up to that time he had not been able to manage, and as his father joyfully carried him from the platform the boy continued the movement.

**TIBET:** The London Daily Express, in a condensed review of Harner's book, "Seven Years in Tibet" specifically states that the Tibet government consults a medium before making important decisions. This means there is now at least one government in the world which recognizes the truths of Spiritualism.

The author of the book, Henrich Harner, who spent seven years in Tibet and became tutor to the Dalai Lama, gives a eye-witness account of what he calls a "state seance." The medium for the oracle was a 19-year old monk who has since attracted world attention because of his psychic gifts.

Harner, describing what is obviously a form of trance mediumship writes: "In order to function as an oracle, the monk has got to be able to dislodge his spirit from his body, to enable the god of the temple to take possession of it and to speak through his mouth."

Music preceded the seance Harner witnessed. Then the medium began to tremble as he went under control.

When he became calmer, a Cabinet Minister stepped forward and "began to ask questions carefully prepared by the Cabinet."

The oracle was asked to decide all these things," writes Harner. "Often questions had to be repeated several times before the medium began to mumble."

"I tried to pick out intelligible words, but made nothing of the sounds. While the Minister stood humbly there trying to understand the answers, an old monk took them down with flying pen."

**LONDON, England:** "There should be no rift between scientists and religion," declared Lord Dowding when he spoke to members of the Industrial Life Officers Luncheon Club, at Tonbridge, recently.

Scientists and priests were both wrong, he said, to continue a tug-of-war over Spiritualism, for if they were fully aware of the truth, there could be no difference of opinion between them.

He pointed out that it was far easier to communicate with a person who had been dead for only a short time than with a person who had been dead for years.

Lord Dowding maintained that the number of "diehards," who believed that people were wiped out like a puff of smoke were getting fewer and fewer as the years went by.

## Spiritualism and Materialism

By **REV. ALFRED H. TERRY**  
Pastor of the First Spiritualist Church, Washington, D. C.

### Only The Realization Of Spiritual Values Can Save The World.

**W**HEN Robert Browning declared that "God's in His heaven, all's right with the world," it must have been after he had enjoyed a good meal, with his beloved by his side. History reveals that there has never been a time when all was right with the world. Today the evidence reveals that conditions are worse than they have been before.

Materialism is rampant in the world today. The old saying "Eat, drink and be merry for tomorrow you die," is the slogan actualized in the life of the present. The appeal of religion has lost its power to turn this rising tide of materialism throughout the world. It is clear to see that faith is no longer sufficient, there must be evidence to back up the assertions of faith. The revelations of two thousand years ago do not hold the attention of thinking people today. They require a manifestation of spirit presence today.

What the world needs is a religion which not only proclaims there is a God and that the soul is immortal, but also furnishes evidence. Spiritualism answers this demand for it offers proof that the

dead live and can, under certain conditions, reveal their presence to loved ones of earth.

Spiritualism is the opposite of materialism. As light dispels darkness so the manifestations of Spiritualism annihilate materialism. It is for this reason that it attracts thinking people, those who dare to use their God-given reason concerning the vital subjects of death, of life here and hereafter. They are no longer influenced by vague statements of what is and is not. They no longer allow any book, or any person to do their thinking for them, but assert their divine right by thinking for themselves.

Even some materialists give the religion of Spiritualism credit for being the one and only avenue through which evidence on the subject of God and immortality can be obtained. Read these quotations from two great thinkers and well-known materialists concerning immortality: **John Dewey**, American philosopher (1928) had this to say:

"I have no belief on the subject of personal immortality. It seems to me to be a subject of continued existence. If it can be proved, it would have to be along the lines of psychic research."

In a recent issue of "Look," there is an article by **Bertrand Russell**: "What is an Agnostic" in which he

## SPIRIT HEALING

This article presents in simple language the forces and agencies employed in the practice of spirit healing.

### The Spiritual Body Governs And Controls Our Physical System.

**I**N ORDER to approach an understanding of spirit healing, one must first have a picture of the composite bodies that go to the "make-up" of man.

First, man possesses a spirit counterpart of himself—which is termed the "spirit body." If this were not so, there would be no clairvoyance, physical phenomena, healing, the "sixth sense," inspiration, premonition, etc. And is there anyone today who, in view of the overwhelming accumulated mass of evidence, would say that these things are not factual?

The spirit body is the exact replica of the physical. It belongs essentially to nature. It is primitive. By "nature" is meant the natural world, as associated with all the vast experiences received by man. It has all the experiences garnered from those sources. The spirit body has of itself no spiritual character. It is the driving force of the body in relationship to the animal realm.

Secondly, there is the "etheric body," which is the reservoir of energies for the physical body—its storehouse.

Thirdly, there is the "Life Spirit," not contained in form and quite free. This is the very essence of the life force, and operates through the spirit body and via the etheric body, to the physical body.

#### There Is A Balance!

The etheric body is a part of the physical body, and the reader will be able to appreciate its functions better after reading next month's article which deals with "The Link Between Man and Spirit." It is seen only as an auric halo to the physical body, like an iridescent silver extension.

One should not confuse the etheric body with the spirit body. While we term the etheric extension a "body," it is not a body in reality but rather a reservoir of forces necessary for the sustaining of the physical system—a kind of envelope that contains the forces and energies without which man could not live.

It can be refreshed both from the physical side as well as from the spirit body. From the material or physical side, it is recuperated from the energies derived from the absorption of food values, from breathing and from the conscious assimilation of "characterized ethers." It is also nourished from the spirit side by the forces that are imparted from cosmic emanations.

An analogy may help to make this clearer. The sun vitalizes the earth and the rain fructifies it. This permits the acorn to germinate and grow. During its life the oak tree receives healthful energies not only from its roots in the earth but from the sun and the wind and the rain that eddy and circulate about it. There is balance! Man, too, is immersed in a sea of forces that circulate about him and directly affect him. These forces have no individuality, but they are there for man to collect unto himself according to his need.

#### The Ductless Glands

Thus, so far, we can see ourselves—a physical body—contained within an etheric envelope storing vital forces for the correct balance for the proper functioning of the physical system.

The spirit body governs and controls the above, and operates through the process of mind control. Its influence is directly related to all things concerning the

says: "The question whether people survive death, is one which can be proven by evidence. Psychological research and Spiritualism are thought by many to supply such evidence. For my part, I do not think there is any good reason to believe that we survive death, but I am open to conviction if adequate evidence should appear. . . . As for Heaven, there might conceivably be evidence of its existence through Spiritualism."

Thinkers want a religion they  
(Con't. Page 15, Col. 4)

can get their teeth into, something to bite into and digest. They desire natural realm, and within which is embraced the realm of ether with all its vast potentials.

Physically, man has within him certain ductless glands which exercise direct control over his physical organism. How a number of these glands operate still puzzles medical science. It is here suggested that these glands are responsive to the influence of the spirit body.

The spirit body (identical to the smallest detail with that of the physical body) is the superior or controlling member. The maintenance of balance, the motivation by thought (and thereby animation) are some of its responsibilities.

#### Care For Your Body

The physical body, including the brain, is but a mass of organized tissue. The directing power for the functioning and motivation of the physical body is not a property of the tissue, but of something far more "alive," more vital, more directive—namely, that of the spirit body. It has direct control over the physical by mental direction and it also controls the glandular system. Thus the correct balance of the physical can be maintained. The glands function as the governor gear on an engine, the spirit body as the engineer in charge.

Man, in his entirety, is constantly subjected to the interplay of many forces, physical forces, cosmic and thought forces. While these forces have functions to perform over the whole range of creation in general, some of them affect man's balance in particular. This by his absorption through his physical, etheric and spirit bodies of the particularized forces in accord with his need.

These forces or rays are vital—without them he could not exist. When he is out of balance or harmony, the disharmony is reflected in his physical body and results in illness or disease.

With "spirit healing" we are primarily concerned with the healing of the physical body, but it is essentials to remember that disharmonies are operative also in the spirit body. The importance of this point will be appreciated further on.

To sum up. We can now obtain a wider view of ourselves. We do not live only by eating, sleeping, exercise and general care of the body, but also through factors of which we have no conscious knowledge. These organized factors are intelligently employed by the inner mind of the spirit body. This gives us a bare picture of the most delicate of all mechanisms, compared with which the most sensitive piece of man-made machinery pales in comparison.

#### The Perfect Balance

Composite man further possesses the ability of change, according to the variation of his environment. The evolution of man has been dependent upon his adaptability to changing circumstances. It is when man is guilty of indiscretions that the finely balanced mechanism is jarred and gets out of tune. Then, before he can be healed, equilibrium must be restored—often with difficulty.

The perfect balance of the human organism is therefore a many-sided problem in which (a) the physical structure of the body, (b) the effect on the body of physical forces, (c) the maintenance of balance between the etheric and physical bodies, (d) the vitalities the etheric body draws from the cosmic rays, (e) the balance between the spirit body and the etheric and physical bodies, (f) the vitalities the spirit body draws from cosmic forces and imparts through the etheric to the physical body, (g) the direction of the physical body, mentally and physically by the spirit body, (h) the control of the functions of the ductless glands by the spirit body—are all in their respective ways responsible for the perfect balance of the individual and necessary for his good health.

Therefore all or some of these functionary auxiliaries are called in to play their part in restoring physical well-being and particularly so when spirit healing takes place.

"THE SPIRITUAL HEALER"



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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."

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## ARKANSAS

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

## CALIFORNIA

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

**Alhambra**—The Pyramid Church, 326 South Atlantic; Services: Sun. 7:30 P. M.; Thurs. 2 P. M.; Ministers: Rev. Emma and J. R. Kingham; Phone: Atlantic 2-8632.

**Berkeley**—St. Jude Spiritual Church, 1336 Berkeley Way; Minister: Elder Divine Ruth Mayers; (Universal Church of the Master) Phone: 3-7306; Sec'y: Horace Johnson, 719 18th St., Oakland, California; Ass't pastor: Rev. Charles B. Turner.

**Burlingame**—Chapel of Truth; meetings Friday evenings at 8 in Burlingame Woman's Club; chartered by the Church of Revelation; Minister: Rev. Guila Frin-eas; Phone: Diamond 3-8396.

**Fresno**—Wayside Chapel, 1350 Van Ness Ave.; Services: Sunday 7:30 P. M.; Rev. Wesley Meeker, Founder & Pastor of the Parlor Lecture Club.

**Fresno**—Universal Educational Religious Society of Divine Science, 744 Mildreda Ave.; Sunday, Healing 7:45 P. M.—services 8 P. M.; Class: Fri. 8 P. M.; Services Tues. 8 P. M. at Pacific Grove; Minister: Rev. Edna Kelley.

**Hanford**—Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Thurs. 8 P. M.; Class: Monday & Tuesday evening; Rev. Janet Stine Wolford; Phone: 1738.

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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.

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School of Spiritual Philosophy, 2522 West 9th St.; Sun. & Thurs. 2 P. M.; Tues. 7:30 P. M.; Jane M. Sipes; Phone: DU 9-2280.

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## 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.

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.

Church of Infinite Truth (I.G.A.S.) 754 Mt. View Ave.; Services: Sun. 11 A. M.; Minister: Rev. Ruth Feather; Phone: 855-248.

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: 89523.

## San Diego, California

Inspirational Church of The Master, 2730 "A" St.; Services: Sun. 11 A. M. & 8 P. M.; Wed. 8 P. M.; President: Rev. Elsie L. Brilling; Phone: Woodcrest 8-2907.

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

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

## San Francisco, California

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.

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

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

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

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.

**Santa Barbara**: Universal Chapel of Light, 1509 Del la Vina; Services: Sunday 7:30 P. M.; Friday 8 P. M.; Minister: Rev. Johanna Ruhnau; Phone: 26344.

**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.

**Westminster**: The Church of Revelation No. 21, 7862 East 10th St.; Services: Sunday 2:30 P. M.; Minister: Rev. Lucille H. Couch; Phone: Westminster 4152.

## 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. Grd Sat. Social; Minister: Rev. Freida Nicklis, 3440 Zuni; Phone: GLendale 7344; Ass't. minister: Nora Walters, 500 West 8th St.; Phone: AI 5032.

Spiritual Science Association, 321 Tabor Bldg., 18th & Curtis; Services: Sunday 7:30 P. M.; Wed. & Fri. 8 P. M.; Tues. & Thurs. 1:30 P. M.; Minister: Rev. Sophie Busch-Tracy.

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

## CONNECTICUT

## Hartford, Connecticut

The First Church of Divine Light, Inc., 303 Park St.; Services: Sunday 2:30 & 7 P. M.; Wed. 8 P. M.; Minister: Rev. Mary Hanson; Sec'y: Wilma Doucette, 108 Hill St., Manchester, Connecticut; Phone: (Manchester) Mitchell 9-1841.

Hartford Spiritualist Temple, Inc. (N.S.A.) 758 Asylum Ave.; Services: Sun. 7 P. M.; Wed. 8 P. M.; Pres. & Pastor: Grace Hoxie, 86 Gillet St.; Sec'y: Shirley Gustafson, 501 Hilliard St., Manchester, Conn; Treas: Anna P. Nadeau.

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

**Stamford**: Albertson Memorial Spiritualist Church, 485 Summer St.; Sunday 3 P. M.; Thurs. 8 P. M.; Minister: Rev. Raymond E. Burns.

## 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.

First Spiritualist Ch. 131 "C" St. N.E.; Sun. 8 P. M.; Minister: Rev. Alfred H. Terry; Phone: Lincoln 3-1572.

Ch. of Two Worlds, 2460 18th St. N.W.; Services: Sun. & Wed. 8 P. M.; (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: EMmerson 0910; Sec'y: Freda Dorothy Egbert, 7529 Alaska Ave., N.W., Washington 12.

Christian Light Church of Divine Healing, 801 East Capitol; Services: Sunday 8 P. M.; Minister: Rev. Millie M. Thrash; Phone: LI 3-7573.

## 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.

**Bradenton**: Universal Spiritualist Church, American Legion Auditorium, 607 13th St.; Sunday: Healing, 7:30 P.M.; Services, 8 P.M.; Minister: Rev. C. Reumane King, 8918 13th St., Tampa; Phone: Tampa 33-4365; Sec'y: Eleanor Abrams, Route No. 2, Box 42, Palmetto, Florida; Phone: Palmetto 4-1499.

**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.

## Fort Lauderdale, Florida

Beckoning Light Spiritualist Church, Woman's Club; Services: Sunday 8 P. M.; Wed. 2 P. M.; Fri. 7:30 P. M.; Minister: Rev. Jewell Williams, 200 N.E. 4th St.; Phone: 2-3160.

**Holly Hill**—Universal Science Temple of Two Worlds, 748 Achrema Drive (West Center St., off 8th St.) Services: Sun. & Wed. 7:30 P. M.; Wed. 2:30 P. M.; Minister: Rita La Chappel; Phone: 2-2707.

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

**Jacksonville**: Baptist Movement of Divine Healing-Meditation. For fall and winter schedule of services and classes, write sec'y: Maude Emery Winters, 2148 Roselle St.; Phone: 7-5461.

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

## Miami, Florida

Elizabeth Memorial Church (Spiritualist) January through July; Friday 7:30 P. M.; Rev. Marie Wilson, Minister; Phone: 7-1411.

Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P. M.; Healing Center: 7:15 P. M.; Minister: Rev. Ruby J. Schmidt; Ass't pastor: Rev. Lucille L. Wedge; Phone: 87-8486.

Temple of Truth, 115 S.W. 8th St.; Services: Sunday 8 P. M.; Minister: Rev. Marguerite Tallmadge; Sec'y: D. S. Marks.

The Spiritual Church of Christ, 612 N.W. 65th St.; Services: Sun. & Tues. 8 P. M.; Thurs. 2 P. M.; Minister: Rev. Maude Allen; Phone: Miami 7-0511; Sec'y: Martin P. Beirne.

Spiritualist Memorial Church, 819 N. W. 22nd Place; Services: Tues., Thurs. & Sun. 8 P. M.; Minister: Rev. Madge Hart; Phone: 64-8949.

## 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 Church, 1011 Ninth Ave., North; Sun. & Wed. 7:30 P. M.; Personal Problems Clinic, Mon. & Wed. 1 P. M.; Rev. Nellie Curry and Rev. Lillian Dee Johnson, Co-pastors; Phone: 7-8124.

Universal Psychic Science, 625 12th St., North; Rev. Helene Gerling, Minister; Rev. Linda Lynn Linhos, Ass't. Pastor; Rev. J. Bertran Gerling, Director.

Church of Spiritual Philosophy, 1715 Tangerine Ave., South; Services: Sunday & Thursday 7:30 P. M.; Ministers: Rev. Clara Knost-Larrick and Rev. M. McBride Pantoni; Phone: 53-9153.

## Tampa, Florida

Shrine of The Master Spiritualist Episcopal Church, 1308 Memorial Highway; Sunday 7:45 P. M.; Minister: Rev. Dorothy Graff-Flexer; Phone: 31-7341.

The Universal Spiritualist Church, 8806 Florida Ave.; Services: Sunday 7:30 P. M.; Class: Tues. 8 P. M.; Direct-Voice: Wed. 8 P. M.; Trumpet & Ballot: Thur. 8 P. M.; Minister: Rev. Nellie Cherry; Phone 91-6371.

**West Palm Beach**: Universal Church of The Master, Inc. (Charter No. 408) 423 Iris St.; Services: Sunday & Wed. 8 P. M.; Minister: Rev. Mary E. Shillito, Apt. No. 5, 534 Clematis St.; Sec'y: Rev. Annice M. Dogue; President: Wilburn C. Peters.

## ILLINOIS

**Berwyn**: The Golden Rule Church of Christ, 1212 South Harvey Ave.; Services: Sun. 3 P. M.; Wed. 8 P. M.; Healing and messages; Minister: Rev. Anna Zalokar; Phone: Stanley 8-2344.

## Champaign, Illinois

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

Twin City Church of The Spiritualist, 32 East Daniel; Sun. & Tues. 7:30 P. M.; Minister: Rev. Floyd Humble; Phone: 6-6711.

## Chicago, Illinois

The Second Spiritualist Episcopal Church, 116 South Michigan Ave., Suite 608; Services: Sunday 11 A. M., 2:30 & 7:45 P. M.; Ministers: Clifford & Sylvia Birchfield; Phone: ANdover 3-0776.

First Roseland Spiritualist Church, 10957 South Park Ave.; Services: Sun. 4 & 8 P. M.; Pastor: Deon Fry.

## CHICAGO—Continued

First Church of Spiritual Science, 6330 Stony Island Ave.; Services: Sunday 4 & 8 P. M.; Monday and Friday 8 P. M.; Ministers: Rev. Jessica Chambers & Rev. Crawford Chambers; Phone: DR 3-0024.

Ayres Memorial Spiritualist Church, 1645 North Cicero Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. F. Harriet Crane, 224 North Menard Ave.; Phone: EA 8-0016; Sec'y: Mary W. Cooper, 3942 West Ohio.

Friendly Church of Christ, 1529 North Larrabee St., Sun. 3 & 8 P.M.; Tues. 8 P.M.; Minister: Rev. Harold Klingensmaier; Ass't pastor: Rev. Blanche Steinback.

First Spiritualist Episcopal Church, 721 West Belmont St.; Worship service, Sunday 7:30 P. M.; All message service, Wednesday 7:30 P. M.; Minister: Rev. Rosemary Kelly Jackson; Phone: BI 8-2701.

Belmont Spiritualist Church, 1219 Belmont Ave.; Services: Sunday 7:45 P. M.; President: Lester J. Bolman; Phone: SLeely 3-1275.

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

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

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

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P. M.; Minister: Rev. John Skinner; Phone: 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. Armistage; Sun. 8 P. M.; Pastor: Rev. Louise Quinn; 3124 West Ohio; Phone: KEdzie 3-1174.

Church of Higher Spiritualism No. 2, 549 North Cicero Ave.; Sun. 7:30 P. M.; Healing Services: Friday 8 P. M.; Rev. Ruth Foster, pastor; Rev. John Foster, Ass't pastor; Phone: CO 1-2429.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Founder: Freda Brown; Services: Sun. 8 P. M.; Sec'y: Elsie Braver, 8028 South Green St.; President: Jack Bellow, 7829 South Green St.; Phone: VI 6-5016.

Scientific Center of Spiritualism, Orchid 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: BE 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.

**Cicero**: First Spiritualist Church, 5033 West 25th Place; Services: Sunday 7:45 P. M.; Monday, 8 P. M.; Lyceum: Sat. 1 P. M.; Minister: Rev. Lena Crane; Phone: TOWnhall 3-6542.

## Decatur, Illinois

Infinite Christian Spiritualist Church, 1193 West Main St.; Services: Sunday 8 P. M.; (I.G.A.S.) Minister: Rev. Allen Dittman; Sec'y: Irene Longhead.

First Spiritualist Church of Truth, 933 North Edward St.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Grace Bowman Brown, 940 North Edward.

## East St. Louis, Illinois

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

Memorial Spiritualist Temple, 1120 St. Clair Ave.; Services: Sun. & Wed. 7:45 P. M.; President: Bert L. Hess, 3605 Warren Ave.

**Joliet**—1st Spiritualist Ch.; Jasper & Glenwood Pl.; Sun. 2:30 P. M.; Pres: Florence F



# 12 SPIRITUALIST CHURCHES

(Con't. from Page 11)

**Bay City, Michigan**  
Spiritualist Church of Divine Science, 600 North Van Buren St.; Sunday 11 A. M. & 2 P. M.; Minister: Rev. Flossie McCollum-Mitchell; Phone: 31138; Sec'y: Lois Hogan.  
Congregation of Spiritual Unity, 215 South Linn; Sunday 7:45 P. M.; President: Clara Trombley, 909 Hart St., Essexville.

**Detroit, Michigan**  
Memorial Tabernacle, K. of P. Temple cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner; Phone: WA-8-6756.  
Center of Spiritual Hope, Berlum Hotel Cadillac Square, Parlor "D"; Sunday 8 P. M.; Minister: Hazel Damrau; Ass't Pastor: Ina Stigall.

First Spiritual Temple, Strathmore Masonic Temple, 14059 Hubbell Ave.; Sun. 7:30 P. M.; Sec'y: Rev. Goldie Dodd.  
Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.

First Psychic Church of Brightmoor 21729 Fenkell Blvd.; Sun., Tues., Wed. & Thurs., 8 P. M.; Elizabeth Armitage.  
St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemsley; Phone: UN 4-1336.

First Church of Spirit Communion, 3914 Avery Ave.; Homer W. Watkins.  
Bible Christian Spiritual Church, 4464 Cass Ave.; Services: Sunday 2 P. M.; Minister: Rev. John Veysey; Phone: Tasmos 5-9134.

Trinity Spiritual Church, 2501 Coplin; Sunday 8 P. M.; President: Mable Allison; Phone: WA 4-8677; Sec'y: Marie A. Orr; Phone: Tuxedo 2-1459.

Allen Memorial Spiritualist Episcopal Church, Federation of Woman's Club Building, 616 West Hancock St. (at Second Ave.); Services: Sun. 7:45 P. M.; Minister: Rev. Edith L. Green; Phone: TYler 4-1004.

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

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

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

**Grand Rapids, Michigan**  
First Church of Truth, 26 Shelby St.; Sunday 3:30 & 7 P. M.; Sec'y: Frank L. Whitford, 1311 Calgary, N.E.; President: Maud McGraw.

**Jackson, Michigan**  
Goodfellow Spiritualist Church, 1014 Le Roy Ave.; Services: Sunday and Wednesday 7:30 P. M.; Minister: Rev. James Tingley.

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

**Kalamazoo**—First National Spiritualist Church, 600 Jefferson Ave.; Sunday, 3:30 and 7:30 P. M.; Dr. William R. Aldred.

**Kalamazoo**—Christian Spiritualist Chapel, 1417 North Westnedge Ave.; Services: Sun. 2:30 & 7:30 P. M.; President: Dr. Beth Roche; Phone: 4-2961; Sec'y: Mollie Cole, 714 North Rose Ave.

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

**Pontiac, Michigan**  
1st Spiritualist Ch., 16 Chase St., Lyceum; 10:30 A. M.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Mable Barnes.

Church of The Good Samaritan, 128 West Pike St., Sunday 7:45 P. M.; (Third Thursday) Minister: Rev. Juanita Parris, 3355 Pontiac Trail, Route No. 1, Walled Lake, Michigan.

First Church of Truth, 26 Shelby St.; Sunday 3:30 & 7 P. M.; Sec'y: Frank L. Wittforth, 1311 Calgary, N. E.

**Port Huron**—Spiritualist Episcopal Ch., Masonic Temple, 6th St.; Sun. 7:30 P. M.; Pastor: Bessie Thomas; Sec'y: Nora E. Baetcher, 344 N. Bailey St., Romeo, Michigan.

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

**MINNESOTA**  
**Duluth, Minnesota**  
First Spiritual Temple, 601 Fifth Ave.; Sun. 7:30 P. M.; Minister: Rev. F. W. Hutchinson; Rev. Bessie Magnuson & Ann Smalley; Sec'y: Ida Anderson, 320 1/2 N. 7th Ave., E.

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

Spiritualist Episcopal Church, (Psychic Center) 1416 Second St., South, I.O.G.T. Hall; Services: Sunday 7:45 P. M.; Minister: Rev. Clara S. Johnson; Phone: 7915.

Second Spiritualist Church, 23rd and Lyndale Ave., North; Consultations Thurs. 5 to 7 P. M. at the Church—services at 4:45 P. M.; President: John Koorn; Sec'y: Lily Hinman, 3420 19th Ave.

**St. Paul, Minnesota**  
Spiritual Science Church No. 205, 311 Frontier Bldg., 4th & Robert Sts.; Sun. 2:30 P. M.; E. W. Hottinger, Sec'y, 937 Dodd Road, West St. Paul; Phone: Elkhurst 4815.

Golden Rule Spiritualist Church, 25 East 5th St.; Services: 2:30 P. M. Sunday; 1st & 3rd Wed. 1 P. M.; Sec'y: C. A. Peterson.

Order of The White Cross, Inc., 186 North Syndicate Ave.; Services: Sunday 2:30 P. M.; Sec'y: William Sharp; President: Clifford E. Reed; Founder: Clara Gathany.

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

Ethelaine Chapel, 4317 State Line; Sun. 7:45 P. M.; Rev. Minnie McDonald, Pastor; Phone: Jefferson 6750.

**St. Joseph, Missouri**  
Christ Memorial Spiritualist Church (S.E.C.) 2102 Felix (at 21st St.) Sunday and Wed. 8 P. M.; Minister: Rev. Lytle Senabough, 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.

Corinth National Spiritual Church, 2148 Salisbury; Sunday 8 P. M.; Minister: Rev. Nellie G. Carter; Phone: Ch 6291.

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

Memorial Spiritualist Science Church, Kingsway Hotel, Kingshighway and West Pine Blvd.; Sunday 8 P. M.; Chartered by State Ass'n of Missouri; Minister: William R. Fuller; Phone: Flanders 2436.

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

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

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

**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; Ass't Pastor: Margaret Davies.

**Clifton**—Church of Spiritual Advice, 17 Veance Ave.; Martha Heimann.

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

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

**Jersey City, New Jersey**  
First Spiritualist Church, 535 Oakwood Ave.; Services: Sun. & Wed. 8 P. M.; Minister: William O. Davies, 251 Markland Ave.; Sec'y: M. Frances Morse, 152 Holland St.; Phone: 76-9290.

Grace Divine Spiritual Church, 191 Griffith St.; Sec'y: Mrs. R. Koch, 702, 87th St., North Bergen, N. J.

**Long Branch**—Trinity Church of Psychic Science, 111 Washington St.; Services: Sunday 8 P. M.; Tues. 2 P. M.; Minister: Rev. Mary Reva Wood; Phone: Long Branch 6-7604.

**Newark**—Mother Temple of Psychic Science, 532 Springfield Ave.; Tues. 1 & 7:30 P. M.; Rev. Dorthea Dencer, Mediator; HU 2-1773; Psychic Science Temple—Services, Wed. 1:30 & 7:30 P. M.; Rev. A. Miller; Thurs. & Fri. 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.

**Teaneck**—Holy Trinity Church of Psychic Science, 75 Teaneck Road; Services: Sun., Tues. & Thurs. 7:30 P. M.; Mon. & Thurs. 2 P. M.; Minister: Rev. Helen Paul; Phone: Teaneck 6-3622.

**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.; Fred Boeck; Tues. & Thurs. 2 P. M.; Thurs. 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.

**West Englewood**—John's First Memorial Spiritual Church, 27 West Forest Ave.; Sun. & Wed. 8 P. M.; Classes: Tues. 2 P. M.; Tues. & Thurs. 8 P. M.; Minister: Rev. M. Louise Gallo; Phone: Te 7-6335.

**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; President: Lena B. Henning.

Ministry of Spiritual and Divine Science, (Rensselaer) 55 State Road, Hampton Manor, (Route 9-20); Services: Sun. & Wed. 2:30 P. M.; Development Class, Tuesday; Direct-Voice & Materialization, Thurs.; Minister: Rev. Margaret Lewis; Phone: Albany 3-8974; Sec'y: Maud Jacobsen.

**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**  
St. John's Spiritualist Ch., 8025 Third Ave. (B.M.T. Local-77th St. Station); Sun. & Fri. 8 P. M.; Wed. 2 P. M.; Minister: Rev. Lillian Johnson; Phone: BE 2-7969.

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

Church of Divine Guidance, 222 Eldert St.; Services: Tues. & Thurs. 8 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'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; Medium's Day, 4th Sun.; K. L. Henderson; (Phone: WA 4651).

Sacred Heart Spiritualist Church, 89 Butler Ave.; Sun. 7:45 P. M.; Medium's Day 1st Sun.; Rev. Rose E. Orlowski; Phone: EL-7543.

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

Spiritualist Church of Life (N.S.A.) 79 Nazarene Spiritual Science Church, Inc., 172 Goodell St.; Services: Sunday & Wednesday 7:45 P. M.; Minister: Rev. Rowland A. Henry; Phone: MO 1683.

**Corning**—Universal Spiritualist Church, Odd Fellows' Temple, Erie Ave.; Sunday: 7:30 P. M.; Medium's Day 3rd Sunday; Sec'y: Grace E. Allen, 130 Cedar St.; Minister: Rev. Jaroslav Tuma; Phone: 2-0718.

**Cortland, N. Y.**  
Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (I.G.A.S.) Sun. and Wed. 8 P. M.; Pres.: Marjorie Newman; Phone: SK 6-2357; Pastor: Rev. George Guilmette; Sec'y: Kathryn Hall.

First Church of Spiritual and Divine Science, 97 Oswego St.; Services: Sun. 10:30 A. M.; Wed. 8 P. M.; Minister: Rev. Kathryn Daines, 29 Clayton; Phone: 1711-W; Healer: Mabel Smith, 3 West St.

**East Aurora**—1st Spiritualist Temple, 29 Temple Place; Adult Study Group: Sun. 8 P. M.; Children's Study Group: Sun. 7:45 P. M.; Regular church services following; Pastor: M. Ethel Squier.

**Lily Dale**—Lily Dale Spiritualist Church, (N.S.A.) Assembly Hall; Services: Sunday 10:45 A. M. & 8 P. M.; President: Karl Klein.

**Lockport**—Lock City Spiritualist Temple, 11 Cottage; Sun. 7:30 P. M.; Wed. 7:45 P. M.; Medium's Day—3rd Sunday 3:30 & 7:30 P. M.; Violet Southland.

**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 2-3522.

**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.

**Richmond Hill**—Church of Spiritual Guidance, 111-41—120th St.; Messages: Sun. 8 P. M. & Wed. 1 P. M.; Classes for Spiritual Unfoldment and Psychic Development; Minister: Rev. Mollie Beck; Phone: Virginia 3-5979.

**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.

**South Ozone Park**—Church of Spiritual Guidance, 111-41—120th St.; Services: Sunday 8 P. M.; Wed. 1 P. M.; Minister: Rev. Mollie Beck; Phone: Virginia 3-5979.

**West Hempstead**—Spiritual Church of Magdalen, 559 Henry St. (2 blocks south of Hempstead Turnpike at Nassau Blvd.); Services: Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Minister: Rev. Marion Miller; Phone: Hempstead 1-3404.

**New York City**  
Temple of Light (I.A.S.) Suite No. 708; 152 West 42nd St., Inspirational address and Healing Session, 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. Marion Owens, Sec'y.

N.Y.C. Psychology Forum, Studio 608 Steinway Hall, 113 W. 57th St.; Tues. 8 P. M.; Ann Koernig, Director, 64 W. 9th St.

Temple of The New Dawn, Inc., 211 West 57th St., Sunday 8 P. M.; Universal service, Timely Talk, Meditation, Music, Healing service, Cosmic message; Rev. Nesta Kerin Crain, Rev. Doris Herzog, John J. Basante; Phone: ENdicott 2-8964.

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 Delores 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 Bieser, 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, 685 St. Marks Ave., Brooklyn, N. Y.; Phone: P.R.-8-4406.

United Spiritualists' Church, 300 West 56th St.; Services: Sunday 11 A. M.; Message services: Sun. & Tues. 7:30 P. M.; Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sec'y: Martha Feinstein; Phone: Circle 5-4566.

Metaphysical Spiritual Society, Inc., 248 West 73rd St. (West of B'way.) Director: Hazel Watson; Messages: Sun., Tues., Thurs., & Sat. 8 P. M.; Mon., Wed., Thurs. and Sat. 2 P. M.; Phone: Schuyler 4-3795.

Spiritualist Church of Guiding Light, 865 East 156th St. (Bronx); Services: Sun. & Tues. 8 P. M.; Wed. 2 P. M.; Minister: Rev. Helen A. Thury.

Beacon Light Spiritualist Church, 123 West 94th St.; Services: Thursday 1 & 7 P. M.; Saturday 7 P. M.; Minister: Rev. Hermine Leger.

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

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.

Church of Divine Guidance, (U.S.C.) Room No. 203, Great Northern Hotel, 118 West 57th St.; Services: Thurs. 10 A. M.; Fri. 2 & 7 P. M.; Class: Tues. 8 P. M. & Wed. 2 P. M.; Minister: Rev. Martha K. Seidler.

Cathedral of God, 53 West 82nd St. (op. stoop, front) Services: Thurs. & Sun. 7 P. M.; Bible Class: Tues. 7-8 P. M.; Classes for spirit unfoldment, Tues. 8 to 10 P. M.; Minister: Rev. Barbara V. Lesnowich; Phone: Ap 7-0338.

Aquarian Brotherhood of Christ, Embassy Hotel, 70th & B'way, Suite No. 106; Carolyn C. Duke, Sun. 6 P. M. & Mon. 7:30 P. M.; Class: 2:45 P. M.; Apply: Rev. Olive Kruger; Fri. 7:30 P. M.

## NEW YORK CITY

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(NEW YORK CITY—Continued)

First Spiritual Science Church, Inc. of N.Y.C.; Studio No. 1010, Carnegie Hall, 56th & 7th Ave.; Services: Sun. Healing-Meditation 4 P. M., Rev. Jennie Moore, Minister. Message meeting Thurs. 7:30 P. M., Rev. Zara Lakes, Ass't to Rev. Moore; Phone: Jerome 7-8212.

ARTHUR FORD: 140 East 46th St., Apartment only; Phone: Plaza 5-9300.

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.

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, 1901 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 Bldg., 113 W. 57th St.; Hindu Yoga lecture and message service, Sat. 8 P. M., Sun. 5:15 P. M. & 8 P. M.; Astrology Class 7:30 and Developing Class 8:30 on Mondays; Healing Meditation and Psychic Circle, Tues. 8 P. M.; Minister: Dr. Sant Ram Mandal, (India).

Spiritual Science Mother Church, Inc., Studio 1010, 7th Ave. & 56th St.; Sunday sermon, Messages: 7:30 P. M.; Minister: Rev. Glenn Argoe; Phone: CO 5-2952; Wed. 1 to 3:30 P. M., messages: Ida M. Govern; Classes for spiritual unfoldment, Wed. & Thurs. 8 P. M.; Glenn Argoe; Messages: Friday, 1 to 3:30 P. M., Rev. Zara Lakes.

Third Church of The Creator, 1574 Mayflower Ave., (BRONX) Services: Sun. 7:30 P. M.; Class: Fri. 8 P. M.; Tues. 2 to 3 P. M.; Wed. 7:30 P. M.; Thurs. 2 to 3 P. M.; Healing, Mon. 8 P. M.; Minister: Rev. Pauline Marsiglia; Phone: TAlmadge 2-1236.

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.

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; Ass't Pastor: Eric Ragnar, 152 58th St.; Phone: 3-8025; Sec'y: Trula W. Jones, 118 73rd St.; Phone: 3-2818.

**Rochester, New York**  
Anderson Park Mission Spiritualist Ch., 98 N. Union St.; Sun. & Tues. 8 P. M.; (Mediums Day 3rd Sunday); Minister: Rev. Pearl Tygart; Ass't Pastor: Rev. Merton Herbst; Co-pastors: Rev. Lewis Brown & Ellen Ewart.

**Schenectady, N. Y.**  
Progressive Spiritualist Church, 6 Myndesse St.; Services: Sun. 7:45 P. M.; Messages: Tues. 8 P. M.; Minister: Rev. Lillian Weir.

Universal Church of Science, 4 Eagle St.; Services: Sun. 3 & 7:30 P. M.; Class: Tues. 8 P. M.; Messages: Wed. 7:30 P. M.; Minister: Rev. Frederick W. Mitchell; Phone: 7-6933.

**Syracuse, New York**  
Wayside Spiritual Church, American Pension Club, 220 E. Washington St.; Sun. 7:45 P. M.; Pres.: Albert Potter; Phone: 9-5235; Sec'y: Luanita Caley.

Universal Psychic Science, 119 Dell St., Odd Fellow Temple (cor. Columbus) Sun. 3 & 7:30 P. M.; Co-Pastors: Rev. Duth LaBarr & Dr. Joseph LaBarr.

Grace Divine Spiritual Church, 191 Griffith St. (near Summit Ave.) Services: Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Treas.: Mrs. R. Koch, 702-87th St., North Bergen, N. J.

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

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

**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.

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

Friendly Spiritualist Church, 31 S. Howard St.; Sun. 7:45 P. M.; Thurs. 2 & 8 P. M.; Healing: Mon., Tues. & Wed. 1 to 5 P. M.; Pastor: Rev. Hulda Stewart.

**Ashtabula**—First Spiritualist Temple, Main & West 43rd St.; Pres.: Ralph D. Cutlip; Sec'y: Mrs. R. D. Cutlip, 129 Ross Rd.

**Canton**—First Spiritualist Episcopal Ch., Tuscarawas St., West; Sun. 7:45 P. M.; Estyl Fuller, 912 2nd St., S. W.



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Spiritual Science Healing Center, 1433 S. E. Taylor St.; Sun. & Wed. 8 P. M.; Rev. Frieda W. Merhaut; Phone: East 3792.

Universal Sanctuary of The Soul Temple, No. 2 (Spirit Guided Friends) 5729 S. E. Boise; Sun. & Wed. 8 P. M.; Visitors Welcome; Minister: Rev. Jean Krause; Phone: SU 8986.

1st Spiritualist Ch. (N.S.A.), Red Man's Hall, 9th & Hawthorne Blvd.; Sun. Healing 7 P. M.; Service 7:30 P. M.; Visitors welcome; Pres: Alma Gudhart; Sec'y: W. B. Kurtz.

Salem: First Spiritualist Church, 460 North Cottage St.; Salem Women's Club; Circle and healing, 6:30 P. M. Sunday followed by regular service 7:30 P. M.; President: Irving M. Zeller; Sec'y & Treas.: Myrtle E. Bruljn, 1925 North 5th St.

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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, 215½ East Wash. St.; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

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First Association of Spiritualists, Master & Carlisle (near Broad St.) Sunday 3:30 & 8 P. M.; Wed. 8 P. M.; Minister: Rev. Mary Fulton.

Second Association of Spiritualists of Philadelphia, 11 East Thompson St.; Wed. 8 P. M.; Sun. 7:45 P. M.; Minister: Rev. Alida Neige.

Third Spiritualist Church, 3044 German-town Ave.; Sunday, Lyceum 3 P. M., regular service 8 P. M.; Message service Wed. 8 P. M. and Fri. 2 P. M.; President Joseph B. Scott, 7223 Algard St.

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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First Church of Spiritualists (N.S.A.), 256 Bouquet St.; Sunday: Healing Clinic 7 P. M.; Lecture and Messages 8 P. M.; President: George A. Chase; Phone: MAYflower 1-2179.

Spiritual Church of Revelation, 114 Federal St. (Northside) Services: Sun., Tues., Thurs. & Fri. 3 & 8 P. M.; Class for spiritual unfoldment, Fri. 8 P. M.; Minister: Rev. Katherine Fidell Kane; Phone: FAirfax 1-0768.

Reading—First Spiritualist Church, 1047 Penn St.; Services: Sun. 7:30 P. M.; Wed. 7:45 P. M.; President: Laura Harbach, 1230 North 11th St.

Titusville—Alliance Church of Infinite Science, 105 North Washington St.; Rev. Marie E. Roggenkamp, President; Sec'y: Rev. Leon E. Shaw.

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W. T. Stead Spiritualist Church, Inc., 32 Adams St.; Services: Sun. 2:30 & 7 P. M.; Wed. 7:30 P. M.; Sec'y: Olive Lowe; Phone: Plantations 1-6604.

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Beaumont: South Park Spiritual Christian Church, 3795 Ave. "A"; Prayer meeting & regular services: Sunday 7 P. M.; Wed. 7:30 P. M.; Minister: Rev. Katy Marsh; Healer: Abbie Womack; Phone: 5-1846.

Dallas—First Spiritualist Church (N.S.A.) 4921 Reiger; Devotional Services: Sun. 7:30 P. M.; Message service: Wed. 8 P. M.; Minister: Nancy A. Huston; Sec'y: Joseph S. Huston.

Fert Worth: Third Spiritualist Church, Room No. 106, Westbrook Hotel, Services: Sun. 7:45 P. M.; Minister: Rev. Blanche Hanley; Phone: W-1-1258; Church Phone: ED 3431; Sec'y: Fern O. Maguire, 1003 Elmwood; Pres: Zeno R. Maguire.

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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 Ross-moyne Blvd.; Services: Sun. and Tues. 8 P. M.; Minister: Rev. Elsie Hicks; Phone: LI 6229.

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

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Light of Truth Ch., of Divine Healing, 20th & Omohundro Sts.; Wed. & Sun. 8 P. M.; Rev. Fred A. Jordan, Pres. I.G.A.S. Memorial Spiritualist Church, 307 West 37th St.; Services: Wed. & Sun. 8 P. M.; Minister: Rev. Floyd Thornton, Phone: 25070; Sec'y: Bessie D. Francis, 110 East 28th St.

Richmond: Richmond Temple of Truth UPS, 3004 Parkway Ave.; Services: Sunday 8 P. M.; Minister: Amy L. Jefferys; Phone: 84-0576.

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Bremerton—Goodwill Spiritualist Church, 837 4th St.; Sunday: Circle 8 P. M.; Services: 7:30 P. M.; President: Rev. Ruth P. Huffman; Phone: 3-9435; Sec'y: Christine Plantt.

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Universal Spiritualist Library, 3009 Arcade Bldg.; Open Daily: Hattie La Marche, Librarian.

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

Tacoma: National Spiritualist Church, 608 Fawcett Ave.; Sunday 11 A. M.; President: Minnie M. Richardson; Phone: Market 1884.

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1st Sp'list Ch., 1202 Elmwood Ave.; Wed. 8 P. M.; Sun. 7:30 P. M.; Rev. Beulah Brison; Capitol, 27-549.

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Clara Pritchard Memorial Spiritualist Church, (N.S.A.) 510 Fourth St.; Services: Sun. & Thurs. 7:30 P. M.; Minister: Rev. Marie E. Doyle, 524 Sixth Ave.; Phone: 9884.

Wheeling: Way Memorial Temple, Broadway and Maryland; Sunday Lyceum, 9:30 A. M. Regular services, 10:45 A. M.; Sec'y: Ed Schneider, 615 North Front St.

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True Spiritual Church, Inc., 2482 West Center St.; Services: Sun. 2 P. M.; Church Center, 4229 West Garfield Ave.; Rev. Lillian Vacarr; Rev. Loraine Nesbitt, Sec'y.

Christian Spiritual Ch., 2544 N. 27th St.; Sun. 3 & 8 P. M.; Rev. Marie J. Hillman; Phone: Division 4-2557.

The Christian Unity Spiritual Science Church, 2876 North 19th St.; Sun. 8 P. M.; Wed. 2 & 8 P. M.; Ministers: Dr. Walter F. Krahn and Dr. Ella E. Krahn; Phone, Hilltop 5-0334.

1st Spiritualist Church of Milwaukee, 734 N. 26th St.; Sun. 10:30 A. M.; Pastor: Rev. F. Lorenz Lamping; Phone: HI 5-0774.

1st Psychic Science Ch., 2671 North Ninth St.; Sun. & Wed. 8 P. M.; Lyceum Sun. 10 A. M.; Joseph Sax; Pauline Bennet.

Temple of Spiritual Vision, Woodmen Club House, 734 North 26th St.; Sun. 8 P. M.; Rev. Anita Kuchler, Pastor; Phone: Division 4-0043; 1416 North 14th St.

South Side Sp'list Ch., 1239 S. 15th St.; Sun. 10:30 A. M.; Sec'y: Frieda Bauman.

West Allis: First Spiritual Science Church, Group No. 142, of West Allis; 2219 South 55th St.; Sunday 3 P. M.; Minister: Rev. Valeria P. Horvath; Phone: Mitchell 5-3161.

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Hope Memorial Spiritual Church, Chatham St. (cor. Queen); Healing, Messages & Open Circle, Sunday 3 P. M.; Worship and Messages, 7 P. M.; Pres.: W. C. Richardson; Leslie Livers, 290 West St.; Phone: 26097.

Brantford Spiritual Temple, 112 Darling St., Sun. 3 & 7 P. M.; Minister: H. Meynell; Sec'y & Treas.: Mary McClelland, 8 Gilkison St.

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Calgary (Alberta) — First Spiritualist Church, 7th Ave. & Third St. East; Sun. 8 P. M.; Alice Rushton, 1224 Kensington Road.

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Church of Spiritual Upliftment, Lakeview Hall, Heale & Annetta Sts; Open Forum & Messages, Sat. 7:30 P. M.; Healing & Open Circle, Sun. 2:30 P. M.; Lecture & Clairvoyance, Sun. 7:15 P. M.; Classes: Mon. & Fri. Evening; Minister: Rev. Elizabeth McLennon; Phone: MU 9938.

Springdale Spiritualist Church, 137 Avenue Road; Sunday 7:15 P. M.; lecture, clairvoyance; Tues. 8 P. M.; healing, messages; Thurs. 8 P. M.; healing; Sat. 7:30 P. M.; discussion, messages (week nights —104 Clinton) Minister: William Partridge; Sec'y: Ernest Mann; Phone MO-6522.

Britten Memorial Spiritualist Ch., 104 Clinton St.; Healing and Messages: Sunday 3 P. M.; Divine Service: Sunday 7:15 P. M.; Trance Seance: Wed. 8 P. M.; Healing and Messages: Thurs. 2:30 P. M.; Sec'y: Mrs. G. Chappell; Phone: ME7 455; Minister: Rev. Mae Potts, 252 Havelock St., Toronto (4); Phone: ME 1968.

Albert Memorial Ch., 207 Logan Ave.; Sun. 7:30 P. M.; Open Circle Wed. 8 P. M.; President: J. Taylor; Sec'y & Treas.: Irene Donnelly.

Windsor—The Church of the Golden Chain, 638 Chilver Rd.; Sun. 7:30 P. M.; Minister: John Laidlaw, 1023 Sandwich St. E.; Sec'y: Irene Bright, 349 Oak Ave.; Phone: 42228.

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Inspirational Ch. of Truth, Greater World Center Parlor, I.O.O.F. Temple, Kennedy St.; R. W. Northmore.

First Spiritualist Church, 371 Polson Ave., Sun. 7 P. M.; Thurs. 8 P. M.; President: A. Barker, Milan Apartments.

Spiritualist Church of Divine Truth, Odd Fellows' Hall; Sun. 11 A. M. & 7 P. M.; F. W. Woodward, President.

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Ponce: First Liberal Psychic Science Center, Luna & Concordia St., Services: Sunday 10:30 A. M.; Wed. 8 P. M.; Minister: Rev. Esther R. Perez.

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THE WAY OF LIFE (\$2.75) by J. Arthur Findlay; distributed by Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

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The photograph above, taken at the country estate, "Stanstead Hall," shows J. Arthur Findlay and his charming wife—also their dog "Queenie" (foreground).

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think that matter is solid, but it is not so. We think space is empty of substance and life, but it is not. We think that the sun travels round the earth, but this is a delusion.

Many think that the dead have lost the power to think and speak, that they have ceased to live. This is because we cannot see and hear the duplicate etheric body (spiritual body), which at death separated from the physical body. This separation causes us to say that the person is dead.

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# Psychology and Spiritualism

Psychology of the future, studying all "the gifts of the future," as St. Paul refers to them in the Bible, will be the handmaid of Spiritualism.

Those requiring scientific proof will be led to greater light and knowledge.

— by —

DIANE SEVERY

AT Newport, Rhode Island, stands a monument to Michael Corne who first dared to eat a tomato, despite the age-long superstition that tomatoes were poisonous. Thus he gave to the world one of the most prized vegetables. For many years, Spiritualism, psychic phenomena, and mysticism have been to Psychology much like the tomato of old—poisonous.

For example, what would the orthodox psychologist say to such as the following instances of "apports"—articles brought from a distance by spirit-power? In the basement of the museum at Stanford University is a large box that contains the most marvelous collection possessed by any museum in all the world, apports brought almost instantly from nearly every country on earth.

An inventory lists most anything from a Chinese mandarin's silk gown to ancient and modern manuscripts from Tibet, Egypt and India—a Saracen's helmet covered with a thousand coins, bags of ancient money, turbans, moccasins, a Persian chief's Borneo chief's headdress, spears, arrows, quivers, live snakes, turtles, fish, seeds, bulbs, small trees, flowers, over three hundred live birds and eggs, among other things.

Mr. Stanford, a railroad magnate, a millionaire brother of the founder of the University gathered these together. His aviary held the live birds that came, and the garden of his estate had many of the trees, plants, and flowering shrubs that were grown during an evening in the seance room in his house under the utmost of scientific conditions.

Stainton Moses

The medium in this case was Thomas Bailey, a poor shoemaker that Stanford found in Australia, and for whom he built a special cage of stout wood screwed to the floor, making it impregnable when Bailey was inside—the door locked and the key in Stanford's pocket.

The structure was covered with a transparent Brussels net-cloth through which Bailey, seated in the center, could be constantly observed by Stanford and his scientific friends who attended the seances. The doors and windows of the room were also locked and sealed. Yet into the cage came the apports—sometimes, very large live fish with a lead upon it would be seen flopping about at Bailey's feet, birds flying around his head, and numerous battle flags, ancient turbans, Zulu bracelets were dropped at his side.

In former days, when Stainton Moses was the medium in certain seances, many apports, such as snuff boxes, trays, images, musical instruments, candles and a crucifix appeared. And Zollner of Leipzig, experimenting with the American medium Slade observed that, without visible hands, coins were removed from sealed boxes; rings strung on catgut and sealed with lead were freed; tables disappeared from the room and later appeared through the ceiling; while other articles were brought in from outside.

But what would the orthodox psychologist say to all this? Just about what one actually did say to the writer when she was a graduate student in a large Western university and the subject of psychic phenomena was brought up. She ventured, in those younger and less dis-

ciplined days, to share with anyone some of her own experiences which had taken place in broad daylight in her own home when her deceased mother and grandfather came back regularly to communicate through numerous messages inscribed on paper in their own hand-writing and sent through the air—the windows and door being closed and the room isolated on the third floor.

Many were the apports brought, articles requested; as, on morning when the writer asked for an only iris she had seen in bloom at the back of the two-and-a-half acre garden. Almost instantly it appeared in the room, coming stem first through the air, dew on it and in perfect condition and was dropped in her lap. Later, a hand and arm of the writer's deceased mother materialized, and she held the hard-working hand, as of old, creviced and calloused, until it dissolved in her grasp and was gone—yet it was the hand so well known in childhood days!

To such experiences the orthodox psychologist simply shrugged his shoulders, looked bored, remarked about people suffering from delusion and hallucination that were merely crazy to believe such impossible things in these enlightened days.

Orthodox Psychologists

To which the writer replied, without any intention of boasting—merely asking how one "crazy" could apparently carry on rather well down through the years, supporting herself and often others by the sweat of her brow, could earn six scholastic degrees in the leading universities of America and elsewhere, teach for over a quarter of a century on both sides of the ocean, head very important sociological, literary, and philanthropic enterprises for the welfare of mankind, write constantly for millions of people in various sections of the earth on numerous subjects, among accomplishing many other lines of work, and labor some 18 hours daily, and still be going strong.

Could it be that some of this extra-sensory perception functions in profitable, wholesome ways, rather than inactually being "crazy"?

Furthermore, what about some of our greatest minds who have proved the truth of Spiritualism and extra-sensory perception, she queried—our Wallaces, Crookes, Crawfords, Geleys, Flammarions, Eddingtons, Edisons, Hyslops, Jameses, McDougalls, Lodges, Rhines, among numerous others?

But the orthodox psychologist, unwilling to give up his prejudices, for one reason or another, remained like the frog at the bottom of the well who believed that there was only four feet of sky because that was all he could see.

Professor Hyslop

However, many of us Spiritualists and educators have been greatly encouraged by the fact that some of the psychologists of the immediate past have confirmed our Truth.

For instance, William James, the great American psychologist of Harvard University and a great worker in the Society for Psychical Research, did much to clarify the cause of insanity, for one thing, declaring that much insanity was due to obsessing entities and that "the demon theory will yet have its innings."

Agreeing also with him was Professor Hyslop of Columbia University who was responsible for gathering together one of the finest libraries of Psychic Research and Spiritualism in the world, that at Columbia University, and who also said in regard to the insane, "I have asserted that the explanation is obsession as it was called in the New Testament."

For example, every one recalls the many instances of obsession in the Bible. One time a man brought

to Jesus his son "who had a dumb spirit." Jesus rebuked the foul spirit, saying, "I charge thee to come out of him and enter no more into him. And the spirit cried and rent him sore and came out of him."

Again, we read of a "certain man who had devils for a long time—Jesus commanded the unclean spirit to come out of him—and he who was possessed of the devils was healed." The Master gave his disciples "power against unclean spirits to cast them out."

Dr. E. N. Webster of the mental section of the American Medical Association said:

"I often see the spirits that cause insanity. At times I can hear their voices. Insane persons who are hopelessly unbalanced are frequently lost under the overwhelming control of a spirit or a crowd of spirits. We often find by post-mortem examination that no physical disorder exists in the brain or nervous system of such persons."

Gardner Murphy

Thus James, the psychologist touched fundamentally upon a great problem, since statistics show that insanity is increasing with an alarming rapidity. "The whole world at this rate will go mad before long," declares Dr. Winslow of England.

Says Dr. Carl Wickland in *Thirty Years Among the Dead*, "Spirit obsession is a fact, and is amply demonstrable. This has been proved hundreds of times by means of dislodging the entity by static electricity and transferring it temporarily from the victim to the medium who is trained for the purpose, and by this method we ascertain the cause of the psychosis often to be an ignorant or mischievous spirit whose identity may be verified."

We are also grateful for the work of Dr. Gardner Murphy, great psychologist, formerly head of Psychology at Columbia University and later at the College of the City of New York.

As early as 1925, he declared he was willing to be laughed at and proved telepathy; and later, in 1945, he summed up in an article entitled *An Outline of Survival Evidence*, many truths interesting to Spiritualists; such as the mention of the frequent appearance of apparitions of many at the time of their passing or of those who had just died, which gives evidence of survival.

Many of these apparitions convey veridical information unknown to the receivers but later verified; such as the case of the Chaffin Will in which Mr. J. L. Chaffin, deceased, appeared to one of his sons



DIANE SEVERY

indicating the location of a second Will benefiting that son, a Will not known to any living person.

This Will was later found and accepted as valid in the state of North Carolina though located by the disincarnate.

Likewise, we are appreciative of the work of Dr. William McDougall of England and later of Duke University. Holding to the "soul" theory, with his purposive psychology and extra-sensory perception and his knowledge of spiritual phenomena, this great psychologist aided the work of Spiritualism.

Rhine's Theory

His successor is Dr. J. B. Rhine also of Duke University, of Parapsychology fame, who has proved the truth of telepathy and clairvoyance in over a million cases.

In his book *The Reach of the Mind*, he indicates the powers of the mind, telepathy, clairvoyance, the direct control of matter by mental forces, and the prospect of prov-

## SPIRITUALISM AND MATERIALISM

(Con't. from Page 10, Col. 4)

spiritual food which the intelligent mind can digest, not that which insults their reason and common sense. The only religion which can respond to this demand is Spiritualism and that is why many distinguished men, in the realms of science, art, literature, and statesmanship, have proclaimed, with no uncertain voice, the immortality of the soul. Their affirmations were not founded upon faith, but upon knowledge, the result of personal experience, which made self-deception impossible.

As Sir Oliver Lodge so ably put it: "We ourselves are not limited to the few years we live on earth. We shall certainly survive. Why do I say that? I say it on definite scientific grounds. I say it because I know that certain friends of mine still exist, because I have talked with them."

The only thing that can save this world, from the chaos towards which it is rapidly advancing, is a realization of spiritual values and this comprehension can only come through a personal contact with the spirit world. Above the darkness of war, superior to the elements of confusion, ignorance, greed and superstition, is the light of the Divine Spirit, whose rays can dispel the darkness and whose message can bring knowledge, peace and well-being to all who will but listen and respond.

ing scientifically the survival of personality after death. Mind is not limited by time, space, or the senses.

In another book, *New Frontiers of the Mind*, he gives an example of clairvoyance in the case of a woman who in a dream saw her brother come home to his barn, unharness his horses, go up to the haymow and shoot himself. She saw his body roll over and over and saw where the pistol fell from his hand. When she awoke her husband and described these things to him, she insisted that they get up and drive over to where the brother lived.

When they arrived at the brother's barn they found everything exactly as she had dreamed it in every detail. No one had seen the actual event, so there was no possibility of telepathy there. Many have confirmed Dr. Rhine's work, among them Professor B. F. Riess, psychologist at Hunter College, New York.

Likewise, our gratitude extends to the great Swiss psychologist, Carl Jung, who believes that the history of the race may be reproduced in the subconsciousness of us all and who is interested in children with invisible or "spirit" companions.

He reports the case of seven-year-old Margaret who one day suddenly announced that she had a twin by the name of Anna, an invisible playmate, who had apparently been sent to her to train. She taught Anna many things, among them how to write.

About "Hunches"

After being shown once, Anna always knew how to write. At first Anna went to school with Margaret, but later decided that she did not need to go; so she waited outside for Margaret.

According to Jung, Margaret was a child that could detach herself from her physical environment and retire in silence into the spiritual or the inner world of her own for at least the space of two hours, after which she returned refreshed to the physical world.

Another little spirit child came to Margaret to be trained, little Daphy, but she would not grow up to be "good"! She had a temper and would not dress herself or go to school. After Margaret had done what she could for her spirit children, they disappeared from the earth realm.

The present-day psychology tends to come nearer the truths of Spiritualism. The psychology of the near future will restore the soul and the spiritual powers and gifts of mind and spirit to psychology, "and man then will progress," according to the scientist Steinmetz, "more in the next hundred years than he has in the past four hundred."

There are hopeful signs. For example, one psychology book used in college concedes that people who have extra-sensory perception are better balanced, more stable, and less likely to go insane. Another psychology book, now being used by the writer in college classes, sneaks

about "hunches" and intuition, and states that it is best to follow "hunches".

Again, a modern psychology book, located by the writer in the University of Hawaii, lists thirteen senses rather than five, and many of these are in the realm of extra-sensory perception; as, for example, the sensing of the presence of a person in a room one may enter, without the use of the five senses; also the sense of position that prevents older people from falling out of bed; and the sense of pre-cognition, — knowing that certain events are about to happen.

The psychologists of the future will be much interested in all the "gifts of the spirit," in all the phenomena known as truth to the Spiritualists that prove survival of personality after so-called death, as well as powers of the mind over matter. They will be interested in such things as the disappearing of warts by suggestion.

A Negress in Mississippi, for example, repeats a formula over a girl's hand, swears the girl to secrecy, pricks the wart with a pin in the dark of the moon, and the wart immediately disappears. This has been accomplished in thousands of cases, and the writer has many cases among college students that have been cured in this manner,—in some instances ministers' daughters,—also many older persons of unquestionable honesty; as in the case of a church woman (well-known for years to the writer) who one day encountered a healer who told her that the next morning she would find, removed, the large wart then on her neck,—would find it had dropped off on the pillow of her bed when she awoke. There it was found the very next morning as predicted!

In like manner, Upton Sinclair's wife who had one of the worst cases of varicose veins ever diagnosed by specialists, that physicians were unable to help, was cured solely by the powers of mind and spirit, and to the great astonishment of specialists who had to admit the cure, even against their wills.

The psychologists of the near future will be extremely interested in the "apport" the writer is at present wearing, an image of an Egyptian, brought in a few seconds, from apparently thousands of miles away, into a closed room at Camp Chesterfield where it was seen by several people in its electrical and scintillating form, before it was solidified and dropped into the writer's lap. Sometimes these apports are warm and soft when dropped.

"He Heals Today"

Psychologists will also take serious note of materializations; as for example, the materialized brother of the writer, recently who was formerly an artist and did not like the way in which his sister had pinned on her nylon bouquet.

He took out the tiny pins (fastened on the inside of her dress) and in a second's time moved the bouquet at least two inches lower, securely fastened it, led her up to the light, patted the bouquet, and said, "Now, Sis, that is more artistic."

Still again, our coming psychologists of the new age will be extremely interested in divine healing, among other spiritual gifts,—in such examples as the fourteen cases of people being born blind and declared as hopeless by physicians, yet through God's power working in Harrie Vernet Rhodes of Minnesota and mentioned in her book *In the One Spirit*, received their sight.

Also these enlightened psychologists of the future will even become excited, stirred, moved, aroused in their inner being when they read the facts in Elsie Salmon's book *He Heals Today* where she tells of the Great Infinite Spirit's work through her in healing some 20,000 people during the past few years.

These people have been cured of all sorts of pronounced incurable ailments, in advanced stages often; such ailments as cancer, tuberculosis, arthritis, asthma, paralysis, and a host of others she mentioned. So great is the power emanating from her hands laid on her patients, that sometimes "her hands are so hot that they leave burn marks on the patients' skins, the heat penetrating deeply into their bodies."

Thus, the Psychology of the future, studying all "the gifts of the spirit," as Saint Paul refers to them in the Bible, will be the handmaid of Spiritualism, leading those ever to greater light and knowledge who require scientific proof of the Truth.



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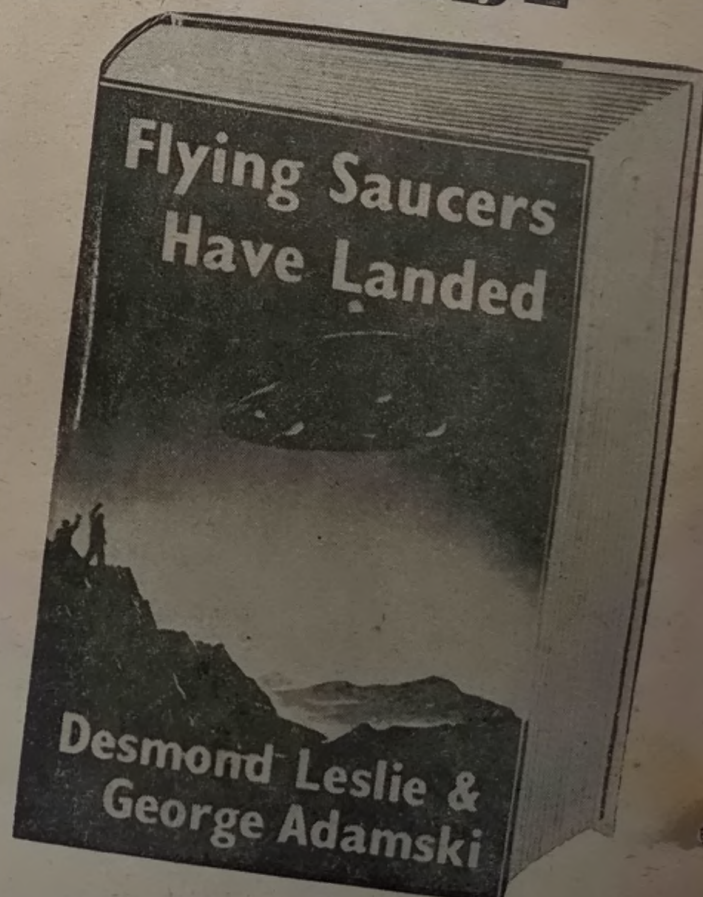


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