



### Columnist Attends Spiritualist Service

WHEN newspaper reporters or columnists attend a Spiritualist service this is not news. When these same gentlemen of the press write their garbled stories about seances, Spiritualist services and Spiritualism in general, that is not news. For years these same gentlemen, when receiving special assignments of this nature, have colored their stories with a lot of preconceived ideas, innuendos, slurs and a lot of balderdash which, as a rule is nauseating.

They usually violate all the ethics of journalism, if not their articles are usually written with "tongue-in-cheek."

It is difficult for a hard-boiled newspaperman to present Spiritualism without editorializing on his assignment in an effort to describe what he thinks happens instead of what actually happens.

All of this is not news but what is news: when a columnist covers a Spiritualist meeting and has the courage to state what occurs.

#### What They Believe

This is exactly what happened after columnist, Keith Walker, attended a service conducted by Rev. Guita Prineas, minister of a Burlingame Spiritualist church, Burlingame, California. This service, sponsored by the Burlingame Chapel of Truth, was held at the Woman's Club, 217 Park Road.

The story "Spiritualists believe they can communicate with the Dead" appeared in Walker's regular column, a feature of the "Advance-Star," a Burlingame newspaper, dated March 24th, 1954.

Mr. Walker's story follows: "I have a child standing here who says she wants to communicate with her sister, Edwina Cadwell," Rev. Prineas declared at the week's worship service.

"Spiritualists are members of a Christian church that believes in communication with the dead. The Burlingame Chapel of Truth meets each Friday at 8 P. M. Rev. Guita Prineas is minister.

"There is a man here, too," the message bearer continued. "His name is John. The light takes me to Mrs. Goldsmith, in the third row. This child was not named. It was not completely developed. Do you understand?"

"Yes, I understand," replied Mildred Goldsmith from the audience. "YOU ARE GOING on a trip. It will open your eyes to things you have never seen before . . . They say to bless you, and be careful . . ."

"Mrs. Goldsmith said later that when she was a girl of 12 her mother had lost a baby sister at birth.

"THE WORSHIP SERVICE that preceded the message period was simple. It was conducted by Cleo McRitchie, daughter of the minister, and included hymns, prayers and a healing service.

#### Biblical Parallels

"Mrs. Prineas read names on the healing list, and then raised her arms for two minutes of silence. She was wearing a long black gown and white blouse with full length puffed sleeves. A blue artificial flower at her throat matched her blue glasses.

"MRS. PRINEAS explained that Spiritualist preachers seldom give prepared lectures, but only what comes to them as they begin their talk. Then followed a well-outlined sermon on the significance of Spiritualism in Biblical times.

"Moses was a medium," Mrs. Prineas said. "He wrote the Ten Commandments as they were given to him by God. Abraham heard a voice from Heaven that shook him in his sleep and told him he

### Reporter Interested In Our Philosophy



Keith Walker (right) Church News Editor of the Burlingame Advance-Star learns about the Philosophy of Spiritualism from Rev. Guita Prineas. Walker, a Methodist, says: "My ambition is to write along moral and religious lines."

was going to have a son. King Saul consulted a medium to communicate with Samuel the prophet after Samuel's death. Even Jesus was a medium, who knew the history of the woman at the well, and "just appeared" to His disciples in a closed room.

"YOU ARE the same person in the other world as here," Mrs. Prineas commented. "You take your memories with you. You are born into this world to start a progression. Some people are not able to progress in the other world, and want to come back here. But they can't."

"Then followed singing of 'The Old Rugged Cross,' the offering, and beginning of the message period.

#### Message Service

"MRS. PRINEAS asked each person to reply, 'Yes,' 'No,' or 'I don't know,' when spoken to. She said she needed to have them say something in order to set up the vibration, but asked that they say no more, so as not to 'disturb the vibration."

"Then followed a discussion with various members of the audience, who received messages through Mrs. Prineas or Mrs. McRitchie, regarding their health, business questions and other matters. In most cases, Mrs. Prineas answered questions submitted earlier in writing.

"We do not claim to be in- (Con't. Page 2, Col. 5)

### Hundreds Hear Noted Spiritualist Minister at Cleveland



In Studio One, Radio Station WHK, Arthur Ford lectures on the science, philosophy and phenomena of Modern Spiritualism and demonstrates mental mediumship to an audience of over seven hundred persons.

## The Life and Work of Noted Canadian Spiritualist DR. J. E. HETT

Director of The Hett Cancer Treatment and Research Foundation, 1441 Sandwich St., E., Windsor, Canada

As Told by Himself

AT THE AGE of five, in Watseka, Illinois, I heard my sister and Mrs. Dr. Alter speak about her sister that passed away at the age of eighteen. She had a girl as a domestic come in to do her work. This girl, taken possession of by her sister who had lived in her home for some months, knew nothing about her departed sister's relatives but as soon as she met them she recognized them immediately. She spoke of various things all of which proved her sister's identity.

A preacher wanted the girl to be put in an institution but it happened that a friend from Missouri came to see her. He understood her condition.

The whole famous case has been written in a pamphlet entitled "Watsseka Wonder." The conversation about the case impressed my early mind.

I graduated from the University of Toronto on my twenty-first birthday, and two months later, received my license to practice

medicine in the province of Ontario.

In 1893, I heard about the Bang Sisters and received evidential slate writings; also visited a seance circle for materialization with Effie Moss and was absolutely convinced of the science of Spiritualism.

In 1899, I attended a lecture in Buffalo by Moses Hull. Then I heard of a trumpet medium, Etta Wreidt. A day or so following the meeting in Buffalo, my brother and I attended a seance with Mrs. Wreidt. My sister, Alice, had just passed away and we were grateful to hear her voice.

At that time, Mrs. Wreidt lived in Detroit and I did not lose any time in visiting her. Later she became the best friend I ever had. For forty years I attended hundreds of her seances and really received an education. I always listened to my guides and followed their advice.

The day following our meeting with Moses Hull, my brother and

## CLEVELAND WELCOMES ARTHUR FORD

By WILLIAM H. LEACH\*

HAVE YOU sometimes thought that Spiritualists get a bad break as far as publicity is concerned? You find other groups holding large challenging meetings while your own gatherings are small and quiet. If you have such an impression this article is written especially for you. I want to tell you what one small psychic re-

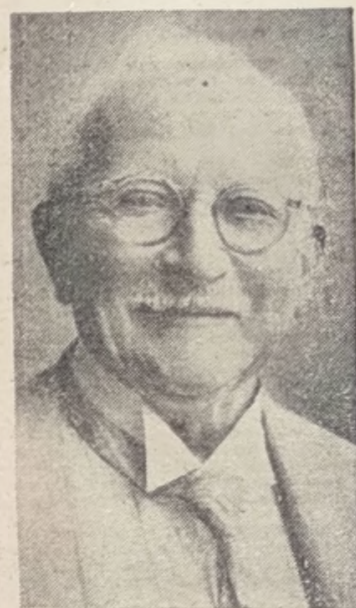
search group recently did in Cleveland, Ohio.

This is, indeed, a small group. It has but eight members. It meets under the leadership of Elery Rock. Each of these eight persons will declare that he, or she, is an amateur at publicity and promotion. Yet, when it decided to bring Arthur Ford to Cleveland for a lecture and message demon-

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

\*Editor, Church Management.

### 'Mediums I Have Met'



DR. J. E. HETT He Knew Them All

I had a slate writing with Henry Slade who was up in years and paralyzed on the left side.

In 1904, I visited Lily Dale and had slate writings with Pierre L. O. A. Keeler and the Campbell Brothers. Through the mediumship of the Campbell Brothers, I received slate writings in four different languages as well as a beautiful painting on a porcelain plate. The plate was placed in the slate and the various paints were in small dishes placed on top of the slate. Within ten minutes the painting was completed.

I visited Lily Dale at various times and met a Mrs. Winan and "Norman." In their seances I received a partial painting of my spirit sister, which was later completed in Missouri. At this time, I met John Slater who was one of the best mental mediums known at that time. Later at the Dale—I met William Cartheuser, Etta S. Bledsoe and her sister, Evelyn Burnside; as well as Cora L. V. Richmond who could construct a poem on any word or words I might give her.

#### Met Them All

Several years later, we established a psychic research society in Kitchener and were blessed with demonstrations by Mable Riffle, Nettie Nichols Johnson, Nellie Goddard, Frank Decker, H. Gordon Burroughs, John J. Carroll and Ethel Post-Parrish.

We sewed Mrs. Post-Parrish in a sack with only her head remaining out. She was unable to move her arms or legs. We brought a scale into the seance room and weighed the different materialized forms as they came out. This was wonderful indeed.

I have met Kathleen Hill of Chicago and Iona Brandt of East St. Louis. Both were very remarkable mediums—in trumpet as well as materialization.

I have sat with nearly all the mediums of Camp Chesterfield; have heard various languages spoken in seances with James Laughton.

Etta Wreidt was never entranced but various languages came through. On one occasion, I heard seven different languages in her seance, and it was through her that eminent scientists in England and France were convinced. She made frequent visits to England, Scotland and Ireland as well as the Continent.

On one occasion, Mrs. Wreidt, had some Japanese women visit her. They were so delighted to speak to their friends in Japanese (Con't. Page 2, Col. 4)



## COMING EVENTS

- May 29th-August 30th: Annual sessions Edgewood Spiritualist Camp, Edgewood, Washington; under auspices of State Spiritualist Association of Washington; for 1954 program, write: Edgewood Spiritualist Camp, Route 2, Box 539, Tacoma, Washington.
- June 13th-Aug. 1st: Fifth annual season of The First Illinois Spiritualist Camp Association, Cherry Valley, Illinois; for information, write: Emaline Davis, 346 Pine St., Joliet, Illinois.
- June 18, 19, 20: Annual June meeting, Temple Heights Spiritualist Camp, Northport, Maine . . . featuring: Rev. William Hubbard, Rev. Harre C. Miles and Gladys Laliberte; Lodge open for guests, write Gladys Cove, Liberty Maine.
- June 20 - Sept. 12th: Official summer sessions at Lake Brady Spiritualist Camp, Brady Lake, Ohio. For 1954 programs write: Della Kingsbury Brady Lake, Ohio.
- June 25th to August 22nd, 1954: Official summer sessions at Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1954 program, write: Secretary, Mable Riffle.
- June 26th-Sept. 6th: Official summer session at Camp Silver Belle, Mountain Springs Hotel, Ephrata, Penna.; Sec'y: Ethel Post-Parrish.
- June 26th-October 3rd: Seventh annual season of The Hydesville Spiritualist Camp, Hydesville (Newark) N. Y.; for 1954 programs, write: Rev. Margaret Lewis, Box 169, Rensselaer, N. Y.
- June 27 - Sept. 5: Annual sessions of Freeville Spiritualist Assembly, Inc., Freeville, N. Y. For 1954 program, write: President, Elmer W. Alvord, 407 Hector St., Ithaca, N. Y.
- July 1st-Aug. 31st: Lily Dale Assembly, Lily Dale, N. Y.; For 1954 programs, write: President, William A. Johnson, Lily Dale, N. Y.
- July 3rd-September 5th: Annual sessions of The Connecticut Spiritualist Camp Meeting Association, Pine Grove, Niantic, Connecticut; Sec'y: Alice M. Dayton.
- July 4th - August 29th: Annual season of New Era Spiritualist Camp, Route No. 2, Box 517, Canby, Oregon; For 1954 programs, write: Howard Cudaback, Route No. 2, Box 517, Canby, Oregon.
- August 1st-22nd: Official summer session of Sunset Spiritualist Camp, Wells, Kansas. For 1954 program, write: Maxine Windhorst or Vice President, Corinne Mason.
- 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.
- August 16: Symposium—Church of The Spiritualist and Spiritualist Theological Seminary; for information: Rev. Floyd Humble, 32 East Daniel, Champaign, Illinois.
- Aug. 23rd-Aug. 29th: The Spiritualist Episcopal Institute; study courses, classes; Chesterfield Spiritualist Camp, Chesterfield, Indiana; For prospectus, write: Pauline Swann, Chesterfield, Indiana.
- August 26, 27, 28: Annual Convention State Spiritualist Association of Washington at Edgewood, Washington.
- September 7, 8, 9, 10, 11, 12: The Second annual session of classes sponsored by the Institute of Universal Science, Mountain Springs Hotel, Camp Silver Belle, Ephrata; for program of courses write, Institute registrar, Camp Silver Belle, Ephrata, Penna.
- Jan. 1st-March 31st, 1955: Annual season of The Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Florida; President: Ray B. Babcock.

## FORD AT CLEVELAND

(Con't. from Page 1, Col. 4) ★

stration, it did such magnificent work that more than seven hundred people came to Studio One of Radio Station WHK to hear and see the distinguished lecturer and medium.

First of all, the group thought "big." It sought out a large auditorium and guaranteed quite a sum for it. Next, they knew it would be necessary to sell a good many tickets to meet expenses. This would require publicity. A friend of the group, who had good newspaper contacts, was persuaded to write letters to the church editors of the daily publications asking their cooperation both in publicity and in influencing advertising space. The result: advertisements appeared in one morning and one evening paper.

Next was the printing of post-card announcements to go to many followers of Spiritualism in areas around Cleveland. Other local Spiritualist groups were contacted and asked to cooperate. Complimentary tickets were placed with clergymen and other leaders to solicit their attendance. Each individual in the group worked hard to dispose of his quota. The friendship of the *Psychic Observer* was recognized and advertisements of the meeting were printed in that publication.

The price of the tickets was set at \$1.25 each. The plans were made months before the actual date (April 22nd), but before many weeks had passed it was clearly certain that interest was being created which would bring a good response and a splendid attendance.

### Representative Audience

It was a new experience to me. I had never met Arthur Ford and I had had little contacts with those interested in psychic research. From the observations of that evening, I would say the attendance represented a good cross section of our community life. I recognized many people I knew both personally and professionally, including clergy of the city. If I were to be more critical in appraisal, it represented a social segment of society slightly above average.

Mr. Ford took the first hour of the meeting with his lecture, discussing the rational foundations for the spiritual life. His healthy philosophy pictures all life as spiritual.

"Everyone is either a Spiritualist or a materialist," he said. He quoted from authority after authority to show that not alone religion but scientific thought agrees with the reality of spiritual existence. As a lecturer, Mr. Ford is

not alone a master of his subject but possesses the warmth of the successful public speaker. In a sense, he is an evangelist.

The meeting was held on the Thursday evening following Easter and he wisely took advantage of the season to point out that the very center of the Christian faith is concerned with the continuance of individual personality in the life beyond this earthly plane.

### Message Meeting

The second hour was given to messages from the spirit world. Many and interesting were these messages. From all parts of the great assembly came the answers as he called names of those for whom he had messages. Some of these people evidently had come hoping to receive such messages. But they came to others who had had no previous experiences of this kind.

Two of these messages seemed to me to be sufficiently outside of the routine spirit messages to be remembered. One message came to an Italian born business man. It was from his former working pal, a Pole. The friendly, bantering terms of "Dago" and "Polack" used on the earth plane were revived in the message. The Polish friend from the unseen world said he came to his Italian co-worker because religious differences kept him from his family.

Another message from husband to wife brought the inquiry of "Why did you bury my tombstone instead of putting it on the grave?"

The wife laughingly related that a statue of Justice they purchased for some reason had encumbered their yard so the family buried it to get rid of it. While the husband lived on earth they had often joked about it and he had suggested that it would make a good tombstone.

It was a good meeting, a friendly meeting. If anyone expected a message meeting to be one of gloom he was disappointed. One announcement made at the opening did create interest.

From Marian Buckner Pond, authoress of Hudson, Ohio, came the information that the first Spiritualist meeting had been held in Cleveland in 1851. The psychics were the Fox sisters and the meeting had been promoted by Charles Gray, at that time the editor of *The Cleveland Plain Dealer*, our only morning newspaper.

★

It isn't failure that need count so much. It's the way you have reacted to it and the value which you should have extracted from it.

## One of Spiritualism's Rarest Photographs



Materialized form of Katie King walks out of the cabinet with Sir William Crookes. The medium was Florence Cook. Time: between the years 1871 and 1874.

## DR. J. E. HETT

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

that they presented her with a carved ivory set of chess.

While in Wimbleton (a suburb of London) at the home of William T. Stead, I attended a seance. Again the medium was Etta Wreidt. I heard the beautiful voice of "Julia" as she spoke to Mr. Stead and the other members present. I heard a conversation between the late Cecil Rhodes and Mr. Stead. Mr. Rhodes asked Mr. Stead to pardon him for a mistake he had made before the South African war broke out.

Prior to this time, Cecil Rhodes had appointed Mr. Stead as one of the members of his board regarding the granting of the various gifts—(Cecil Rhodes gifts). Rhodes found fault with Stead. He wanted Stead to discontinue writing against the Boar War but Stead absolutely refused and then Rhodes told him if he did not stop his writings against the war, he would dismiss Stead from his board. Stead replied that he cared not and that nothing would change his mind.

### Interviews Crookes

I was present at the presentation of an engraved watch, a gift from her majesty, Queen Victoria, to her medium, Miss Eagle. After she passed away the queen gave the watch to Mr. Stead with instructions to give it to the finest medium in the world. Henceforth, the watch was presented to Etta Wreidt. This is the true story, a story never correctly reported by the press.

While in London in 1911, I received an invitation to address a very noted assembly of men: Sir William Crookes, Vice Admiral Moore, and Yeats, the Irish poet. I narrated my experiences in psychic research and mentioned hearing two voices speaking different languages at the same time. Sir William Crookes spoke to me and said "How I would like to have that experience. It must have been very convincing."

In Munich, Germany, I met Baron von Schrenck-Notzing (1862-1929). He received me very kindly and showed me the seance room where his medium, Eva C., used to sit and how her arms and feet were connected with bells which would ring on her slightest movement. He had not less than one dozen cameras in different positions.

After her father went down in the Titanic, Estelle Stead came to Detroit to have a seance with Etta Wreidt. I was present with Miss Stead at the seance. It was a very touching meeting—Stead speaking to his daughter, and very remarkable, too, for at the same time, my own mother spoke to me in German. Regarding the future of Spiritualism, I am writing a book in which my impressions will be described. I trust my ideas will revolutionize some of the die-hards in the medical profession, as well as those who embrace orthodoxy.

★

The expression of love in all its phases of human relationships is the greatest developer of the soul.

## Columnist Attends Spiritualist Service

(Con't. from Page 1, Col. 2)

fallible," she commented. "The message is always correct, but sometimes we hear incorrectly, or you understand incorrectly."

"TO A MAN she said: 'Fifty-four is a very dark year. It went down—this question you ask. Do you understand?'"

"Yes."

"Look for it to go up gradually—say the latter part of July . . . If you plan to do what you are thinking about, don't. Stay put. Along in fifty-five you will have a release. Then you can do what you want."

"A robust woman stands here," she continued. "Do you know what I mean? She rules with an iron hand."

"The man said he didn't know whom she could mean."

"I brought him here tonight, whether he knows it or not, Mrs. Prineas continued. 'Carrie—do you know someone by that name?'"

"I don't know anyone by that name," the man replied.

"TO A WOMAN she commented: 'You are asking about someone else.'"

"Yes," the woman replied.

"It is doubtful if it will ever return," the minister assured her. "I've been worrying," the woman said.

"There's a man here, too, laughing," Mrs. Prineas went on. "Wasn't it funny about that suitcase?"

"The woman smiled."

"Yes, it was," she said.

"MRS. PRINEAS told another woman she had headaches and abdominal pains and added, 'You're not getting much sympathy, are you—and it's not pleasant.'"

"She said she could see a rainbow of colors between one man and his wife sitting together which indicates, she said, a marriage of happiness."

"So many things have changed with you, haven't they?" she remarked to another man. "Five years ago you would never have believed you could be so happy now, could you?"

"That's right," he replied.

"On one occasion, Mrs. Prineas said, 'I have a feeling the person that wrote this question has left.' This proved to be right."

## A CORRECTION

In the May 25th *Psychic Observer*, we quoted Lt. Comm. Fred Jordan (U.S.N.Ret.), Norfolk, Virginia: "Our organization is on record as not permitting any diagnosis by its ministers."

This quotation was taken from an article written by Dr. G. N. Holloway.

To clarify the quotation, Mr. Jordan says: "This statement was made by Judge Davidson during the trial of Rev. Jessie Curl, March 3, 1954. Judge Davidson's question to me as President of the I.G.A.S.: 'Does your organization permit medical diagnosis by your ministers?'"

"I replied: 'Your Honor, I would like to clarify this phase of mediumship—healing is one phase—diagnosing of physical conditions comes under the mediumship of clairvoyance. There are many mediums that can diagnose and cannot heal. The same with some fine healers that can perform wonders, yet cannot diagnose."

"Therefore, we as an organization warn our ministers about giving medical diagnosis, to anyone—if, they say they have cancer, so be it. Our job is to heal the patient."

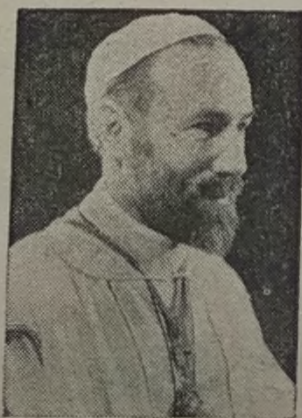
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(P-382)



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

June 25, 1954

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**THREE HUNDRED SEVENTY-NINE**

JUNE 25, 1954

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### What Is The Good Of It?

**W**HAT is the use of Spiritualism? What benefit is possessed by a Spiritualist that is wanting in a skeptic? Does a knowledge of our case make a man a better being, or a worse, or does it make no difference?

While fully recognizing that there are within the Spiritualist ranks men and women of all kinds, we maintain that a knowledge of our subject tends to make one a better citizen.

The one thing that Spiritualism teaches above everything else is that we are all part of one Spirit. We are more than brothers; we are different parts of the same Being.

Can you imagine a man's hand being hateful towards his leg? It should be just as impossible for one part of God to be antagonistic to another part.

Once he is convinced of survival, the inquirer is at the beginning—not the end—of his quest.

Communication brings comfort. Those he thought were dead are still alive. They are waiting to welcome him when he too passes beyond the veil.

This fact alone has an enormous effect on a man's life. The realization that one is always in the presence of friends in the spirit world restrains one's lower impulses.

The knowledge that spirit friends are always willing to help you makes you more confident. The fact that life goes on makes you realize the use you can make of all your opportunities. You see the value of material things through different eyes, and you become conscious of the underlying spiritual reality.

Also, the realization of personal responsibility and the eventual settlement of accounts, on both the debit and the credit sides, tends to a betterment in all human actions.

Yes, a knowledge of our case is a great power for good. When all those who are convinced of survival try to live in the spirit of what they are taught, our movement will be an example to the world.

And so, assuming that Spiritualism will do all these things for the individual, it behooves all Spiritualists and Spiritualist mediums to let their lights so shine that their lives will be an example to the world.

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#### TIME FOR ACTION!

About the case of Rev. Jessie Curl. Thought it very instructive. I sent a copy to Gov. Thomas E. Dewey and it was forwarded to the New York Board of Education, under whose direction, this case was filed. Apparently that board has charge of having set the qualifications of the professions.

Why Rev. Curl was classed as a professional is most anyone's guess. New York is quite stringent in its divergencies away from the National Constitution. No other state has become as radical in its legislation.—I believe, too, that either or both New York and New Jersey have seen fit to arrest Jehovah's Witnesses for not saluting the flag, etc.

The Supreme Court, however, has upheld Jehovah's Witnesses as they will not "bow to an image" but will pledge faith to our country. Personally, I think it is a play on words but we do have rights when carried out of states like New York. This leads me to feel that so often the minorities, who cry persecution often may forget their position when they are in majority?

Personally, I feel the New York law is entirely too general and would restrict any person who had no idea of diagnosing or practicing medicine. How often do we prescribe for each other?

It seems too, that ALL churches should have risen up for Rev. Curl, and especially all Spiritualist churches. **THIS IS A LIVING RELIGION!** Why let the physicians relegate it to only the mental condition? This smacks of the apparent agreement between "vested interests" and doctors: one will treat the body and the other the mind. I hope Rev. Curl is able to carry the case to the Supreme Court.

C. E. LAY

1757 Rose Ave.,  
Long Beach, California.

Most assuredly all Spiritualist churches and organizations should rise up in defense of their religion, but if and when they do rise up, to fight a case in point, although if that particular battle is won, will that really settle the issue for all time?

So long as the laws of this country specifically state thus and so regarding the mediumship and medical practices, just so long will the persecution continue. Though the laws overlap, and much can be said regarding the legality pro and con, they are laws nevertheless and if, as written, they can be interpreted by our opponents in such a way that those caught in their claws can be convicted, then it is high time for the Spiritualists today to do some lobbying—either to amend the laws, change the laws, or have the laws killed entirely.

Sure, this will take money, but it will take more lobbying and more leadership than money.

Don't forget the old motheaten witchcraft act was changed in England over a year ago, only because noted men and women rose to the defense of the Spiritualists and brought pressure to bear in the right places.

In short, so long as these laws are on the books, it behooves everyone to abide by them to the letter unless they want to suffer the consequences. Shouting "freedom of religion" will not help one iota.

There is no law which says you can not heal the sick, whether it be Christian Science, Divine Science, Spiritual Science, or any other science group; but there is a law which says that you cannot do certain things while practicing your religion or conducting healing services, either public or private, and the sooner all concerned get this through their heads, the easier it will be as they travel down the religious highway in an effort to serve humanity.

#### EACH TO HIS BELIEF

Your editorial "What To Do About Our Critics" is completely right. Religions, as philosophy, are a dime a dozen. Spiritualism would have nothing special to offer were it not for its phenomena. If I lived where I could attend seances I would probably attend once a week. I especially enjoyed the article by Dr. Charles Rohlfing. How blessed he is that he can contact his loved ones almost every day.

I do not believe in reincarnation, but enjoyed the debate. What of it, true or false, we can't do anything about it. If "nothing is impossible with God" then progression forever is possible without

# LETTERS TO THE EDITOR

- Get It Off Your Chest
- Air Your Views

any reincarnation to this earth or any other place.

Also, as to "immaculate conception" of Jesus. Why not leave it out of Spiritualism's creed? It is so deeply rooted in most people's minds that its denial is repugnant. If an individual wants to believe, so what? The fact of survival, and all the manifestations that prove it, are after all, THE importance of Spiritualism.

E. F. CARPENTER

125 East 4th St.,  
Redwood Falls, Minnesota.

#### C. E. LAY ANSWERS

I disagree entirely with your final deduction, "There is no law which says you can not heal the sick, etc."

We do have the basic and constitutional law of freedom of worship and separation of church and State. Even in New York, the Board of Education wrote to me that Rev. Curl need merely show the tenets of her church, as is provided in their law. But what is happening?

We get so close to attorneys with their archaic moldy legal phraseology that we cannot see the forest and soon their ignorance and arrogance seems to rub off on the best of us?

And to a judge, born into this world that "their" is but one church and all others are heretics, what else can he reason with when confronted with mediumship? Of course, he will play along with cronies, as we must expect, but justice will be secured in higher courts!

Rev. Curl needed an attorney only to answer the complaint and to have made the tenets of her church and the Bible her defense. But I understand a witness even hedged on what the tenets are. And I understand witnesses could only act as character witnesses. And in these circumstances one is just as well off to not argue law as it pertains to medical diagnosis. —And ask for an immediate trial in a proper court.

We know that a medium is not diagnosing or healing anymore than the Bell Telephone Co. is doing so when a conversation crosses their wires. We know that the law permits churches to change water into wine without a medical certificate! That Holy Water is dispensed and one is transferred out of purgatory without a transportation permit! Why then the discrimination?? THAT is what should have been brought before the court even though they would throw it out!

**THIS IS THE TIME** to stand firmly for the principle and to not hedge about one judge's interpretation or the color of your hair or of my necktie or if one of us be black or white. The "H-Bomb" and firmness of resolution and conviction and action AND our constitution are here! Let us make moral use of our rights. Ours is a living religion.

Are we going to cast Rev. Curl, a capable, loyal, honest medium to the creedal and medical wolves? We are right spiritually and in law. Let us stand up and be counted. We look to you to act!

C. E. LAY

*Psychic Observer* is not running the Spiritualist movement. Nor are we urging anyone to spend their money to fight this case in the courts. Our job is to publish worthy action on the part of those who are in the battle. When Spiritualist organizations, churches, mediums, etc. need our help to publicize their activities, we bend over backwards to co-operate. It is not our job to dictate, rather it is our job to print the actions and work of others.

#### POLYGLOT MEDIUMSHIP

Suppose I ask someone in the spirit world in English, this question in German: Can you still speak German? What answer would I get?

H. W. LUERS

West Chester, Iowa.

Your question intrigues me, for on numerous occasions I, too, have

asked the question "Sprechen sie Deutsch?" The answers are always or nearly always negative unless the medium you sit with is known as a polyglot medium. The word "polyglot" means to speak in a foreign tongue.

The best book on this subject, "Polyglot Mediumship," was written by the famous Italian Psychic Researcher, Dr. Ernesto Bozzano.

Since this gentleman's book of over 200 pages fails to fully explain "speaking in tongues" who am I to try to explain this phase of mediumship.

The answer to the question "what answer would you get?" could be yes, or no, depending on the type of medium used.

If you have time this summer I should be glad to have a chat with you here in my office at Chesterfield Spiritualist Camp, Chesterfield Indiana. Until then, God bless us all, even the ignorant ones, meaning you and me.

LIZZIE DOTEN

Persons like you, I address "Friends"; although we have never met in person, we seek a common objective, Light and Truth.

My interest in Spiritualism dates back to 1899, when, in a parlor group, a friend of mine recited one of Lizzie Doten's poems taken from her book "Poems From the Inner Life" (1864). She was a spiritual trance medium.

I honor and admire your fairness, in commenting on many controversies about Spiritualism and psychic research. I am not conclusively settled on the issue of reincarnation.

Am wondering whether there is a group of Spiritualists in Chippewa Falls, or Eau Claire, Wisconsin. I do not find any Spiritualist Churches in those cities listed in the *Psychic Observer* directory.

WM. CLAUSSEN

R.F.D. 1, New Auburn, Wisconsin.

#### HOLLOWAY FAN

I have been a constant reader of the *Psychic Observer* over a long period of years—but never have I read a better article than "The Human Aura" by Dr. Gilbert Holloway. It certainly opened a field of insight, far more vast, than I ever believed possible for the student of metaphysics. And, it could be invaluablely informative to Spiritualism's opponents to the theory of reincarnation as well as highly helpful, and instructive, to those who understand this philosophy and accept it.

MERRITT L. GRUVER

350 Church St.  
Catasauqua, Penna.

#### NOBODY KNOWS!

We sure miss you at Jamestown, as it was always a big day when we made a trip up there to a seance. *Psychic Observer* is getting better all the time, and if I had the ability to write intelligently—would like to ask why in h... people fight over whether reincarnation is true or not when no one knows anything about it anyhow. May see you this summer if things shape up right, am planning to look around some before I kick off.

PAUL H. COCHRAN

970 1/2 South Main St.  
Meadville, Penna.

#### SAT WITH DECKER

I just finished reading "Will You Be Alive in 1965?". I was greatly interested in the part devoted to your experiences in Spiritualism. (Chapter II—Human Dynamo).

I, too, sat in circles with my parents in Minneapolis some sixty years ago. I, too, was six years old at the time.

Just last week, Dr. Isabelle MacDonald-Kerr and her husband, called upon my wife and I. We discussed the time we all sat in Frank Decker's class. It was then (1932) that I first conceived the idea which later developed into a novel, "The World Invisible."

WALTER STAHR

315 E. 4th Ave.  
Hialeah, Florida.



# What No Earthly Eye Had Seen

MORE EXPERIMENTS WITH FRED MITCHELL

By J. GILBERT E. WRIGHT

(Retired Research Chemist)  
111 Union St., Schenectady, N. Y.

I SUPPOSE most experienced, observant and thoughtful Spiritualists will agree that so-called "spirit-photographs" are not what they are purported to be. Not that they aren't genuine. They are; but they are not, in my opinion, "spirit-photographs."

Ever since Professor James Coates wrote his book, "Photographing the Invisible," he left behind an unfortunate legacy of opinion which might be stated simply in the following words: When you sit for spirit-photography under favorable conditions, there stands beside you the invisible form of some loved one, dressed in invisible copies of the garments he wore when he was on the earth plane; that this invisible person can be made visible to the eye of the camera when the lens and plate are bathed in an invisible emanation from the body of the medium.

This implies that the "ghost," if we may call him so, has somehow an objective existence; that there really is from the standpoint of the photographer something "out there" which can be recorded by the camera. Now, this simply cannot be so for the following reasons:

(1) If a beloved mother were standing by your side, what would she be doing? Most assuredly, she would be regarding you affectionately and possibly have her hand on your shoulder. The same would be true of a father and if both parents were present, they would, at least, be regarding each other. But this is not what we find. These "extras" are invariably looking off into space and seem to be quite oblivious to the presence of this sitter.

(2) Often we are presented with a face twice the size of the sitter's. This would mean, if we grant objective reality to the phantom, that the entity was much closer to the camera, so close, indeed, so to be totally out-of-focus. Nevertheless, these large faces are as well delineated as the face of the sitter, himself.

(3) The lighting is frequently from the wrong direction. The sitter's face may be lit from the right, whereas the apparition's may be illuminated from as many different angles.

(4) Significantly, no photographs appear of those who lived prior to the photographic era, roughly 1822. If Tiberius Caesar puts in an appearance, it will be in the art-form of his age-woodcut, charcoal drawing, oil-painting or one or other of the innumerable forms of pictorial art.

(5) Most "spirit pictures" may be traced back to the family album. The reason why the prototype is not always recognized as such, is that the "extra" is a mirror-image of the original.

(6) The "here-living" often appear as "extras." William H. Mummer of Boston, in the early days of the movement, had to flee before an infuriated mob because he dared, as they assumed, to "pass off" the photograph of a living person as a "spirit." And I once knew a woman in Denver, whose Italian vegetable vendor, a "then living" person, appeared as an "extra."

(7) Writing and scraps of scenery often appear and once, to my knowledge, a lady of my acquaintance received a copy of the cherubim that are depicted above and below the famous painting of Raphael of the Madonna in the Sistine chapel in St. Peter's, Rome.

(8) If a stereoscopic camera be used, the extra will appear on one only of the two panels and if another plate be exposed through another camera simultaneously with the one exposed by the medium-photographer, the latter's plate only will have an extra.

(9) Actually no camera is required, and the medium-photographers discover this sooner or later. When no camera is used, the medium placing his hands only on each side of the plate-holder,

the result is called a "skotograph" or "skotoscope" and the only difference between the results obtained in both cases, is the absence of background when no camera is used. This is clearly shown in the work of John Myers, New York City, and J. Edwards, Ephrata, Pennsylvania.

There is a close connection between spirit photographs, so-called, and the pictures obtained "between the slates" by slate writing mediums like the late P.L.O.A. Keeler. These, too, have their prototypes, as the half-tone screen design is apparent on many of them; some come from wood-cuts; some from line-drawings; some from charcoal sketches, etc.

## What They Tell Us

The cat is now out of the bag! "Spirit Photographs" are really apports. There is no fundamental difference between apportioning a physical object and an image. In both cases, an original exists or has existed somewhere. This view is strengthened by the fact that sound also can be apported.

Sometimes in seance rooms, it is reported, that the sitters seemed to be listening-in to the sounds of a large and noisy railway station. They can hear the puffing and the shunting of the engines, the voice of the announcer, the banging of



The photograph above, "lost," "destroyed" . . . Mr. Wright's amazing story on this page will tell you about it.

carriage doors, and the rumbling of the wagons as the porters transported luggage along the platforms.

Were they listening to the sounds of a spirit railway station? I think not!

The spirits tell us that they are where their consciousness is and that traversing what we call space presents no difficulties to them. If so, they need no means of transportation. It is more reasonable to suppose that these sounds came from a railway terminus, near or far, and were drawn in as sound is drawn in by a radio-receiving set.

## What "Exist" Means

In Margery Crandon's seance room, there was heard one evening the strains of band music, it was as if a band had stopped under the window. The tunes and their sequence were noted.

Later it was ascertained that that band was playing these airs at that time four miles away. On another occasion, it was a carillon that was being played at that time in a convent tower 24 miles out of Boston.

Will Rogers used to visit the seance rooms and he always came as though by aeroplane. It is not necessary to suppose that the sounds we heard were the drone of a spirit aeroplane. It is much more plausible to suppose that some plane at a nearby or distant air strip was actually descending at that time and the sound was brought in as a mark of identification and for dramatic effect.

One is tempted to enunciate the

aphorism that materialization is not creation, but re-creation, that is to say, the reproduction of something that is or once was, since imaginative forms such as centaurs, mermaids and unicorns are conspicuous by their absence in the seance room and that likewise nothing but that which exists or has existed can be brought in as an apport.

But, "to exist," is to be perceived — *esse est percipi* — then, what shall we say of the apportioning of an image which no human eye has seen? Something that existed as possibility and not as actuality. That will be our next concern.

The following dramatic events occurred in seances given by Fred Mitchell whose mediumship I have already praised.

A few weeks ago an evening was devoted to materialization, I was permitted to take three pictures of the materialized forms on the understanding that I should use infra-red sensitive plates and black-out infra-red photoflash bulbs. I was instructed to bring not more than three plates but as an after thought, the control added that I might bring four, although he promised only three pictures.

Those who know of infra-red photography will not need to be told that there are many chances of blundering. The plate-holders have to be loaded in total darkness. If one cannot remember which side of the plate-holder he has placed down on the table, there is an equal chance of doubly exposing one side. Focusing must be done while the light is on and it cannot be done in darkness, and so on.

To make a long story short, I spoiled the first exposure; the second and third were successfully taken and then the control, Captain Fitzpatrick, asked if I had brought a fourth plate. I said, Yes.

## About The Camera

He now proposed something which I wanted badly but had not the effrontery to request. He said as long as the medium was hidden by the curtains, there was always an opening for the sceptic to cavil at and that, therefore, he would allow me to take a picture showing both medium and the spirit on the same plate. I was overjoyed.

The exposure apparently was correctly made and the following morning I took the three slides to a commercial photographer for development. Only two were returned, that of Mr. Foley, the distinguished Irish sculptor, and that of President Lincoln. These pictures have already appeared in the *Psychic Observer*.

The most precious of the three from my point of view was missing, when I asked what had become of it, I was told that the slide was empty. I turned it over and thoughtlessly withdrew part of the metal blind and to my dismay, saw part of a plate. I had instructed the photographer to develop the wrong side.

Nevertheless, we went ahead with the development on the chance that not all of the negative had been light-struck. But it had been! Nothing but a uniform grey was observable. In some exasperation, I sliced up the plate with a pair of scissors and consigned the fragments to the waste-paper basket.

The following class meeting was an eventful one! The proceedings had scarcely started when Mr. Mitchell who was not entranced, said: "I am seeing something strange. In the middle of the circle is a man with a black cloth over his head. He is focusing a camera. It is an old-fashioned one, the kind that were focused by viewing a screen at the back, and it has an old-fashioned lens without an instantaneous shutter."

You expose the plate by removing a cap from the lens. It stands upon an old-fashioned tripod. He trains the camera in the direction of Mrs. Van Steenburg and now he turns it towards me.

Now he has it directed towards Viola Sanders and keeps it there. I cannot see the photographer's

face, but I sense that his name was "Ben" or "Albin" or something of that sort. I sense also that he was fond of Panama hats although they were not common at the time.

Mrs. Sanders recognized the man as her uncle, Albion Morgner Windhorst, a man of German extraction. He was introspective, silent, moody, an ardent photographer given to experimenting with all sorts of photographic processes and with a keen and live interest in Spiritualism and the occult. He was also, she admitted, addicted to Panama hats.

At the time, we felt this was the usual type of message. Her uncle had returned and presented himself in the form in which he could most easily be identified.

Towards the close of the meeting, Mr. Mitchell was entranced and as usual physical phenomena became manifest. Someone was pressing against me and I could feel fingers on my shoulder. Little Patsy, the child guide, came through and said Sir William Crookes was with me.

## I Was Directed

I could easily believe this for reasons which I cannot go into at present. Then she said, "Gilbert, we have a surprise for you tonight."

I thanked her and believed that I was to be the recipient of some writing or drawing upon the cards which I had left under my chair. Next Mr. Foley came through. He acknowledged the presence of Sir William and said that a group had assembled for an important purpose.

Then Fitzpatrick came through and repeated what Foley had said and added that the photographer, who had first of all appeared early in the evening, was amongst the group and his help was the most essential of all. He asked me to take my mind back to the picture I had spoiled.

"Was that picture utterly destroyed?" he asked.

"Utterly!" I replied. "I was so disgusted with myself that I fear I showed a little temper by hacking it to pieces with a pair of scissors. It is now," I added, "on the city dump and probably completely consumed by fire."

"You are satisfied that there was nothing on the plate?" he continued.

"Nothing," I replied. "We went through the motions of development just to be sure. There was absolutely nothing."

"Well," we have been asking ourselves the question: "If a material object can be apported, why not a picture, photograph or otherwise?"

I was delighted to hear this because it was in conformity with my own theories. "We cannot be sure yet," he continued, "that we can do it. The photographer, Sir William and Rajah are all helping but don't be disappointed if this time we fail. We are going to bring through as an apport the spoiled picture which no one has ever seen."

Then he continued: "Sing something soft and when the trumpet comes in your direction, seize it, insert your hand and withdraw what you find there, if anything."

I did as directed. Thrust my hand into the wide end and felt a stiffish piece of paper which I withdrew. When the lights were again restored, we saw it was a photograph of the medium in trance with the materialized form of a young girl standing beside him. Manifestly, this is the lost picture even to the crossed and crumpled rugs. It existed only in the latent form and hence was quite invisible to the naked human eye. Thereafter it was completely destroyed.

## Etheric Conditions

My reading in psychic research is very wide as is likewise my acquaintance with Spiritualistic literature and I venture to think that this experience is unique. The philosophical implications are startling! They seem to contradict everything I have already said, namely, that in order that a materialization be possible, the original must once have existed on the earth plane and in order that something may be apported into the seance room, it must previously have been somewhere else.

I think, however, that with a little extension of our terms, we may bring this phenomenon into line with the others. It is true that the picture did not exist in the sense that it was seen at any time by the human eye; but we

## He Was There!



J. GILBERT E. WRIGHT

may suppose that it was visible to the eye of spirits, which, conceivably, is more discerning than ours.

We can also believe, nay, must believe, that everything on our plane exists etherically on another and that, under proper conditions, can be reproduced.

## None Can Afford

According to Oriental philosophy a whispered conversation in an African jungle thousands of years ago, exists in the ETERNAL NOW and is reproducible under the proper conditions. Another puzzling fact is that the young lady, said to be the author's daughter, had an earth life limited to two months only in utero. Lastly, the apported photographs 7"x5", whereas my camera takes 5"x4" pictures only.

As regards the *modus operandi*, we must suppose that some photographer, amateur or professional, was engaged in developing some 7"x5" prints. An absent minded state was induced by spirit action so that he was impelled to place an unexposed piece of photographic paper into the developing bath.

At that moment, Albion Windhorst flashed on the picture he had recovered from the ether. We can imagine the astonishment of the photographer as the image developed! We can guess that he proceeded with the developing and fixing with a view to further examination but before he had time for thorough investigation, it was "whisked" away by Rajah.

J. Gilbert E. Wright

Fantastic, of course; but the whole story is fantastic! I discussed the foregoing theory with Albion, the other night. He admitted that what I had said was a close approximation to the truth. He said the photographer was an amateur and a man in San Francisco so that if this comes to the attention of the individual in question, I trust he will either write to me directly or through the editor of this newspaper. Albion thinks that eventually he may be able to furnish the man's name and address.

One fact that I have forgotten to mention. My films were placed in the plate-holders the wrong side out so that the pictures appear as their mirror-images. The apported film is as it should be so that here again we meet with the common occurrence of reversal.

There are those who will dismiss the entire matter as a cheap fraud. They little know the medium or his wife — Character evidence is important, too. The Mitchells have no 7"x5" camera; no enlarging apparatus, no dark room, and insufficient knowledge of photography. Fraud would be impossible without confederates and no medium can afford that!

## DECISION IN THE CURL CASE

At press time, this journal was informed that, as a result of the recent court trial, Rev. Jessie Curl was convicted and fined \$250. The case is closed unless an appeal is made. ED.



# BREATHING EXERCISES and MEDITATION

THE SCIENCE OF BREATH CONTROL  
and  
EXPANSION OF CONSCIOUSNESS

—by—  
Gilbert N. Holloway, D.D., Ph. D.

## THE BREATH OF LIFE

**N**O VITAL FUNCTION is closer to us than breathing. Much as we are impelled to eat and to drink for the sustenance of life, it is a common observation that while one can live for forty days without food, and for ten or twelve days without water, only three to five minutes can be spared without breath!

As the infant is born, or very shortly thereafter, there is a deep inhalation of air followed by a cry. The independent life of the soul-individuality in earthly manifestation has begun. Some seventy years or more later, an old man gasps for breath, finally sinks back exhausted with the last breath expired from him.

This ends a cycle of earthly experience. The entire intervening years of life may be described very realistically as a succession of breaths!

The only reality closer to us than breathing is God, the World-Soul, who comes to us, in fact, as our breathing supports a higher consciousness of truth. What happens to us when we breathe? What is the divine mystery of air and breath?

Scientists tell us that the primary function of breathing is to supply oxygen to the blood stream as it passes through the lungs, and thus to all the bodily cells as they are fed by the circulation of blood. Rich, red blood, filled with vital properties and soluble foods flows out through the arterial system to all parts of the body, replenishing the cells and nourishing all life activities.

The wastes of metabolism are taken up through the capillaries and veins, to be filtered out partly through the excretory system and then to the lungs. The waste products in the venous blood are brought to the lungs with their thousands of cells; as the lungs exhale the poisonous gasses which result from metabolism are expelled from the body, and new oxygen is taken up by the blood for the endless round of vitalization and growth.

Thus the inhalation of breath oxygenizes the blood stream, enabling us to live, and exhalation purifies the human system of deadly gasses which cannot be retained if life is to continue.

Western hygienists and physical culturists have emphasized the importance of deep breathing for health and vitality. A bountiful supply of oxygen is needed for the body to perform at its best.

## Cosmic Life Force

From the philosophical and spiritual point of view there is still a deeper mystery in the familiar process of breathing. The Ancient Wisdom of India, Egypt and Greece declared that breath is the carrier of Cosmic Life Force—termed prana by the ancient Hindus and nous or pneuma by the early Greeks.

Henceforth, we shall use the term prana as signifying the Life-wave of pure cosmic energy with which breathing supplies us.

Many of the old accounts of the mystical origin of the universe speak of the Divine Breath emanating from the inmost essence of God; and as this Holy Breath or Word went forth the cosmos came

into manifestation. The world we see about us is an outbreathing of the pure Spirit of God.

In the Orient, this stage of external manifestation is known as a Kalpa. After many aeons, the time comes for a reversal of the polarity of breath; the stage of inbreathing begins, and lo! the external universe disappears and is thus drawn back into the primordial essence and being of God.

Everything returns to the Unmanifest to await a new cycle of outbreathing. Such stupendous thoughts coming down to us from ancient times make one smile at the dire prophecies so current in our days, that the world is about to come to an end and that one had better be "saved" lest he be unprepared for this tremendous event which will terminate the universe! Civilizations come and go but the Breath of the Logos is eternal.

## Western Schools

Fascinating as these ultimate questions about breath are to most of us, the basic purpose of this lesson is very practical. Since it is obvious that breathing is the most important single thing we do, we should certainly try to understand it better.

Most western schools of occultism, metaphysics and spiritual philosophy inadequately treat the science of breathing. They bow to it in passing, one might say, but fail to give concise and useful instruction to their students. Some teachers even warn against all

breathing exercises, saying that they are positively harmful and may even drive one insane.

This becomes an absurdity; people go insane reading the Bible, while praying, while bathing, eating, laughing or while engaged in any number of typical life pursuits. Does that mean that every such activity will drive one mad? Every virtue can be made into a vice through immoderate practice.

If one should foolishly try to do strenuous breathing exercises three or four hours a day some harmful effects could be expected. But the same would result if one ate steadily for several hours daily, or slept twenty hours daily for a month or more!

The important thing is to know what you are doing, to have a reliable source of instruction, and then to follow directions carefully.

## A Suggested Daily Regimen

We offer herewith some explicit ideas which we have tested thoroughly in our own lives, and therefore recommend with confidence to all of our students. Begin your day, when you awaken in the morning, with a thought of thanks to God for the return of consciousness, for your expanding awareness of self, and for the opportunity of carrying forward another day of your life mission on earth.

Shortly after rising take two to four glasses (up to one quart) of warm water, and add unsweetened lemon or lime juice to taste. Then lie down on your bed or floor, with knees drawn up, feet flat on bed or floor and abdominal muscles relaxed. Churn the stomach mildly, with the thought that your functions of digestion and elimination are operating normally.

Then bathe, if it is your habit at this time of day, and dress at least partially. Usually it is best to wear a robe or loose clothing for the breathing exercises. Be comfortable and relaxed. You are now ready for the morning exercises, and should devote at least 15 minutes to them.

To those who object and say that they cannot spare the time, we can only say, what is your health worth? How important to you is your spiritual unfoldment and development of all that is potential within? Can you expect to receive so much that is good without being willing to sacrifice a few minutes each day for these exercises?

If the aspiration is weak and the individual would rather sleep for that fifteen to thirty minutes, there is nothing more that the teacher can say. The individual will have to wait until another incarnation, or perhaps years later, when the fires of aspiration and of the spiritual will are stronger.

## Basic Breath

We repeat briefly here: Sit erect in a straight chair, bench or stool, with the spinal column and head comfortably erect. The spinal column should be supported only at its base. Do not strain or tense muscles; keep relaxed, peaceful and comfortable. Cross your legs at the ankles, and place the palms of your hands upon the knees or just above the knees. Close your eyes and mouth.

You should be undisturbed, in a quiet room with pleasant surroundings. Will to disassociate your consciousness as much as possible from external things and stimuli, and to dwell within your higher consciousness during the exercise period.

Now place your chin lightly upon the chest and inhale deeply through both nostrils. Begin the intake of breath deeply in the abdominal area and gradually fill the entire lungs, without straining. The ancient Hindu masters of breath-control always taught that one should think of breathing up from the rectum and base of the spine.

With the lungs filled with air, slowly tilt the head back until an angle of about 45 degrees is attained. Hold the air in the lungs in this position from four to eight seconds, then exhale firmly through the nostrils. Gradually bring the chin down upon the chest again and repeat the basic breath at least seven times.

This breath is very good for the liver, spleen and digestive organs. It also has a beautiful effect upon consciousness, as you will experience, in that it elevates the mind and strengthens the awareness of the Oversoul or Overself.

## Alternate Nostril Breathing

This is one of the oldest breathing exercises known to mankind. When or if some zealous Christian friends might criticize your per-

formance of breathing exercises, labelling them "unchristian" or something of the sort, tell them that the Master Jesus mastered this breath and all spiritual sciences of the sages of India during the eight years he spent in that mystic land during the so-called "unknown" period of his life.

The purpose of this beneficial breath is to control the air (and pranic flow) through each nostril alternately. The left nostril (called Ida, the moon breath) is magnetizing and negative in its polarity. The right nostril (called Pingala, the sun breath) is electrifying and positive in its polarity.

By charging the bodily dynamo through each of them you build up powerful reserves of electro-magnetic, pranic energy which form the basis of health, vitality and zestful living.

## Cosmic Life Force

As you sit in the customary posture, head erect, control the nostrils with the thumb and forefinger of your left hand. The left forefinger controls the right nostril, and the left thumb controls the left nostril. When you wish to "hold" the breath in by closing both nostrils, simply pinch together the left thumb and forefinger, which closes the nostrils tightly.

Begin by closing the right nostril and inhaling deeply through the left. After you have completed the full inhalation, hold by pinching the nostrils with thumb and forefinger. After holding for a rhythmic interval of several seconds (your personal experience will gradually set this rhythm of breathing for you) then exhale through the opposite or right nostril.

Keep the left nostril closed as you exhale through the right. Then after a brief interval, inhale again, this time through the right nostril. Hold, then exhale through the left nostril. You have now completed one full cycle of alternate nostril breathing.

Do seven cycles of this breath each morning—and up to twelve cycles later if you feel the inner urge to do so. This breath has many worthwhile physical benefits: it assists in weight control; if you are underweight it will help you to rise to normal, along with selective diet and proper meditation. This breath "tunes up" the entire system, distributing the Cosmic Life Force throughout the body and harmonizing your being.

## Retention Breath

For centuries, men have experienced the fact that lengthy retention of breath has an elevating effect upon consciousness. Emanuel Swedenborg, the great Swedish seer, wrote that as a young man he discovered that by holding his breath his consciousness was raised

to a higher dimension of knowledge and the basis was laid for the exceptional clairvoyant powers of his mature years.

Proper retention of breath stimulates the glands, chakras and higher brain centers—which in turn open up for us new worlds of awareness!

Sit in the basic posture for breathing and meditation, and inhale deeply through the left nostril. Take in all the air you can comfortably hold, and retain it by pinching the nostrils as described above. Hold as long as conveniently possible.

At first you may be able to retain the breath only 15 to 25 seconds, then a minute, a minute and a quarter, a half and perhaps eventually even to two minutes. Do not overstrain.

One must build capacity slowly, over a period of weeks, months and even years. In the words of an old wisdom saying, "One cannot reach Heaven in a bound!"

When you begin to feel a choking sensation in the throat, the time has come to release the breath through the opposite nostril. Then repeat the breath once again, but never more than twice at one sitting.

The retention breath has its principal physical effect upon the heart and circulatory system. If the heart is somewhat weakened or overtired a person cannot retain breath long. Do not overdo this breath; do not force it. As it is done patiently over a period of weeks great benefit to the heart and the circulation will be experienced.

## Penetrating Question

One of the questions that is asked frequently: What do I think of while I am doing the breathing exercises? Should the mind wander? Should I pray, or try to blank the mind? This is particularly true of the retention breath, when there is a considerable interval without physical activity.

There can be many answers to this penetrating question. The Hindus, who mastered the art of breathing long before mystics of the Occident thought it very important, often suggest certain mantras or invocations to their students for use while breathing. One of the most famous of these is the Gayatri mantram, a variation of which is as follows:

"WE WORSHIP AND ADORE THEE, O KING OF THE UNIVERSE—ETERNAL BRAHMAN, ALMIGHTY GOD! OM, OM, OM!"

Try this beautiful, inspirational mantram while your consciousness is uplifted during the retention breath. You may also discover a slight tendency to sway back and forth, just a little bit. Do not exaggerate this movement. If it

(Con't. Page 6, Col. 2)

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## BREATHING EXERCISES AND MEDITATION

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

seems natural, coordinate it rhythmically with your breathing and thinking. This breath is very important, and gradually you will enter into some wonderful spiritual experiences through it.

### Lung-Cleansing

Tuberculosis and other lung ailments are increasing among modern peoples. Poor habits of breathing contribute to the spread of this "white scourge." The following breath strengthens and cleanses the lungs. It is also very good for those who wish to eliminate the use of tobacco from their lives.

We are not fanatical on this subject, but it is obviously in the best interest of the spiritual student to give up smoking. Why contaminate the lungs and impair their life-giving function of supplying us with prana? If you wish to eliminate the desire for tobacco (and that is the only effective way to give up smoking) these exercises will be found extremely helpful.

To cleanse the lungs, inhale fully through the left nostril, then hold briefly and exhale entirely through the mouth, with the mouth open comfortably and the air expelled with the vigorous sound of HAH! Then close the mouth and inhale again through the right nostril, hold, and exhale through the opened mouth again. Empty completely the contents of the lungs with each exhalation.

Scientists tell us that many persons carry with them practically all of the time in recess of the lungs certain foul gasses which have a toxic effect upon the system. Eliminate these with the lung-cleansing breath! Inhale through alternate nostrils, and repeat five or six times.

### Brain-Cleansing

Another characteristic posture of Oriental yogins is the headstand or topsy-turvy posture. While this is a highly beneficial posture and breathing exercise, we realize that it is not suited for everyone, so we recommend an excellent substitute in the form of the following breath:

Stand erect with your feet about 30 inches apart. Inhale deeply through the left nostril, and hold. Place the palm of your right hand flat upon the crown of your head. Then bend fully from the waist, and slightly from the knees, hanging the head like a gourd as low as possible.

The blood and vital fluids of the body wash out the brain and cerebral structures, also benefiting the eyes, hair, complexion, teeth, and gums, neck and throat.

Hold this position as long as comfortable, then come back to the original standing posture. After you have straightened up, then exhale through the right nostril. Rest a few seconds, then repeat the entire exercise once. You will feel strong currents of pranic energy throughout the head area, also down the spinal column and to the very tips of your toes.

This breath gives sparkle to the eyes, roses to the cheeks and clarity to the mind and its perceptions. It helps to prevent facial wrinkles and aids in the preservation of youthful appearance.

### Elimination Breath

Constipation is a curse of modern life. It has been called the mother of diseases and one of the greatest enemies of modern man. Persons past thirty years of age should eat only two meals a day; it is best to eliminate the conventional breakfast entirely, and substitute the warm water with lemon. If you become hungry between meals, eat fruit or drink fruit or vegetable juices.

A cleansing day once a week is highly beneficial. Instead of taking the water orally in the morning, give yourself an enema and take only fruit and vegetable juices throughout your cleansing day. The lowly enema is a great friend of man, if properly used.

The helpful elimination breath is taken as follows: inhale deeply through both nostrils, and hold by closing the glottis in the throat. Then with clenched fists give the area from your navel to pubic bone

a vigorous hacking massage. Naturally, you must use good common sense and not pound too hard if your general physical condition will not permit it.

If even light pummeling gives a sensation of pain, it shows that you need cleansing. Flush the colon with an enema; omit one or more meals; drink fruit and vegetable juices for a day or so. As the elimination breath is done vigorously, with practice, it tones up the colon and intestines, and aids them in their extremely important functions.

Do the hacking massage only during the retention of one breath. Then relax, place the left foot forward and the left hand upon the hip with elbow extended outward. Take a deep breath, hold, and with the open right hand give a vigorous churning massage to the lower left intestinal area. This comprises the descending colon, and the churning massage helps to eliminate its contents and invigorate its blood supply.

Eat carefully and selectively, obtain the proper amount of exercise for your age and general physical condition, sleep seven to eight hours nightly, think constructively and grow in the art of meditation—then your improvement in health and harmony is assured!

There are, of course, many other helpful breathing exercises which might be given, but the above six are of fundamental importance, and can be done in 15 or 20 minutes each morning. You may repeat them or any among them, in the evening before retiring if you desire to do so. They should always be done on an empty stomach (without solid food) or three hours after eating.

### Breathing and Meditation

As you do the breathing exercises each morning you will surely feel an exhalation of spirit and upsurge of higher awareness. The wonderful truth about the science of breath control is that it

(a) benefits the body by cleansing and vitalizing the blood, coordinating the glandular functions, strengthening and harmonizing the nerves;

(b) calms and steadies the mind, drawing the consciousness away from material sensation and stabilizing the mind within itself; and

(c) uplifts the soul-consciousness in preparation for the noble flights of meditation. If this is true (and we urge you to prove it to yourself through the testing-ground of your daily experience) can it be doubted that these scientific breathing exercises belong in the daily program of every sincere student of true philosophy?

After you finish the breathing exercises remain in the basic posture, with head erect and eyes closed. With hands separated on your knees bring together the thumb and forefinger in light contact, in what is known as "locking vibrations."

Direct your inner gaze to the portal center between the eyebrows. Be still. Gradually all external thoughts and sensations fade away, and you dwell blissfully in moments of Pure Consciousness. In the mystic stillness you will come to know God Within.

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# Atmosphere and Temperament as Liabilities or Assets to Mediumship

## NEITHER DEFENSE NOR ATTACK

FROM a prolonged and careful study of the mental and physical types of phenomena and much of it through actual personal experience, it would seem that atmospheric conditions due to differing climatic conditions, and possibly racial temperament, can be definite assets or obstacles to the development and practice of either type of mediumship.

A comparative survey of the number of successfully developed sensitives of either type, mental or physical, in each country, provides a good pointer in favor of this.

In America, where on the whole the climate may be said to be less humid than in these Islands, and the atmosphere thus more heavily charged with static electricity, one can readily see when examining this question that pro rata to the number of Spiritualists in each country, the U. S. A. possesses the greater number of developed sensitives for the production of Materialization and Direct Voice.

### The Atmosphere?

Were it possible to classify the sensitives there into districts, it might well provide further interesting facts, always remembering of course that the area of the North American Continent is vast in comparison with that of the British Isles; certainly vast enough to provide a large variety of atmospheric conditions in the different areas at one and the same time within its borders.

I vividly recall an extremely interesting discussion upon this subject with a very outstanding medium who visited this country some years ago. He affirmed that he found positive results harder to obtain here than at home, and was quite convinced in his own particular case that it was not so much to do with any racial difference of temperaments between the two peoples, as that of changed atmospheric conditions to which he was subjecting himself.

Further, he was of the opinion that sensitives crossing to America might well find one of two things:

(a) Difficulty in working at the usual quality and tempo, until some sort of psychic and acclimatization had taken place—or

(b) Should such not be the case, the visiting sensitive would in all probability be aware of an immediate "boost," facilitating the practice of his mediumistic faculties.

Whilst it will be generally agreed that local conditions anywhere can result in either positive or negative results, and sensitives do not have to go far outside their own locality to experience this, these are nevertheless factors perhaps more apparent when going from one country to another, and possibly sensed in various ways according to the individual sensitive.

### Not Coincidence

Of the near countries visited, Holland, Belgium, France and Sweden, I personally rate France as being the best country from the viewpoint of the successful operation of my psychic faculties, with Belgium a good second.

These countries adjacent one to the other, have slightly differing atmospheric conditions, I refer here to the respective capitals. The racial temperaments are in many respects differing, but both nations, I would say, when generalizing, are far more temperamental than the people in Great Britain.

This to my mind raises two interesting points. That it is the climate and atmospheric conditions rather than the racial temperament which is in my own case conducive to the better results obtained there by me as against working in Great Britain.

As such is the case and I can affirm it as being no mere coincidence, but consistent over a number of years of successful demonstrations of clairaudience and clairvoyance there, may it not well be that the temperamentality of a people can also well be an ob-

stacle to the successful development to any outstanding degree of both the mental and physical facilities of mediumship?

The successful mediums possessed by these two countries are few indeed when compared to the number of persons interested; their methods of approach to the subject quite different from that of the United States and Great Britain; their work, usually upon a much slower vibration and appearing for the most part as "labored" though none the less painstaking and successful.

### Varying Causes

To those who have, or even are not endowed with psychic faculties, these differences can form an interesting and fascinating study.

To conclude, most sensitives of any country will readily admit that their psychic faculty, be it what it may, is subject to fluctuation due to many varying causes and in most cases quite beyond their power to rectify, or have rectified, for example, such as health of the sensitive, surroundings, created conditions in which one is expected to produce results, atmospheric, in which I would loosely include, thundery weather, heavy rainfall, overheating or too chilled conditions, etc., etc.

So seldom do audiences realize that many of these things, perhaps indifferent to their own individual personal comfort, can so easily make or mar a successful demonstration, when, far too often negative or near negative results are blamed upon the sensitive, rather than upon the outside conditions, or those provided.

This must not be construed as a defense neither an attack upon the many valuable medium co-workers, or those whom I am privileged to work with, but rather as facts as they appear to me.

DAVID BEDBROOK,  
F.R.G.S.

## SUMMERLAND

This column is open to every Spiritualist, every Spiritualist minister, every Spiritualist Church and organization to use without charge. Send typewritten notices, include full name, age, survivors, and name and affiliation of Spiritualist minister officiating—Ed.

BODDINGTON, Harry, (82), known in London, England as the "Peter Pan" of Spiritualism, passed away April 17th. He wrote two outstanding books: "The University of Spiritualism" and "The College of Spiritualism."

BRAGG, Frances M., (90) Augusta, Maine; February 8; member of the Progressive Spiritualist Church; Reuberta Byam officiated.

BROWN, Lutiew (71), Birmingham, Alabama; March 25th; member of the Spiritual Science Church; Beulah Kennedy officiated.

BUTLAND, Maude C. (59), Philadelphia, Penna.; March 23; member of First Association of Spiritualists; Rev. Anna K. Rose officiated.

COPE, William E. (87), Lily Dale, N. Y.; April 1st; survived by wife, Drusella; step-sons, Elmer and George; Rev. Arthur Myers officiated.

EARL, William Albert (66), Toronto Ontario; April 5th; Rev. May Potts officiated.

LONG, Violet Lees (77), Philadelphia, Penna.; February 19th; survived by daughter, Margaret; member of the Pennsylvania State Spiritualist Association; Rev. Anna K. Rose officiated.

MANN, Walter (79), Chicago, Illinois; April 23; husband of the late Rev. Bertha Mann, Spiritualist minister.

MILLER, Alice Mary (70), Santa Barbara, California; April 8; survived by daughter, Carolyn, and son, Gilbert; Rev. Johanna Ruhna, pastor of The Universal Chapel of Light, officiated.

McTAVISH, Betsy Josephine (91), Victoria, British Columbia; March 17th; survived by husband, Duncan; grandchild, Rev. Victoria Barnes; padre, D. G. Peebles officiated.

ORR, Marie (65), Detroit, Michigan; February 1st; secretary, Trinity Spiritualist Church; survived by husband, William; Rev. Laura Mathews officiated.

STAGE, Ethel Carlisle Baker (69), Chicago, Illinois; April 8; survived by husband, Walter, and six sons; Rev. W. M. Edwards officiated.

TIMMONS, Lola M. (70), Chicago, Ill.; March 20; member of the First Spiritualist Church of Divinity; Rev. Rose MacKay officiated.

WILKINSON, Rev. Mabel (80), Chicago, Illinois; April 12; co-pastor and secretary of the First Liberal Psychic Science Church, Chicago; co-editor of the Liberal Psychic Digest; Rev. Anthony Camardo officiated.



# Spiritualism In England

CHAPTER IV  
Part II

We come now to a consideration of one of the greatest mediums in English Spiritualism, namely the Rev. W. Stainton Moses. He had been a minister in the earlier part of his career but, health failing, he had been obliged to give up preaching, and then became a teacher at University College, London.

Here, about 1870, his attention was called to the subject of Spiritualism and after some reading and investigation on the subject, he developed the powers of mediumship himself.

His mediumship began with a variety of physical manifestations, such as raps, partial materializations, etc., but shortly afterwards, about 1872, he developed the powers of trance and automatic writing. These two latter phases were the most important of his mediumship, as they afforded him avenues of expression for his higher psychic powers, and it was through those phases, especially his automatic writing, that most of his writings were produced.

## Automatic Writing

Through this means, he produced a large amount of exalted philosophical and religious literature, only part of which has ever been published. The entire quantity of his writings is said to consist of twenty-four large note books, twenty-three of which are preserved in the library of the London Spiritual Alliance.

Stainton Moses describes in detail the modus operandi of his trances and of the phenomena, especially those of automatic writing, they produced through them. In some of these trances, he was able, he says, to consciously stand apart, as it were, from his body and to watch the operations of the automatic writing by the spirits controlling his body.

He states, regarding these occasions, that he looked down on his body and saw himself seated at the table, with his left hand supporting his forehead and his hand in the act of writing. He could see the thread of etheric matter connecting his spiritual body with the material body, and he saw members of the band of spirits standing around his body while it was seated at the table.

He saw the automatic writing was performed by the concentration of a beam of light on his hand, and not, as he had supposed, by the direct spirit hands of the controlling spirits.

The material of Stainton Moses's writings purported to come from a group of spirits, chief of whom was Imperator. He was the principal guide of the work and this name was signed to the greater part of the messages which composed Mr. Moses's books. Besides Imperator, there were many other names signed to other messages by other members of the group, such names as Rector, Prudens, etc.

## Much Speculation

All these names were, of course, understood to be pseudonyms, but they stood for, and corresponded to, real persons as communicators, the actual names of whom were known to the medium.

Moses refused to divulge the real identity of Imperator and of the other communicators, on the ground that it would serve no great purpose and perhaps only add to the incredulity with which the messages were received by a great many persons.

There was much speculation and controversy regarding the identity of Imperator, the principal of the group, especially as many other messages had been received about that time through other mediums from agencies signing themselves Imperator. Mr. Moses, however, steadfastly refused to divulge the secret, although it was stated, it was known to his closest friends.

Frederick W. H. Myers, of psychical research fame, was permitted to peruse the manuscripts of Moses, and he states in his book, "Human Personality," that he was aware of the actual identity

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Mr. Moses did not by any means accept the spiritualistic philosophy, being an adherent to the regular orthodox religion, and he only gradually accepted the teachings of the spirits and frequently with much argument.

The whole book, Spirit Teachings, is a record of these debates which Moses had with the spirits. The spirits usually won their points, however, and Mr. Moses in the end completely accepted their teachings. It is exceedingly interesting to note in the book how Moses, under the influence of the spirit teachings, advances from a narrow sectarian view of religion to the broader and more rational view of the spirits.

## Personal Guidance

Regarding the method by which the messages were received—by automatic writing—through the hand of the medium, Mr. Moses says in the preface: "At first the writing was very small and irregular, and it was necessary for me to write slowly and cautiously, and to watch the hand, following the lines with my eye, otherwise the message soon became incoherent, and the result was mere scribble."

"In a short time, however, I found that I could dispense with these precautions. The writing, while becoming more and more minute, became at the same time very regular and beautifully formed. As a specimen of calligraphy, some of the pages are exceedingly beautiful. The answers to my questions were paraphrased, and arranged as if for the press; and the name of God was always written in capitals, and slowly, and, as it seemed, reverentially."

"The subject-matter was always of a pure and elevated character, much of it being of personal application, intended for my own personal guidance and direction. I may say that throughout the whole of these written communications, extending in unbroken continuity to the year 1880, there is no flippancy, no attempt at jest, no vulgarity or incongruity, no false or misleading statement, so far as I know or could discover; nothing incompatible with the avowed object, again and again repeated, of instruction, enlightenment, and guidance by spirits fitted for the task."

"Judged as I should wish to be judged myself, they were what they pretended to be. Their words were words of sincerity, and of sober, serious purpose."

On the point as to whether his own thoughts had anything to do with the messages, Mr. Moses says: "It is an interesting subject for

speculation whether my own thoughts entered into the subject-matter of the communications. I took extraordinary pains to prevent any such mixture. At first the writing was slow, and it was necessary for me to follow it with my eye, but even then the thoughts were not my thoughts."

"Very soon the messages assumed a character of which I had no doubt whatever that the thought was opposed to my own. But I cultivated the power of occupying my mind with other things during the time that the writing was going on, and was able to read an abstruse book, and follow out a line of close reasoning, while the message was written with unbroken regularity."

"Messages so written extended over many pages, and in their course there is no correction, no fault in composition, and often a sustained vigor and beauty of style. . . . It is certain that the mass of ideas conveyed to me were

to take the backbone out of faith." It was replied: "Friend: you have opened points on which we shall be glad to speak with you. . . . The ignorant cry has always been raised against progress in knowledge that the old is sufficient: That it has been proven and tried, whilst of the new, men say that they know nothing save that it is new and contradictory of the old."

"Hence it is not any legitimate cause for surprise that when we teach a spiritualized Christianity we should at first be met with incredulity. The time will come when all men will admit, as you do, the beauty of the creed and recognize its divine origin."

## How To Judge

"We have no desire to hide the plain fact that there is much in some parts of the Bible which does not amalgamate with our teaching, being indeed, the admixture of human error which came through the mind of the chosen medium."

"Revelation, as contained in your Bible, includes many progressive developments of the knowledge of God which are in themselves irreconcilable in minute detail. To imagine that an opinion uttered many centuries ago is of binding force eternally is mere folly. . . ."

"What we wish to impress on you is this: You must judge the Revelations of God by the light which is given you: in the mass, not by the dicta of its preachers; by the spirit and general tendency, not by the strict literal phraseology. You must judge of us and our teaching, not by conformity to any statement made by any men at any special time; but by the general fitness and adaptability of our creed to your wants, to

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alien to my own opinions, were in the main opposed to my settled convictions, and moreover, that in several cases information, of which I was assuredly ignorant, clear, precise, and definite in form, susceptible of verification, and always exact, was thus conveyed to me."

## Not Content

Most of the matter in Spirit Teachings is religious in its nature and is an attempt to substitute a rational religion for the miraculous and supernatural religion of the Bible. The following extract from the book will give a good idea of the general nature of the book and of Mr. Moses' early skeptical attitude towards the teachings.

Mr. Moses prefaces the communication in question with a comment as follows: "I was not content, and took time to consider what had been written. It was very contrary to any opinions I then held. . . . I objected to what had been said; that such a creed would not be acknowledged as Christian by any member of a Christian church; that it was contradictory to the plain words of the Bible. Moreover, I suggested that the vaguely beautiful views, as I admitted them to be, had a tendency

your relations with God, and to the progress of your spirit. . . ."

"Immutable laws govern the results of deeds. Deeds of good advance the spirit, whilst deeds of evil degrade and retard it. Happiness is found in progress, and in gradual assimilation to the God-like and the Perfect."

"We know of no hell save that within the soul: a hell which is fed by the flames of unpurified and untamed lust and passion, which is kept alive by remorse and agony of sorrow: which is fraught with the pangs that spring unbidden from the results of past misdeeds; and from which the only escape lies in retracing the steps, and in cultivating the qualities which shall bear fruit in love and knowledge of God."

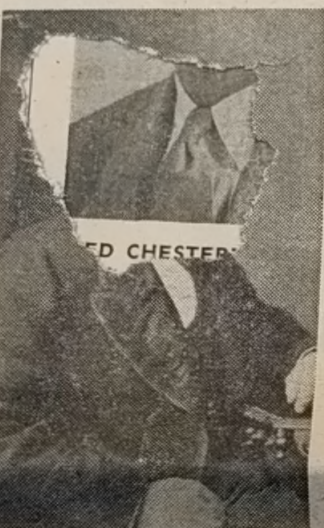
## Noble Complement

"Of punishment we know indeed, but it is not the vindictive lash of any angry God, but the natural outcome of conscious sin remediable by repentance and atonement and reparation personally wrought out in pain and shame, not by coward cries for mercy, and by feigned assent to statements which ought to create a shudder."

"Happiness we know is in store for all who will strive for it by a consistent course of life and conduct commendable to reason and spiritual in practice. Happiness is the outcome of right reason, as surely as misery is the result of conscious violation of reasonable laws, whether corporeal or spiritual."

"We need not specify at length now the creed we teach as it affects man in his relation to God, to his fellows and to himself. You know its main features. One day you shall know it more fully. Sufficient has now been said to point the contrast, and to reply to our question: Whether such a view as this be not pure, divine, ennobling, the natural complement of that which Jesus himself preached. (Signed) IMPERATOR."

NEXT ISSUE: BRITAIN'S SOCIETY FOR PSYCHICAL RESEARCH.



STAINTON MOSES  
1839 - 1892

the controls of Stainton Moses were just who they claimed to be, yet it is easy to see why Mr. Moses felt that nothing was to be gained by making their real names known.

Stainton Moses's principal published writings are contained in two books, "Spirit Teachings" and "The Higher Aspects of Spiritualism." The more important of these with respect to actual teachings from the spirits is the former. The latter deals chiefly with Moses's own views regarding the spiritual phenomena and teachings.

## "Spirit Teachings"

Spirit Teachings contains the matter which was given directly to Moses by the spirits. These teachings were usually given through automatic writing, although Moses appears to have been able to converse with the spirits directly regarding the teachings. While obtaining the script, he kept up a running fire of questions with the spirits regarding the matter given and contested the conclusions all along.

At the beginning of the writing,

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# SPIRITUALISM BOOK BARGAINS

## AND THE WORLD

By ERNEST HUNT

**S**PIRITUALISM stands definitely for a spiritual interpretation of life, and it sees no man as intrinsically a spiritual being living in a material world, the resistance of which supplies the leverage for his spiritual growth. It conceives the aims of our present existence here as the development of character, recorded in the progress of the soul towards the ultimate heights of perfection.

Whatever conduces to this evolutionary progress is good and right, and whatever negatives it is evil, whether so acknowledged by any recognized code of laws or not. We have, therefore a perfectly clear standard by which we can test the wisdom of any policy or course of action.

Religion is the first direction in which we would turn to ascertain the bearing of Spiritualist belief, but the subject is so wide and far-reaching that it demands separate treatment. Yet it may be said in passing that Spiritualism rightly considered can produce only constructive results, in supplying some element of inward fact which might not otherwise be discerned in the outward form of religious observance.

Religion comes first and foremost because its influence upon character is paramount, and character as expressed in action is at the root of all our problems and especially of our most insistent difficulty—war.

### National Differences

Religion wrongly interpreted, according to the letter rather than the spirit, has historically been a marked source of persecution and of war; but in its due and correct understanding lies our one hope of implementing brotherhood and of preventing wars.

National differences and divergences of policy we must accept as influences that make for evolution, but the diverse members of one body need not necessarily spend their energies in fighting each other. Provided their central principles are the same, their multitudinous differences can be adjusted.

But so far as material ends are concerned national and individual aims are bound to be divergent, not to say discordant; and it is only when the acknowledged principles are spiritual that we find them converging and drawing to a unity that presages peace.

Death comes to every man, woman and child upon the earth, irrespective of status, creed, nationality, or color; it is the one certainty that confronts all. Spiritualism knows it as the prelude to a larger life, necessarily conditioned by our conduct in this; and thus the vital question — "what shall it profit a man if he gain the whole world and lose his own soul?" takes on meaning and warning for nations and individuals alike.

Selfishness distorts the individual soul, but it also thwarts national policies of peace, and thus it bodes ill for the safety of the world.

### Look For Sanity

What can armies accomplish for the sake of the soul? They do not even profess to be more than engines of destruction, and the efforts of science are devoted towards their perfection. High explosives and exquisitely poisonous gas, inevitably attacking combatants and non-combatants alike, are the summit of their achievement.

But when they have done their dire work, human nature has but succeeded in killing off its most virile members, and is not one whit nearer to the solution of its fundamental problems.

Submarines seven-million-pound battleships, and bombing planes are not in the line-of-battle of the soul. A civilization that looks to such means as these for security has gone mad, and in vain shall we look for sanity in any adjustment of categories, total tonnage, weight of metal, or limitation of armies.

Spiritual progress does not depend on these outward means of violence, but it is advanced by vision, perception and acceptance of the plan of God, and education is a more potent aid to the soul than all the paraphernalia of

force. Spiritualism, seeing through a glass darkly, but at any rate seeing, observes this plan of God at work in the world today; and from more advanced spirits on the unseen side of life it receives testimony to the infinite wisdom, love, and power of the great ultimate Designer, and His earthly vice-regent the Christ.

### Perpetual Fear

Peace is a spiritual ideal, but yet not peace at any price; this might indeed place as the ultimate good the safety of the skin. Judged by the standard of spiritual growth it is possible that an ignoble acquiescence in injustice or dishonor might be an even greater crime than war. But it is abundantly right that we should, by all means in our power, work for that mind of peace and brotherhood which shall enable us to settle our difficulties in such a way as will best advance the soul of humanity.

A new generation knocks at the door, and is profoundly dissatisfied—and rightly so—with killing as an instrument of policy. The normal human spirit revolts against slaughter.

Spiritualism would point out that there is an aristocracy of service among nations and individuals alike, and that an unselfish devotion to God's purposes in the spiritual development of humanity, combined with energy, intelligence, and sympathy in action, is the main requisite for the growth of soul.

Many nations must inevitably inhabit the same earth and it is more rational as well as more spiritual to live in accord, with sympathetic adjustments of policy where necessary, rather than to dwell in discord and perpetual fear.

Nations are inseparably united by a common tie of humanity, still more in the merging of the individual souls in the Over-Soul of the world, and completely so in their sharing of the spiritual destiny that it still in front of the vast army of the living and the dead.

### Material Problems

Governments are good or bad according as they fulfill the larger spiritual purposes. When based upon principle and pursued unselfishly by their officers, they establish themselves; but when selfishness rules, and policy is dictated by expediency, desire for office, or subservency to votes, they earn discredit. Where spiritual purpose is absent or denied there is no final compensation even in efficiency, for the end has been lost to sight in the means.

Rule by repression in the long run defeats itself in arousing a corresponding reaction; and the true success of government is registered in the advancing soul of the people. There can indeed be too much government, too much restriction and interference; such a policy denies the right of the individual to shoulder the responsibility of his own soul's growth. In this light, contributing nothing to spiritual progress, it eventually fails.

Leadership today is something less than just to the capacity of peoples for spiritual understanding and sacrifice. If a world appeal were made to the best in human nature to solve material problems in the greater light of spirit rather than by mundane and material make-shifts, there might well be remarkable response.

Deep in every man is that spiritual element which no argument can reach, but which may be worn over by an appeal to the emotional side of his nature; and with the provision of the right emotional atmosphere the most difficult problem ceases to be intractable.

The post-war world shows that even stringent self-discipline is not rejected when the influence of an ideal is evoked. The appeal of a

spiritual ideal, demonstrated to have reason and wisdom behind it, making its approach to himself in the sublime mysteries of life and death, would—and we may believe will—in course of time leaven opinion and influence events to such an extent as to lead to an entirely different conception of prosperity, progress, and peace.

Commerce enables civilization to exist, and civilization is the machinery through which mankind advances. True business therefore is service, and as such is completely justified. But predatory business, in which a man seeks to get the better of his customers or is simply out for as much as he can make for himself, is definitely anti-spiritual.

The ideal of business must be the Golden Rule in action; and if this were ever recognized as between man and man, and nation and nation, we should be on surer ground than we are today.

As to the Scriptures, there is a letter in business which kills, and a spirit that giveth life; it is the heart element put into business which raises it above the common touch. Brains and efficiency of course are essential, but a perception of the larger aim of service affords just that emotional and balancing element which gives stability.

### Vision of Spirit

Unless the benefit or service is mutual, and we treat others as we would wish to be treated, there is no satisfaction, confidence, permanence, or continuity; and in these circumstances every business man recognizes that failure to a firm or an individual must inevitably follow. But the failure is fundamentally due to lack of spiritual perception.

The world is an organism, a body politic, and the varied nations are its constituent parts. When all the cells of the human body are polarized and united, health follows; but when they are discordant and disunited, the body is ill.

And so it with the world. But only the vision of spirit can effect that unity of polarization; it can never be accomplished by the pursuit of material aims, which necessarily diverge.

The knowledge of Spiritualism is especially important today because it is able to demonstrate the continuity of life through death, thus opening up vistas of progress and advancement, until the vision awakes to some recognition of the great divine plan. When the world acknowledges God and the realm of spirit, its problems will be well on the way to solution.

In industry also there are mutual obligations between employers and the employed, and each must contribute to the service of the other. Wherever there is any transaction between two parties this mutual element enters, and the spiritual obligation of service exists. There is all the more need today for this mutual partnership, in that we are living in the middle of a revolution, with the most rapid change in the world's history taking place before our eyes.

### Advancing Needs

The coming of the machines, the age of gasoline, the marvels of radio and of flight, have altered every organization of man. In front of us now lies the task of establishing a new social order, and the spirit says, "Let this order be based upon peace and mutual faith." If the world decides otherwise, then it dooms itself to long and protracted distress.

Civilization is out of hand because its leaders have lost the vision of life and its meaning. The world of events is but a reflex of the world of ideas which work themselves out in our policies and actions; events do not come by themselves, and we are not just irresponsible actors on the world stage. We are making the play day by day and year by year, and we are working out the drama of progress; but we can assuredly vary its course according to what we learn from insight and foresight.

Yet we have ignored the soul, and cut spirit out of our policies, and the result is that the body of

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civilization is sore stricken; the light has gone out of its eyes, and it blindly stumbles. At length it will once more right itself, but it rests with us to determine whether this shall be soon or only after vast and unneeded suffering and distress.

Another reason for our unhappy state of affairs is that education does not meet the advancing needs of the day. An over-crowded curriculum does not need more subjects, for already we teach subjects rather than minds; but the Winchester motto "Manners maketh man" is nearer to the hearts of things than any gospel of erudition alone.

True education is what remains after subjects have been forgotten, and a mere cramming with utilitarian knowledge frequently tends to stultify rather than educate the individual. It is emphatically not sufficient that a youth should learn enough to enable him to become an efficient cog in a big money-making machine, to the entire neglect of his soul and his vision of the larger aims of life.

Education should first of all create a finer sensibility, a greater appreciation of truth and beauty, and the open attitude to new

knowledge. It should inculcate scientific and emotional appreciation of the vast climb of life through all the kingdoms to the human, and from the savage to the enlightened man, pointing the age-long progressive purpose and the far-off spiritual destiny of perfection.

There is privilege in being heirs to the ages, and responsibility that the forward movement be not harmed by our present shortcomings; and the aim of education is to enable us worthily to take our place in this vast progression by serving the duties of our day well and truly.

There are few minds irresponsible to such an explanation and to such a spiritual call. But if history is a mere matter of battles and dates, Scripture a dead letter, Geography a story of capes and bays, and Literature a task with compulsion as a spur to take the place of interest, who can be surprised if education does not truly succeed?

There is a grave danger in a rising generation that is not stabilized by some spiritual ideal and ballasted by regular work. Minds cannot stay still but must grow by the steady accumulation of



WHEN an angel delivered Peter from prison, according to the Bible record, Peter came to the house of Mary, mother of John, where a group was gathered for prayer, and knocked at the door of the gate. Rhoda, one present at the meeting, after listening at the door and hearing Peter's voice, returned to say that Peter was outside.

But the group said, "It is his angel," meaning not Peter in the flesh but his spirit, and for some time paid no further attention while Peter continued knocking. They were apparently used to spirit raps and had something more important on hand.

One of our very good friends has said:

"I think there is a band of Spiritualists still in existence today which constitutes and manifests true Spiritualism, but the phenomena-madness has been rapidly sapping this away. A reasonable amount of good phenomena has its place in the spiritual unfolding process, but when it reaches the point of where the tail wags the dog, stagnation and disintegration have set in. The process must be reversed."

Many of us visit several Spiritual Camps during the summer. Some of these camps maintain a beautiful balance between phenomena and philosophy—others do not. For the past two summers, I have attended certain seances in one camp, that from a phenomena point of view is interesting, but the vibration has been so low that no Master spirit or any very highly developed Guides or even our spiritually minded relatives could give any counsel for soul development or any message pertaining to the philosophy of Spiritualism.

Devorah Speaks

When I complained that something was wrong in such meetings, when attending seances of a higher order, my relatives explained that they tried their best to manifest, but were lost in a fog of confusion, that they did not know where they were or what they said, were uncomfortable, and seemed to be dragged down to the level of quick retorts, anger, and misunderstandings, and that I must seek them elsewhere, if they were to manifest naturally. Of course, at this camp, there were many meetings of far higher levels.

But at another camp, Camp Chesterfield, I found almost a perfect balance between the phenomena and philosophy of Spiritualism, especially in such meetings as those of Reverends Clifford Bias and John Bunker.

Selecting one of Clifford Bias' seances of the past summer, for example, let me illustrate this point by quoting from notes, that you may see, in a single meeting, the great variety both of phenomena and philosophy that was presented. The real purpose of the seance could easily be seen to be spiritual

# Phenomena and Philosophy

— by —  
DIANE SEVERY

enlightenment and unfoldment—the phenomena, wonderful as they were, being but a handmaid to higher things.

Devorah, Queen of the Gypsies, came leading her roaring panther to take us for a caravan ride to her Camp which was on the way to the Hill of the Lord. When first the blood-curdling roar resounded through the room, many shook with fear and awe at the beast, but Devorah said reassuringly:

"If you will look into the mirror of your heart, and if you see that your hands are clean, you need not be afraid of my animal. He distrusts, though, those who have blood on their hands, or those

"and ask questions that will lead to truth, to expansion of being, to knowledge. There are such questions in the minds of many as these: How may I know God and be a whole person rather than a half one? How can I make life successful? Where and What is God, and how may I become identified with this great Being? How may I overcome maya?"

"These questions will help you rise out of your animal nature. You will soon hear Amos preach, he who was one of the minor prophets of the Old Testament, but who now is High Priest of the Order of Ancient Mysteries."

However, before we went to



NOTED CHESTERFIELD MEDIUMS: Rev. Clifford L. Bias, left and Rev. Charles Swann, right. They will conduct seances daily at Chesterfield Spiritualist Camp, Chesterfield, Indiana during the current season, June 26th to August 24th, 1954.

whose hearts are unclean. If you have been the instrument of evil, my pet will know it and will not come near you.

"The same is true if you have lies on your lips or in your heart. Perhaps you see the golden chain I hold in my hand and the golden collar around the black panther's neck. I call you 'gypsies.' You are the remnants of the lost tribes of Israel seeking the Promised Land. You too have your own black beast, your lower self. If you are wise, you will control it, chain it; if not, it will make a beast of you."

Devorah then went on to say that she greeted those that were traveling in Western darkness, that she had come to show the way of wisdom and to help all to travel Eastward to the place of Light.

"Seek wisdom," she charged us,

church at the Hill of the Lord. Devorah told us, she would prepare us for this experience by counseling with us that we might relax, leave our tensions, fears, worries, and materialism behind us. She would answer for each one any question that was asked, while her pet panther materialized and dematerialized many times, during the two-and-a-half to three-hour seance, and roared ferociously, just as naturally as I have heard the panthers roar in India in their native haunts.

While the messages were being given, the beast demonstrated his presence in many ways to several in the circle. He brushed against my side many times, swished his tail against my hand, once took my hand gently between his jaws, licked it, poked his nose under my notebook that protruded an inch or

two over my lap, and raised it quickly several inches in the air.

Nemo was very friendly whenever I called him my way. (Incidentally, I have two spirit pictures of him on squares of silk that were precipitated in Charles Swann's seances, where the panther was seen standing beside me.

Again and again, as the panther walked about the room roaring, Devorah emphasized the fact that her pet could scent falseness, greed, doubt; then said:

"Chain within you the beast of sex, greed, love of money, selfishness, since these are the great bars to real spirituality and success. Don't be a fool to follow the animal within you. If you bow down to it and wait for it, it will lead you into the dark wilderness of despair, to the jungle of devastating bestiality."

"Walk ahead of the beast, chain and lead it—not follow it. You are the master on the journey of life. I am the Woman of Wisdom who learned the arts of divination from my grandmother and aunts. Start now with me."

Apports Received

She passed the tambourine to each, as she answered the individual questions. "Take it, shake it well, and hold it for the apport that will be brought to you," she said. These articles, as three-dimensional beings would express it, were to come from all over the world and to drop into the tambourine.

In fourth dimensional terms, simply the rate of vibration would be changed—no space or time involved. Some would be trinkets that Devorah in her earth life had taken from others and buried. She now had to return them to humanity.

Some straightway received a ring, a stone, a necklace, a cross, pictures in stone, images, tie pins, watch chains, and other small objects. I received a piece of tile, said to be from the Temple of Isis by the Nile in Egypt where I had long ago served as priestess. "You were there," said Devorah to me, "and I give you this token of former days as the priestess in the Temple of Isis."

This is taken from a reading the sands under the temple great, some years ago by the great mystic, my friend, Edgar Cayce with whom I worked for many years, mentioned this incarnation in Egypt among many others. The apports are most interesting and quite different at different meetings.

At a similar meeting of Clifford Bias', I received an apport in the form of a stone pen, partly light and partly dark green in color from Ella Wheeler Wilcox, who several times at Chesterfield, as well as at other places has materialized as well as spoken by direct voice concerning our literary work. Devorah explained that this apport that represented a pen was something that (Con't Page 10, Col. 1)

## Spiritualism and the World

(Con't From Page 8)

memory; and if they are not guided to grow along lines that serve life's purposes they may well grow on less safe patterns. Life itself is demonstrating to us as plainly as possible in today's difficulties that it cannot be lived on the material plane "by bread alone."

Spiritualism assures us that only in spiritual perception and a corresponding alignment of conduct lies individual and collective safety; and it offers the most solemn warning against a secular and uninspired education devoid of definite spiritual aim.

Purpose Of Play

Having lost sight of the import of life we are apt to lose our sense of proportion, and the time for most real progress is too often wasted. The place of play in life is misinterpreted, and instead of enabling us to do better work it becomes a means of passing away time. Many so-called pleasures are merely thrills to rouse the jaded senses, or emotional baths to gratify the feelings. Sport degenerates into attendance at dog-races, or betting upon their efforts.

Our reading consists to no small extent of stories dealing with crime, and convention decrees that detective yarns must revolve around a murder; and fifty thousand people will attend a football

match which other people play. It seems to have been forgotten that growth through work and struggle is Nature's specific for making progressive men and women.

In so far as play and relaxation assist us to work with greater zest and vigor, they are valuable and good; but when play becomes an end in itself, or a mere means of getting through time, then by the test of spirit it is condemned.

Spirit Of Progress

In the relations between the sexes we see old manners and customs discredited without safe policies to take their place; there is a freedom which is first cousin to license, sentiment is cut out and derided, or else exaggerated and distorted, and for much of this we have to thank Hollywood and the Films.

The sexes are polar opposites and mutually complementary, and when the wisdom of the male and the love of the female are met together, the ideal human unit is fashioned. From this union is born a new spirit of progress, of understanding and wisdom, which cannot be begotten by either in separateness. "Male and female created He them," is a solemn truth which the centuries cannot shake and which no scepticism avails to alter. It is the fundamental basis of society and it has

a spiritual intent and purpose in upraising the level of the race.

Kingdom Of Heaven

There can be no finality or lasting appeal in any physical experience or impression of the senses. Repetition takes the keen edge off every thrill, and in time there ceases to be any thrill at all. Sense impressions of every kind share this inevitable fate, and therefore happiness is not to be found in any external thing; material ends as sources of lasting satisfaction thus defeat themselves.

But in the appreciations and graces of the spirit which do not come through any sense channel there is an enduring quality and permanence, due to the fact that they are in line with truth. Though wide advertising may seek to create in man new wants, the world would be better off with fewer; though we aspire to amass great wealth, yet as wealth accumulates so men decay.

As we seek satisfaction on the material level so does the kingdom of heaven recede; but when we seek first the Kingdom many and great blessings are added to us, even in material things.

Our world today in its troubles, which it experiences without truly comprehending, is groping for some new ideal and expression; it is striving to find its soul. But so long as the individual is unaware

of his own essential nature it is not likely that he will interpret his environment correctly.

If he thinks of himself as his body, he becomes a materialist and finds, an unworkable world; but when he knows himself for soul and spirit, with body as a temporary instrument, he comprehends other realms than the visible, with spirit, which is God, as the Ultimate.

That Peace

The claim of Spiritualism is that the inferences from its demonstrated facts go to show this essential constitution of man. Then because of this already existing spiritual element, survival is assured when Death claims the instrument of clay. Survival demands that we shall use our intelligence to comply with the circumstances inevitably facing us in that "next" world, the time of his entry into which no man can anticipate, but the certainty of which is admitted.

This direction of our intelligence towards a spiritual quest at once solves many problems which are insoluble on a material basis. It re-establishes Religion, in acknowledging the basic spiritual element in life, and it takes us beyond these many conflicting material voices that realm where may be found that peace that passeth understanding.

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WHEN an angel delivered Peter from prison, according to the Bible record, Peter came to the house of Mary, mother of John, where a group was gathered for prayer, and knocked at the door of the gate. Rhoda, one present at the meeting, after listening at the door and hearing Peter's voice, returned to say that Peter was outside.

But the group said, "It is his angel," meaning not Peter in the flesh but his spirit, and for some time paid no further attention while Peter continued knocking. They were apparently used to spirit raps and had something more important on hand.

One of our very good friends has said:

"I think there is a band of Spiritualists still in existence today which constitutes and manifests true Spiritualism, but the phenomena-madness has been rapidly sapping this away. A reasonable amount of good phenomena has its place in the spiritual unfolding process, but when it reaches the point of where the tail wags the dog, stagnation and disintegration have set in. The process must be reversed."

Many of us visit several Spiritual Camps during the summer. Some of these camps maintain a beautiful balance between phenomena and philosophy—others do not. For the past two summers, I have attended certain seances in one camp, that from a phenomena point of view is interesting, but the vibration has been so low that no Master spirit or any very highly developed Guides or even our spiritually minded relatives could give any counsel for soul development or any message pertaining to the philosophy of Spiritualism.

Devorah Speaks

When I complained that something was wrong in such meetings, when attending seances of a higher order, my relatives explained that they tried their best to manifest, but were lost in a fog of confusion, that they did not know where they were or what they said, were uncomfortable, and seemed to be dragged down to the level of quick retorts, anger, and misunderstandings, and that I must seek them elsewhere, if they were to manifest naturally. Of course, at this camp, there were many meetings of far higher levels.

But at another camp, Camp Chesterfield, I found almost a perfect balance between the phenomena and philosophy of Spiritualism,—especially in such meetings as those of Reverends Clifford Bias and John Bunker.

Selecting one of Clifford Bias' seances of the past summer, for example, let me illustrate this point by quoting from notes, that you may see, in a single meeting, the great variety both of phenomena and philosophy that was presented. The real purpose of the seance could easily be seen to be spiritual

# Phenomena and Philosophy

— by —  
DIANE SEVERY

enlightenment and unfoldment—the phenomena, wonderful as they were, being but a handmaid to higher things.

Devorah, Queen of the Gypsies, came leading her roaring panther to take us for a caravan ride to her Camp which was on the way to the Hill of the Lord. When first the blood-curdling roar resounded through the room, many shook with fear and awe at the beast, but Devorah said reassuringly:

"If you will look into the mirror of your heart, and if you see that your hands are clean, you need not be afraid of my animal. He distrusts, though, those who have blood on their hands, or those

"and ask questions that will lead to truth, to expansion of being, to knowledge. There are such questions in the minds of many as these: How may I know God and be a whole person rather than a half one? How can I make life successful? Where and What is God, and how may I become identified with this great Being? How may I overcome maya?"

"These questions will help you rise out of your animal nature. You will soon hear Amos preach, he who was one of the minor prophets of the Old Testament, but who now is High Priest of the Order of Ancient Mysteries."

However, before we went to

two over my Jap, and raised it quickly several inches in the air.

Nemo was very friendly whenever I called him my way. (Incidentally, I have two spirit pictures of him on squares of silk that were precipitated in Charles Swann's seances, where the panther was seen standing beside me.

Again and again, as the panther walked about the room roaring, Devorah emphasized the fact that her pet could scent falseness, greed, doubt; then said:

"Chain within you the beast of sex, greed, love of money, selfishness, since these are the great bars to real spirituality and success. Don't be a fool to follow the animal within you. If you bow down to it and wait for it, it will lead you into the dark wilderness of despair, to the jungle of devastating bestiality."

"Walk ahead of the beast, chain and lead it—not follow it. You are the master on the journey of life. I am the Woman of Wisdom who learned the arts of divination from my grandmother and aunts. Start now with me."

Apports Received

She passed the tambourine to each, as she answered the individual questions. "Take it, shake it well, and hold it for the apport that will be brought to you," she said. These articles, as three-dimensional beings would express it, were to come from all over the world and to drop into the tambourine.

In fourth dimensional terms, simply the rate of vibration would be changed—no space or time involved. Some would be trinkets that Devorah in her earth life had taken from others and buried. She now had to return them to humanity.

Some straightway received a ring, a stone, a necklace, a cross, pictures in stone, images, tie pins, watch chains, and other small objects. I received a piece of tile, said to be from the Temple of Isis by the Nile in Egypt where I had long ago served as priestess. "You were there," said Devorah to me, "and I give you this token of former days as the priestess in the Temple of Isis."

This is taken from beneath the sands under the Temple." A reading some years ago by the great mystic, my friend, Edgar Cayce with whom I worked for many years, mentioned this incarnation in Egypt among many others. The apports are most interesting and quite different at different meetings.

At a similar meeting of Clifford Bias', I received an apport in the form of a stone pen, partly light and partly dark green in color from Ella Wheeler Wilcox, who several times at Chesterfield, as well as at other places has materialized as well as spoken by direct voice concerning our literary work. Devorah explained that this apport that represented a pen was something that

(Con't Page 10, Col. 1)



NOTED CHESTERFIELD MEDIUMS: Rev. Clifford L. Bias, left and Rev. Charles Swann, right. They will conduct seances daily at Chesterfield Spiritualist Camp, Chesterfield, Indiana during the current season, June 26th to August 24th, 1954.

whose hearts are unclean. If you have been the instrument of evil, my pet will know it and will not come near you.

"The same is true if you have lies on your lips or in your heart. Perhaps you see the golden chain I hold in my hand and the golden collar around the black panther's neck. I call you "gypsies." You are the remnants of the lost tribes of Israel seeking the Promised Land. You too have your own black beast, your lower self. If you are wise, you will control it, chain it; if not, it will make a beast of you."

Devorah then went on to say that she greeted those that were traveling in Western darkness, that she had come to show the way of wisdom and to help all to travel Eastward to the place of Light. "Seek wisdom," she charged us,

church at the Hill of the Lord, Devorah told us, she would prepare us for this experience by counseling with us that we might relax, leave our tensions, fears, worries, and materialism behind us. She would answer for each one any question that was asked, while her pet panther materialized and dematerialized many times, during the two-and-a-half to three-hour seance, and roared ferociously, just as naturally as I have heard the panthers roar in India in their native haunts.

While the messages were being given, the beast demonstrated his presence in many ways to several in the circle. He brushed against my side many times, swished his tail against my hand, once took my hand gently between his jaws, licked it, poked his nose under my notebook that protruded an inch or

## Spiritualism and the World

memory; and if they are not guided to grow along lines that serve life's purposes they may well grow on less safe patterns. Life itself is demonstrating to us as plainly as possible in today's difficulties that it cannot be lived on the material plane "by bread alone."

Spiritualism assures us that only in spiritual perception and a corresponding alignment of conduct lies individual and collective safety; and it offers the most solemn warning against a secular and uninspired education devoid of definite spiritual aim.

Purpose Of Play

Having lost sight of the import of life we are apt to lose our sense of proportion, and the time for most real progress is too often wasted. The place of play in life is misinterpreted, and instead of enabling us to do better work it becomes a means of passing away time. Many so-called pleasures are merly thrills to rouse the jaded senses, or emotional baths to gratify the feelings. Sport degenerates into attendance at dog-races, or betting upon their efforts.

Our reading consists to no small extent of stories dealing with crime, and convention decrees that detective yarns must revolve around a murder; and fifty thousand people will attend a football

match which other people play. It seems to have been forgotten that growth through work and struggle is Nature's specific for making progressive men and women.

In so far as play and relaxation assist us to work with greater zest and vigor, they are valuable and good; but when play becomes an end in itself, or a mere means of getting through time, then by the test of spirit it is condemned.

Spirit Of Progress

In the relations between the sexes we see old manners and customs discredited without safe policies to take their place; there is a freedom which is first cousin to license, sentiment is cut out and derided, or else exaggerated and distorted, and for much of this we have to thank Hollywood and the Films.

The sexes are polar opposites and mutually complementary, and when the wisdom of the male and the love of the female are met together, the ideal human unit is fashioned. From this union is born a new spirit of progress, of understanding and wisdom, which cannot be begotten by either in separateness. "Male and female created He them," is a solemn truth which the centuries cannot shake and which no scepticism avails to alter. It is the fundamental basis of society and it has

a spiritual intent and purpose in upraising the level of the race.

Kingdom Of Heaven

There can be no finality or lasting appeal in any physical experience or impression of the senses. Repetition takes the keen edge off every thrill, and in time there ceases to be any thrill at all. Sense impressions of every kind share this inevitable fate, and therefore happiness is not to be found in any external thing; material ends as sources of lasting satisfaction thus defeat themselves. But in the appreciations and graces of the spirit which do not come through any sense channel there is an enduring quality and permanence, due to the fact that they are in line with truth. Though wide advertising may seek to create in man new wants, the world would be better off with fewer; though we aspire to amass great wealth, yet as wealth accumulates so men decay.

As we seek satisfaction on the material level so does the kingdom of heaven recede; but when we seek first the Kingdom many and great blessings are added to us, even in material things.

Our world today in its troubles, which it experiences without truly comprehending, is groping for some new ideal and expression; it is striving to find its soul. But so long as the individual is unaware

of his own essential nature it is not likely that he will interpret his environment correctly.

If he thinks of himself as his body, he becomes a materialist and finds an unworkable world; but when he knows himself for soul and spirit, with body as a temporary instrument, he comprehends other realms than the visible, with spirit, which is God, as the Ultimate.

That Peace . . .

The claim of Spiritualism is that the inferences from its demonstrated facts go to show this essential constitution of man. Then because of this already existing spiritual element, survival is assured when Death claims the instrument of clay. Survival demands that we shall use our intelligence to comply with the circumstances inevitably facing us in that "next" world, the time of his entry into which no man can anticipate, but the certainty of which is admitted.

This direction of our intelligence towards a spiritual quest at once solves many problems which are insoluble on a material basis. It re-establishes Religion, in acknowledging the basic spiritual element in life, and it takes us beyond these many conflicting material voices that realm where may be found that peace that passeth understanding.

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# PHENOMENA —AND— PHILOSOPHY

THE MEDIUMSHIP OF  
**CLIFFORD BIAS**  
AND  
**CHARLES SWANN**

(Con't From Page 9)

Ella Wheeler had had on her plane for a long time and that she wanted me to have.

As each person received his appointment, Devorah held in front of her a trumpet and asked each to look into the large end of the trumpet. It was luminous, and in the light within the trumpet, each saw a face of a relative or friend whom he recognized. I saw the face of my mother, and Devorah called her name and her nickname correctly.

## Guides Explain

Devorah's work finished, she called her panther to her, bade us Godspeed and was gone, as the temple bells rang sweetly for a moment or more. Then the Doctor Guide of the meeting talked to us briefly about the School of the Prophets, then went on to say:

"On the Lord's Day we Christians like to climb the path to the church. This is good for us to celebrate on the first day of the week Resurrection Day, Sunday means that there is no death, that Jesus' resurrection proves that.

"Many before this had returned, but He made this special demonstration to the world. Many of you are asking about the purpose of life, about God and what he can do for us, about success and the meaning of life. If you want true answers, go back to the teachings of the Gnostics, those that had a philosophical and religious system that taught that knowledge rather than faith was the key to salvation.

"These people had esoteric insight and wisdom. There was a secret tradition transmitted to them, to Amos and his order, to Hermes Trismegistus, to Ezekial, to Buddha, to Christ, and the great ones."

The Guide made it plain that this morning in the Temple we would get the "Gnosis" in which it would be the truth. It was represented by Melchizedek. Paul said that Jesus was a priest after the Order of Melchizedek, and to Abraham this Melchizedek gave the truth,—he who was without father or mother or beginning of days.

Who was he? He represents the illumined consciousness, the mind, we were told. All that feel the at-one-ment with God have this. This great knowledge is guarded by the angels and by a flaming sword in the Garden of Eden where is the Tree of Knowledge.

Only the worthy who have earned

the right to it can reach it. Then, the chimes of the Gnostics called us again to the early Christian service where we were to worship God and to learn truth.

## Civilization's Apex

Suddenly we saw fire burning on an altar and smelled incense, as Amos came to speak to us. I will quote part of his sermon verbatim:

"I, Amos, greet you and give you peace—not as the world gives, give I unto you. But let my peace abide with you. To the seekers after truth I say, if you would have happiness you should attend to the things of the heart first, the other things which are necessary will be added. Give first attention to the inward, then the outward will adjust properly. If you would live successfully, you must live a life of faith, a life in the spirit.

"The apex of your civilization has been the machine. You think it is permanent, but it is not. Your various scientists who are responsible for it will displace it by their new discoveries. Witness the invention of the atom bomb which has disproved all the former scientific principles, so-called, upon which your civilization has rested. These machines will pass away and give place to far greater things. A new age of science dawns, the Aquarian Age.

"It is at hand, but the changes will not come through revolution—as revolutions are abortive and only strengthen what they strive to remove. The using of revolution results in devolution. But there is a type of revolution that is toward the ascendancy of spirit, the development of human souls.

## School of Prophets

"The interest in atomic energy in the new age turns people's attention to the ether and revolutionizes science. Many are turning toward supersensitives which speeds up the penetrating of sound.

"This has to do with vibrations and waves whose frequencies are greater than those which affect the human ear,—that is, greater than 20,000 per second. It also designates a speed exceeding that of sound in the air that is greater than about 1087 feet per second.

"All this requires one to be very close to the ether. Its effects are far-reaching upon the new age of science. You are in our realm, entering time and again where the veil between you and us is very thin. Many of your scientists realize this."

Then Amos told us that we were hurrying toward the ancient wisdom, venturing into the realm of

the etheric. The age of revelation is at hand. The School of the Prophets is being established and seekers of truth will find it. "You can attend these schools if you wish," declared our preacher. "Some of you here will be leaders of the ashrams, of the spiritual institutions of enlightenment.

## Life's Problems

"Do not forget your divine heritage, that you are the revealers and makers of peace. Love and be doers of these principles. Kill not. Rehabilitate yourselves."

Then he charged us, to give as lightbearers to them outside, not as the world gives, but as those who are of the great White Brotherhood give, to look to the East and to come face to face with our Masters, to seek God and for others, but not for ourselves or for bread or fame or wealth.

In the words that followed, Amos, who told us he had come from the Great White Brotherhood, asked us to realize our oneness with God, to feel his kinship within us, that we might be partakers of his life, and be one with life everywhere.

"Read the Gospels," he instructed us, "especially that one by the initiate that bears the name of John; read it for the cosmic consciousness and the symbolic meanings it contains. It is the biography of the human spirit itself. The Christ operating in the body of Jesus was the story of the human soul.

"Ye existed before in God; then came the thrill that ye were to manifest and go forth, and ye proceeded out from the left hand of God—ye are to return to the right hand of God. Spirit had to manifest as it could not been seen to work without manifestation.

## "Get Thee Behind . . ."

"Neither could the flesh live without the spirit enshrining it. Ye have, of course, manifested many times before,—the body or animal part being subject to evolution and biological law. But ye are not your body but ye are spirit, children of God."

Then he told us that when we understand these mysteries we are at the adolescent age, the age of 12, represented by Jesus in the Temple and when he said to his mother, "Wist ye not that I must be about my Father's business?"

That, he explained, was the answer to Life's problems. We must work and serve God and man—that is the pattern of life. We are to come out and be separate that we may overcome the things of the flesh and materialism, come into the wilderness, as did Christ, Moses, Buddha, and all the other great leaders.

Buddha got his enlightenment under the Bo tree in the wilderness. Jesus became Christ when in the wilderness he overcame temptation, got out of "maya", became universal, one with the One. Things no longer tempted him.

But when we start on the path into the wilderness and evil tempts us, we are to say "Get thee behind me, Satan." We will be upon a cross as well as carry one—the cross of matter, in order to realize our divinity. Beyond the cross, Amos told us, is the ascension from plane to plane until we are Christed.

## Card Writing

Thus the Gospel of John teaches us. We are to pray to see the meaning and that our sight be cleared to perceive truth. Amos blessed us, and left his peace with us as we journey Eastward.

After leaving the Temple on the hill top, we were brought down to our ordinary life where the incarnate children, Sonny and Sylvia, entertained us with tricks, conundrums, materializations of animals and the rest.

In some of the past meetings Sylvia used to write messages from our loved ones, and decorate cards with art studies of flowers, bibles, churches, trees, and other lovely designs in colors, while Sonny sang songs and cracked jokes for our amusement.

At the beginning of this meeting

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### True Greatness Its Qualities

ONE OF THE most important requirements for happy, successful living is never to compare ourselves with others. Each is at a different place in his understanding. Each is enjoying life in accordance to his knowledge of God.

We may look about us and see persons who can do things we cannot, but that does not mean God made us inferior to them.

It seems like only yesterday when we were "freshmen" in the school of life. But



A. E. Scheffler

We've been pulling the months off the calendars for so long, and like so many of our classmates, we suddenly are faced with the question of how to graduate into a higher attainment of our God given heritage, instead of continuing to live with the biggest emotional problem of middle age — lack of security.

What we have to contest for is the security of our existence, but the security of God has already been allotted to men.

Men are willing to exchange time and money for material sense of well-being, barter ideas and principles for security as the world stresses values; but no one in good mental and physical health has been able to bargain with those in the world's market places for a security that we must achieve and earn for ourselves." No one can build his security upon the nobleness of another person," according to Willa S. Cather.

One must earn self-respect before he is fully and completely secure. Everyone needs friends. Friends help to enrich life. Even in the common affairs of life, in love, friendship, and marriage, how little security have we when we trust our happiness in the hands of others.

William James, the psychologist, speaks of a constant gloomy exterior as the reflection of a similar condition deep beneath the skin. It produces pessimism in the heart, he claims, and holds the soul in check. Then it overflows with a violent force into our thinking and reasoning centers, and leaves us with a deep and abiding sense of inability, says James.

### Prisoners of Prejudice

Life seems artificial without a sense of feeling secure, and our surroundings seem to fit our personality like an ill-fitting cloak or topcoat. There is no cry of "Get a horse" or "Put a nickel in it" when the machine of life breaks down or gets stalled or finds it impossible to make it to the next stop; but usually there is plenty of friendly advice—of the wrong sort.

We can put our fingers to our faces, lifting the cheeks until we feign a smile like that on a wax doll. But to change the entire appearance of our face, the eyes, the mouth, the cheeks is to register the consciousness of a soul recapturing the pleasant experiences of a spiritual security that cannot be bought, sold or traded.

It is very difficult to give up our grudges. We hug our resentments. We are prisoners of prejudice. Disraeli advances the thought: "The Spirit . . . is the very thing that changes a great man." It is true greatness when man can have the qualities of the human and the security of God.

a box of candy had been placed on the table for the children. When Sonny's attention was called to the gift, he expressed gratitude for it, but said he had better not eat the candy then as it would "mess up his ectoplasm."

He passed it around and the rest of us all had a piece. Then Sonny turned to a man and asked if he had had bacon for breakfast. When he admitted that he had, we all heard a pig squeal and then grunt very naturally. Sonny said that he was the animal that had been eaten that morning.

He next told the story of a fish that had been photographed. It was such a large fish that the negative weighed over eleven pounds! He then asked me what a teacher went into the lumber yard for, and I told him "for the Board of Education."

He seemed pleased, and quickly turned to another and asked, "What is the name of a beautiful flower that is like an animal. Dandy Lion was the answer he gave when no one replied.

He tried again, and said: "Treat

me right and I am everybody—scratch my back and I am nobody. Sonny had also to tell us the answer to this—a mirror. Finally he tried once more, asking if anybody knew what the doctor told the lady to do that had water on her knee.

When we gave up, Sonny said, "He told her to wear pumps." Somebody asked Sonny to materialize pet animals and to let the owners hear their voices. A lady asked for her cat, and almost immediately a loud "meow" was heard at her side.

Others asked for a horse and many asked for dogs, and recognized their voices. I asked to hear the bark of Rex, my large Saint Bernard dog of my childhood days. Rex came over to me and barked very loudly and naturally.

It was now time to say "good-by" to Sonny and Sylvia and to conclude the meeting. We had all seen, heard, and learned a great deal, and were very grateful for the balance that had been maintained between the phenomena and the philosophy of Spiritualism.

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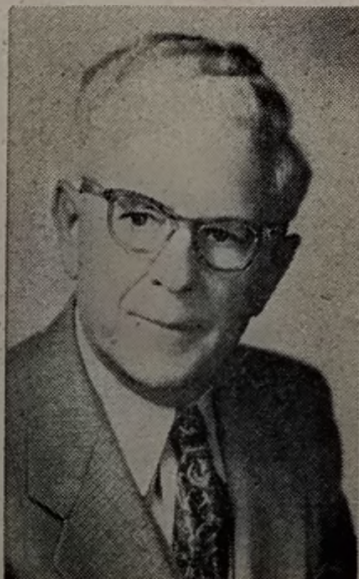
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**Alameda—Brotherhood Spiritualist Church** 1407 9th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2-2316.

**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.

**Burlingame: Chapel of Truth; meetings** Friday evenings at 8 in Burlingame Woman's Club; chartered by The Church of Revelation; Minister: Rev. Guila Prineas; Phone: Diamond 3-8596.

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

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

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

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

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

**Joshua Temple,** 292 Renondo Ave. (U.C.M.); Services: Sun. and Wed. 7:45 P. M.; Minister: Rev. Stephen Paul Douglas; Phone: 8-9075.

**"The Chapel in the Sky," Spiritual Science** Church 216, Suite No. 1508, Villa Riviera Hotel, 800 E. Ocean Blvd.; Vespers followed by circle Sun. 2:30 P. M.; Lectures and circle Sun. 7:45 P. M.; Directors: Rev. Richard Minugh; Assistant: Rev. Leigh Denton; Phone: 6-7261, Ext. 1601.

**Los Angeles, California**  
Agasha Temple of Wisdom, Inc., 460 North Western Ave. (2 blocks north of Beverly); Services: Sunday 8 P. M.; Pastor & Founder: Rev. Richard Zenor; Phone: Hollywood 4-6252.

**Astara Foundation,** 261 South Mariposa Ave.; Services: Sunday 2:30 and 7:30 P. M.; Ministers: Rev. Robert G. Chaney and Dr. Earle C. Chaney; Phone: DUnkirk 4-3427.

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

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

**Westlake Sp'it Ch.,** 1722 W. Santa Barbara Ave.; Sun., Wed. & Fri. 8 P. M.; Pres.: Irene Wood; Sec'y: Florence Reed. Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Sun. 2:30 & 4 P. M.; Minnie Sayes.

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

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

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

**Sylvia Spiritual Center,** 142 West 85th Place; Services: Sunday 8 P. M.; Problem Clinic, Tues. 1 P. M.; Minister: Rev. Sylvia Evelyn Allinger; Co-pastors: Rev. Paul Allinger and Rev. Mason Lowell Chambers; Phone: PLeasant 8-7072.

**Temple of "Soul-Truth,"** 801 South Wilton Ave.; Services: Sun. 2:30 & 7:30 P. M.; Friday 7:45 P. M.; Open Class and Messages; Minister: Rev. Danny Hart.

**School of Spiritual Philosophy,** 2522 West 9th St.; Religious services Sun. 2 P. M.; Tues. 7:30 P. M.; Thurs. 2 P. M.; President: Rev. Jane M. Sipes.

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

**The Spiritual Army of God, Inc.,** Ebell Hall, 1440 Harrison St.; Services: Friday 7:45 P. M.; lecture, healing and messages; Social Night—last Friday each month; Divine Healer: Rev. James M. Fritchman; Sec'y: Ebba Bolton.

**Sacramento, California**  
First Spiritualist Episcopal Church, 1 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: First Spiritualist Church,** 6th and Arrowhead; Services: Sunday 8 P. M.; President: Ann Cannara; Sec'y: C. A. Cannara.

Your Church Should Be Listed in These Columns.

## CALIFORNIA—Continued

**San Diego, California**  
Inspirational Church of The Master, 2730 "A" Ave.; Services: Sunday 11 A. M. and 8 P. M.; Wed. 8 P. M.; Thursday Circle: 8 P. M.; Sec'y: Rev. G. Kella; Church phone: Belmont 2-6063; President: Elsie Fudge.

**Harmony Temple of Spiritual Brother-**hood, 1039 Seventh Ave.; Michael Florenza.

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

**Progressive Spiritualist Ch.,** 3943 Herbert St.; Sec'y: Helen Guss.

**Fraternal Spiritualist Church,** 1502 Second Ave.; Services: Sunday, 11 A. M. morning worship; 7 P. M., Divine Healing; 8 P. M., evening worship followed by messages; Sec'y: Rev. Chester A. De-Woody.

**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 Spiritualist Church, (N.S.A.)** 1901 Franklin St. (cor. Clay); Services: Sunday, 8 P. M.; Wed. 7:30 P. M.; Minister: Rev. Florence S. Becker, 1940 Brentwood Ave.; Phone: JUmpier 7-4860; Sec'y: Donald H. Haddock; Treasurer, Charles Ross McKendry; Church Phone: TUxedo 5-9976.

**The Little Church of St. Andrews (Spir-**itualist) 875 Valencia St.; Services: Sunday 7:45 P. M.; Thursday 2 and 7:45 P. M.; Unfoldment Class: Tuesday and Wednesday 7:30 P. M.; Minister: Rev. Alda Scheierman; Phone: Underhill 3-4586.

**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 Fran-**cisco, 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: JUmpier 7-1232; Vice President: N. B. Williams.

**San Jose, California**  
Grace Spiritual Church, 1 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 Church, No.** 204, Fidelity Hall, 230 East Fremont St.; Services: Sunday, Healing 7:30 P. M.; Lecture 8 P. M.; Messages 9 P. M.; Blindfold billet, 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P. M.; Minister: Rev. Edna Miller, 1410 East Market St.; Phone: 32285; Sec'y: Cecelia Isert, Phone: 22365.

**Venice: Church of Universal Light,** 142 Lincoln Blvd.; Services: Sunday and Tuesday 7:30 P. M.; Ministers: Rev. Harry L. McNutt and Amy E. McNutt, 1632 Electric Ave.; Phone: EXbrook 6-8174.

## COLORADO

**Denver, Colorado**  
Star of The East Spiritualist Church, 1379 Kalamath St. (bus line 50); Services: Sunday, 7:30 P. M.; Tues. and Sat. 8 P. M.; (3rd Sat. Social); Minister: Rev. Freida Nicklis, 3440 Zuni St.; Phone: Glendale 7344; Ass't. Pastor: Rev. John M. Denny, 845 South Pearl; Phone: Spruce 5065.

**Spiritual Science Association,** 321 Tabor Bldg., 16th & 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.

**Pueblo: First Spiritualist Church, (N.S.A.)** 110 West 8th St., Y.M.C.A. Hall; Services: Sun. 10 A. M. and 7:45 P. M.; Tues. 7:30 P. M.; Minister: Carolyn G. John; President: Elmer John; Healer: W. J. Hansen.

## 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 Spiritualist Union,** 29 Park St.; Sun. 2:30 & 7 P. M.; Pastor: Rev. Maymie W. Wheeler; Sec'y: Otis Branlard.

## 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 16th St. N.W.; Services: Sun. & Wed. 8 P. M.; (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: EMMerson 0010; Sec'y: Freda Dorothy Egbert, 7529 Alaska Ave., N.W., Washington (12).

**Christian Light Church of Divine Heal-**ing, 7 4th St., N.E., American Legion Hall; Services: Sunday 8 P. M.; Minister: Rev. Millie Thrash, 23-4th St., Apt. 4; Phone: LI4-3270.

## FLORIDA

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

## FLORIDA — Continued

**Cassadaga: The Southern Cassadaga Spir-**itualist Campmeeting Association; Services: Sunday 7:30 P. M.; Rev. Eloise Page; Seance Wed. 8 P. M.; President: Ray B. Babcock.

**Coral Gables (Miami) Universal Church** of The Master, No. 408, 1520 San Remo Drive, Apt. No. 1; Services: Sunday and Thursday 7:45 P. M.; Minister: Rev. Mary Shillito; Phone: 67-0672.

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

**Jacksonville, Florida**  
United Spiritualist Church, 125 Market St.; Services: Sun. 8 P. M.; Home Circle, Wed. 8 P. M., at 1130 Hubbard St.; (United Bible Spiritualist Ass'n.) Minister: Rev. Elta Gardner; Phone: 61361; Ass't. Pastors: Rev. Charles H. Foster, Dorothy Steedly and Otis A. De Loath.

**Kissimmee: Kissimmee Spiritualist** Church, Limit and Ernest Sts.; Sunday, 2:30 P. M.; Healer and Medium: Archie Thompson; Treas. and Medium: Charlotte K. Lane; Sec'y: Eleanor Nardi; Phone: Kissimmee 6702.

**Melbourne—Indian River Universal Psy-**chic Science Temple, 8 miles South of Melbourne, and 2 miles South of Malabar on U. S. Highway 1; Sun. 8 P. M., Sat. 8 P. M. (Materialization) Phone (after 6 P. M.) Melbourne: 399-J3; Sec'y: Dorothy W. Smith, Box 74, Malabar, Florida; Minister: Rev. Clarence Lee Smith.

**Miami, Florida**  
Elizabeth Memorial Church (Spiritualist) 729 N.E. 71st St.; Service: Friday 7:30 P. M.; Minister: Rev. Marie Wilson; 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.

**The Spiritual Church of Christ,** 612 N.W. 65th St.; Services: Sun. and Tues. 8 P. M.; Thurs. 2 P. M.; Minister: Rev. Maude Allen; Phone: 7-0511.

**St. James Church of Spiritual Science,** Dolphin Hotel, N. E. First Ave. and Tenth St.; Services: Sunday 3 and 7:45 P. M.; Thursday 8 P. M.; Minister: Rev. Theresa N. Heister; Healers: Mary Kingsley and Buhl Potts.

**Beckoning Light Spiritualist Church,** 1621 S.W. 6th St.; Services: Sunday 7:45 P. M.; Wednesday and Thursday 8 P. M.; Minister: Rev. Bertie Lilly Candler; Ass't. Pastor: Rev. Madge Hart.

**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: 7-88124.

**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 Tanager Ave., South; Services: Sunday & Thursday 7:30 P. M.; Ministers: Rev. M. McBride Pantone; Phone: 53-9155.

**Temple of Truth Spiritualist Church,** 3525 17th Ave., South; Services: Sunday and Friday 7:30 P. M.; Minister: Rev. Mae Merritt.

**Shrine of The Master Spiritualist Episco-**pal 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.

## ILLINOIS

**Alton: Alton Illinois Spiritualist Church,** 1019 State St.; Services: 1st Tues. of each month; Leader: Elsie Andreas, 3816a North Grand Ave., St. Louis, 7, Illinois; Phone: 3-8744.

**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.

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

**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: Sun. 3:30 and 8 P. M.; Tues. 8 P. M., Prayer and Message service; Wed., Thurs. and Fri., 8 P. M., Class for Spiritual Unfoldment and Psychic Development; Co-pastors: Sylvia and Clifford Birchfield; Phone: ANdover 3-0776.

**First Roseland Spiritualist Church,** 10957-59 South Park Ave.; Services: Sunday: Lyceum 2 P. M., Worship service 3 P. M. and 7:30 P. M.; Messages: Wed. 7:30 P. M.; Minister: Deon Fry, Phone: Pullman 5-2965.

**Ayers Memorial Spiritualist Church,** 1645 North Cicero Ave.; Services: Sun. 7:45 P. M.; Minister: Rev. Harriet Crane, 234 North Menard Ave.; Phone: ES 8-0016; Sec'y: Rev. Marie Bell, 565 North Lockwood Ave., Chicago, 44.

**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.

**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.

## CHICAGO—Continued

**First Spiritualist Episcopal Church,** 721 West Belmont Ave.; Worship service: Sunday 7:30 P. M.; Message service: Wed. 7:30 P. M.; Minister: Rev. Rosemary Jackson; Phone: GRaceland 7-4220; President: Fred Haase.

**Belmont Spiritualist Church,** 1219 Belmont Ave.; Services: Sunday 7:45 P. M.; President: Lester J. Bolman; Phone: SEeley 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.; McEvoy Hall; Sun. 2:30 to 5 P. M.; Rev. Emma Binz.

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

**Flower Candle Light Group Spiritual Sci-**ence 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. Arm-itage; 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 Fastert 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 Travers, 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: B. E. 5-7455.

**Church of The Spirit,** 2651 North Central Park Ave.; Sunday, Junior Church (Lyceum) 10:30 A. M.; Sunday evening service at 7; All message service Wed. 7:45 P. M.; Founder: Rev. Frank Joseph; Minister: Rev. Ernst A. Shoenfeld, 3501 Shakespeare Ave.

**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.

**Danville: Psychic Study Club,** 404 North Gilbert St.; Class for spiritual unfoldment under the supervision of Elsie L. Reed.

**Infinite Christian Spiritualist Church,** 1193 West Main St.; Services: Sunday, 8 P. M.; (I.G.A.S.) President: Viola Tait, 1739 Rock Springs Road.

**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, 5605 Warren Ave.

**Joliet—1st Spiritualist Ch.; Jasper & Glen-**wood Pl.; Sun. 2:30 P. M.; Pres: Florence Fisk, 205 N. Joliet; Phone: 9346; Vice President: Syvert Rorem, Kanakee, Ill. nois.

**Peoria, Illinois**  
First Church of Spiritual Science, G.A.R. Hall, 416 Hamilton Blvd.; Services: Sunday, 7:45 P. M.; Minister: M. E. Price, 106 North Madison Ave., Apartment B-1; Phone: 6-3554; Sec'y: Ethel M. Gibson.

**Rockford: Psychic Science Spiritual** Church, 1507 Bruner St.; Services: Sunday—Healing 7 P. M.; regular service 7:30 P. M.; President: Jennie Dudley Smith; Treasurer: Mrs. Farrell Graham, 521 Walnut St.

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

## INDIANA

**Anderson: Madison Avenue Spiritualist** Temple, 13th and Madison Ave.; Services: Sunday, 10:30 A.M.; Thurs. 8 P.M.; Minister: Rev. Pansy Cox, 1912 West 8th St. Charter No. 1 National Spiritualist Association.

**Fort Wayne, Indiana**  
Spiritualist Church of Divine Science (N.S.A.) 1615 Wells St. (cor. Spring) Thurs. 2 &amp



# PSYCHIC OBSERVER, JUNE 25, 1954

## 2 SPIRITUALIST CHURCHES

(Con't. from Page 11)

### 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, Berium Hotel Cadillac Square, Parlor "D"; Sunday 8 P. M.; Minister: Hazel Damrau; Ass't Pastor: Ina Stigall.  
Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.  
First Psychic Church of Brightmoor, 21729 Fenkel Blvd.; Sun., Tues., Wed. & Thurs., 8 P. M.; Elizabeth Armitage.  
St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemsley; Phone: UN 4-1336.  
Bible Christian Spiritual Church, 4464 Cass Ave.; Services: Sunday 2 P. M.; Minister: Rev. John Veysey; Phone: Tasnmo 5-9134.

East 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: First Church of Truth, 26 Shelby St.; Sunday 3:30 and 7 P. M.; Sec'y: Frank L. Witfoth, 1311 Calgary, M.E.; President: Harry Moler.  
Jackson, Michigan  
Goodfellow Spiritualist Church, 1014 Laro Ave.; Services: Sunday and Wednesday 7:30 P. M.; Minister: Rev. James Tingley.

Muskegon—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.

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  
Second Spiritualist Church, 23rd and Lyndale Ave., North; 1st Sun. of each month services 3 and 7:45 P. M.; Following Sundays 3 P. M.; Consultations: Thursday 2-5 P. M.; President: John Koorn; Sec'y: Lily M. Hinman, 3420 19th Ave.

St. Paul, Minnesota  
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.

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: WEstport 4723.  
Ethelaine Chapel (Spiritualist) 4317 State Line; Services: Sunday 7:30 P. M.; Chartered by Science of Progressive Life Ass'n; Minister: Rev. Anna Tyler; Phone: CL 7749.

St. Paul, Minnesota  
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.

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### MISSOURI—Continued

St. Louis, Missouri  
Independent Assembly of Missouri, Psych. Center, 3813 Washington Blvd., Thurs. and Sunday, 8 P. M.; Minister: Rev. Ida F. Eggers; Phone: FR-1-4386.  
Society of Spiritual Fellowship, 3816 North Grand Ave.; Services: Wed. 2 P. M.; Friday 8 P. M.; Leader: Elsie Andreas, member of Burket 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.  
Christian Spiritual Science Church, Blue Room, Roosevelt Hotel, Delmar & Euclid; Emma Roney-Rohlfing, 3705 Chippewa Blvd.

### NEW HAMPSHIRE

Portsmouth—1st Sp'list Science Ch., 114 Maplewood Ave.; Sun. 3:50 & 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, Wall 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 Yearance Ave.; Martha Heilmann.  
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. 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.

Divine Spiritualist Church, 191 Griffith St. (near Summit) Services: Sunday 8 P. M.; Sec'y: Mrs. R. Koch, 702-87th St., North Bergen, N. J.

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

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

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

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 Friday, 8 P. M.

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.

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 Jacobson.

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.

Temple of Mental Science Spiritualist Church, 145 Beethoven St.; Services: Sun. and Fri., 7:30 P. M.; Class: Tues., 8 P. M.; Minister: Rev. Ivah B. Leland; Phone: 2-2215.

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).

Nazarene Unity Science Church, 172 Goodell St. Services: Sunday, 7:45 P. M.; Wed., 8 P. M.; (Second Sunday, Rally Day, 3 and 7:45 P. M.) Minister: Rev. Roland A. Henry; Phone MO1683.

Sacred Heart Spiritualist Church, 89 Butler Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. Rose E. Orlowski; Phone EL-7543.

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

"THE PENDULUM SPEAKS"  
Research in Radiesthesia and How to Make and Operate a Pendulum. By DR. HOWARD B. MacDonald Price \$1.00 Order from Psychic Observer, Inc., Jamestown, N. Y. (P-379)

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### NEW YORK STATE—Continued

Cortland, N. Y.  
Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (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 Owego St.; Services: Sun. 10:30 A. M.; Wed. 8 P. M.; Minister: Rev. Kathryn Daines, 29 Clayton Ave.; Phone: S. K. 6-7188.

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

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  
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.

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

West Hempstead: Spiritual Church of Magdalena, 559 Henry St., (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. Marlon Miller; Phone Hempstead 1-3404.

New York City  
Temple of Light (G.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. Marlon Owens, Sec'y.

Spiritual Temple of Light Church, 163 West 71st St. (flight up) East of B'way; Message service: Sun., Tues. & Thurs. 8 P. M.; Class: Saturday, 7:30 P. M.; Minister: Rev. Jean Delores Stewart.

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

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) Hazel Watson, Director; Message services: Sun., Thurs. & Sat. 8 P. M.; Sat. 2 P. M.; Metaphysical Class: Tues. 8 P. M.

Spiritualist Church of Guiding Light, 865 East 156th St. (Bronx) Services: Sunday and Tuesday 8 P. M.; Wed. 2 P. M.; Minister: Rev. Helen A. Thury; Phone: ME 5-9555.

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

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

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, Inc., 53 West 82nd St. (upstool, front) Message services: Thurs. and Sun. 7 P. M.; Bible Classes: Tues. 7 to 8 P. M.; Unfoldment Classes: Tues. 8:15 to 10:15 P. M.; Minister: Rev. V. Barbara Lesnowich.

Aquarian Brotherhood of Christ, Embassy Hotel, 70th and Broadway, Suite 106. Minister: Carolyn C. Duke; Sun., 6 P. M. and Monday, 7:30 P. M.; Class: Wed., 2:30 P. M. Also services by Rev. Sylvia Greco, Wed., 6:30 P. M.; and services by Rev. Olive Kruger, Friday, 7:30 P. M.

Mercy Chapel, Studio 1010, Carnegie Hall, entrance 56th and 7th Ave.; Healing, Messages and Classes Mon. 7:30 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.

Chapel of Divine Love, Sherman Square Hotel, B'way and 71st Sts. Services: Sun., 3 P. M.; Wed., 8 P. M.; Minister: Rev. Jessie Curl; Phone: Schuyler 4-4756.

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. Call, Minister; Phone: Plaza 7-1799.

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### PRAYER CHANGES THINGS

With God, distance is no object. "Ask and ye shall receive" is God's beautiful promise to His children. People want to be healed, not just helped. "Many diseases pronounced incurable can be healed by prayer. God created us and he can heal us." Write your troubles; receive healing prayer and instructions. Enclose stamped envelope and love offering. (P-391)

Rev. ANNA B. KNESS  
Route No. 1, Van Buren, Missouri

(NEW YORK CITY—Continued)

Psychic Center, Ansonia Hotel, 2109 Broadway at 73rd St., Suite 454, Classes and Semi-Private seances; Frank Decker, Leader. Phone: TRafalgar 3-9313 and Susquehanna 7-3300.

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

Fourth Spiritual Science Church, Inc., Suite 703, Steinway Bldg., 113 West 57th St. Services: Sat. 8 P. M., Sunday 3 and 8 P. M.; Meditation for members, Monday 8:30 P. M.; Healing Circle, messages: Tues. 8:15 P. M.; Lecture on Hindu Yoga (Hall's philosophy and Oriental Symbolism), Wed. and Thurs. 8 P. M.; Astrology Classes; Elementary, Mon. 7:30 P. M.; Advanced Wed. 7:30 P. M.; Dr. Sant Ram Mandal of India; Phone: IN-5827.

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 McGovern; Classes for spiritual unfoldment, Wed. & Thurs. 8 P. M.; Glenn Argoe; Messages: Friday, 1 to 3:30 P. M. Rev. Zara Lakes.

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.

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



# SPIRITUALIST CHURCHES

(Con't. from Page 12)

## OREGON

Gold Hill: Universal Church of The Master; Services: Sunday 8 P. M.; Minister: M. M. Kruse, D.D., Route No. 1, Box 161.

## Portland, Oregon

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

University Sanctuary of The Soul Temple, No. 2, 5729 S. E. Boise; Services: Sunday & Wednesday 8 P. M.; Minister: Rev. Jean Krause; Phone: P-Rospect 1-8986; Sec'y: Zeldia Hein.

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, 1320 Madison St., Circle and Healing, Sunday 6:45 P. M.—regular services, Sunday 7:30 P. M.; President: Irving M. Zeller; Sec'y: Mildred R. Bliven, Rt. 1, Box 289, Independence, Oregon; Phone: Salem 2-1365.

## PENNSYLVANIA

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

## New Castle, Penna.

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

## Philadelphia, Pennsylvania

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 Germantown 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. Stott, 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).

## Pittsburgh, Pennsylvania

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 1-2178.

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 Fiddell Kane; Phone: FAirfax 1-0766.

Reading—First Spiritualist Church, 1047 Penn St.; Services: Sun. 7:30 P. M.; Wed. 7:45 P. M.; President: Laura Harbach, 1250 North 11th St.

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

## RHODE ISLAND

## Providence, Rhode Island

W. T. Stead Spiritualist Church, Inc., 32 Haskins St.; Services: Sun. 2:30 & 7 P. M.; Wed. 7:30 P. M.; Sec'y: Olive Lowe; Phone: Plantations 1-6804.

## TEXAS

## Beaumont, Texas

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

Progressive Spiritual Christian Center, 4905 Wyatt, Apt. 4-D; Services: Sun., 4 P. M.; Rev. Ida Stansbury; Phone: 8-4485.

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.

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

## Houston, Texas

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

Second Spiritualist Church, 4301 Rossmoynne Blvd.; Services: Sun. and Tues. 8 P. M.; Minister: Rev. Elsie Hicks; Phone: LI 6229.

## San Antonio

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From this he went to the Lighting Sales field where he came in contact with the lighting customers and applied his knowledge to the solution of their problems. Being particularly interested in research, he paid special attention to the problems presented and enjoyed this broad acquaintance with lighting experts and lighting salesmen.

He holds B.S. degrees in Electrical Engineering and Hydro-Electrical Engineering, and is a licensed Professional Engineer in Washington, and a member of the Illuminating Engineering Society.

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(Con't. from Page 12)

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**LIGHTING TO STIMULATE PEOPLE (\$2.50)** by J. Lloyd Kamm; published by The Christopher Publishing House, Boston; distributed by Psychic Observer, Inc., Chesterfield, Indiana. A Timely and Important Book on a Neglected Phase of the Lighting Art.

THE AUTHOR presents the results of twenty years of work on this subject. Stated in non-technical language, this book, with its many interesting illustrations, gives a number of accounts of the relationship between Lighting and People. It utilizes a classification of types of people according to their requirements for illumination.

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This book is the first offering to be made on this important but neglected phase of the Lighting Art, and it suggests a unique opportunity for the development of a Human-Frequency Meter, which may appeal to Electronic Engineers interested in research, and which would be a contribution having a far-reaching effect upon the human relation problems of man.

The author of this timely text, after completing a course in Electrical Engineering, secured a thorough understanding of Illuminating Engineering technique as an employee of a General Electric plant in Cleveland, Ohio.

From this he went to the Lighting Sales field where he came in contact with the lighting customers and applied his knowledge to the solution of their problems. Being particularly interested in research, he paid special attention to the problems presented and enjoyed this broad acquaintance with lighting experts and lighting salesmen.

He holds B.S. degrees in Electrical Engineering and Hydro-Electrical Engineering, and is a licensed Professional Engineer in Washington, and a member of the Illuminating Engineering Society.

★

**MUSIC THERAPY (\$6.00)** by Edward Podolsky; published by Philosophical Library, Inc., N.Y.C.; distributed by Psychic Observer, Inc., Chesterfield, Indiana.

THE practical applications of music therapy in a variety of mental, emotional and physical ailments have been established in many clinics and hospitals throughout the world. The effects of music on the mind and emotions have been studied and evaluated by psychiatrists, psychologists and music therapists within recent years. Music for therapeutic purposes is now being used in various hospitals throughout the United States.

In this handbook of Music Therapy, the latest facts are presented in a series of articles by the leading psychiatrists, music therapists and clinical psychologists. These facts are based on clinical experience with music in a variety of ailments.

This book is of value and interest to psychiatrists, music therapists, musicians, psychologists and the general public. It presents the whole story on music therapy in one book for the first time.

The editor, Dr. Edward Podolsky, is a psychiatrist, who is well known for his work with the applications of music in various mental and emotional disorders. His articles on music therapy have been published in medical and scientific periodicals throughout the world for the past twenty years.

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## Miscellaneous

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**PERSONAL STATIONARY:** Business Cards; 500 Business cards, \$2.50 Postpaid; 1000 for \$3.75 Postpaid; Samples Free; Letterheads, envelopes, personal stationary; reasonable; Write: Edward J. Hellwig, R.R. No. 1, Box 77, Bridgeport, Indiana. (P-384)

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**WE CAN HASTEN the "Golden Age"** You must read "We, the Transformers of Space." Send \$1.00 for your copy of this splendid book to: C. C. Waltman, Box 3065, Westside Station, Elmira, N. Y. (P-382)

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Rev. Dorothy M. Thomas (above), Winter Haven, Florida, pastor of the Universal Psychic Science Temple of Truth, was ordained recently into the Universal Psychic Science Organization, headquarters, St. Petersburg, Florida.

The church charter, issued recently, was their sixth church organized in the state of Florida, according to UPS President, Rev. J. Bertram Gerling.

Rev. Gerling says: "Rev. Thomas is a lecturer, teacher, healer, and mental medium, having worked in the field of Spiritualism for the past 25 years."

Rev. Thomas will conduct services at her Winter Haven church every Sunday and Wednesday evening.

**Ephrata, Penna.:** Now is the time to make plans to attend a series of classes sponsored by the Institute of Universal Science.

This second annual season for post-camp classes are extended daily from September 7th to the 12th inclusive. All classes will be held in Mountain Springs Hotel at Camp Silver Belle. According to Lena Barnes Jeffs, registrar, new subjects will be added to the course this year. Those attending last year, second year courses will be added. The curriculum of study courses: Mental Science; Biblical Spiritualism; History of Spiritualism—Lena Barnes Jeffs; Esoteric Interpretation of the Bible; Occultism; Music, its Value in Religious Services; Speech—Breathing, Voice Projection, and Lecture Composition—Marta Mallory; Spiritual Healing — Deportment, Platform Etiquette — James M. Parrish; Psychic Unfoldment—Ethel Post-Parrish.

According to Ethel Post-Parrish, "The Institute provides the seeker and the student, either beginner or advanced, a comprehensive and intensive series of study courses in the fields of Spiritualism, Comparative Religion, the Holy Bible and Occultism."

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"Those who attend will find many aids to their spiritual education and platform training. The Institute is open to all as a service to those interested in our truth."

Registrations' reserving enrollment for the students must be made by August 1st. Upon arrival the student must register course selections and receive class assignments at the office of the registrar. For registration blanks write Laura Barnes Jeffs, Camp Silver Belle, Ephrata, Penna.

**Portsmouth, N. H.:** David Alan Derick MacKay was christened at the First Spiritualist Science Church at the recent Easter service, according to secretary, K. Hutchinson. Sponsors were Helen MacKay and Audrey Hebe.

**Lansing, Michigan:** Rev. John W. Bunker, pastor of the Spiritual Episcopal Church, recently returned from Los Angeles, where he served the Astara Foundation, Inc., under the direction of Rev. Robert and Earlyne Chaney. Rev. Bunker will resume his activities as a staff medium at Chesterfield Spiritualist Camp during the coming summer months.

# CHURCH NEWS

**Fort Worth, Texas:** Rev. V. R. Cummins, business manager for the Federation of Spiritual Churches and Associations, Inc., was the featured speaker recently at the Third Spiritual Christian Church, Westbrook Hotel. During his visit, Rev. Cummins presented ministerial papers to Fern O. Maguire, church secretary.

**Tulsa, Oklahoma:** According to the official church bulletin, published by the Unity Spiritual Science Church of Tulsa, 711 S. Cheyenne Ave., services are held Wednesday and Sunday evening at 8. In addition a special Spiritual Philosophy class Tuesday afternoon at 2:30.

The staff of church mediums: Rev. Orpha Beaulieu, Rev. Fay Alexander, Rev. Elva Grey, Rev. Lena Williams and Rev. Margaret May; organist, Cora Diest; and deaconess, Kathryn Guthrie.

Board of Directors: Watt Adair, president; Elva Grey, vice president; Orpha Beaulieu, secretary; Marie Schwartz, treasurer; Hazel Gragg, Rebecca Adair and Myrtle May, trustees.

During the month of April, Rev. Alma Moser, Lily Dale, N. Y., was the featured medium.

**Chicago, Illinois:** The co-pastor and secretary, Rev. Mabel Wilkinson, of the First Liberal Psychic Science Church, 3449 West Altgeld St., passed away April 12th, according to Amelia Vittetta. She was the co-editor of Liberal Psychic Digest and actively engaged in Spiritualism since she moved to America from England thirty years ago.

Says Mrs. Vittetta, "Her friends will miss her physical presence but know she now realizes her spiritual presence in the glory of the life beyond."

**Philadelphia, Penna:** The 41st annual convention of the Pennsylvania State Spiritualist Association was held May 11th and 12th at the First Association of Spiritualists, Master and Broad Streets.

Speakers and mediums featured during the convention: William Elliott Hammond, Cassadaga, Florida; Rev. Albert Vaughn Strode, Enid, Oklahoma, and Rev. Robert Barnes, Baltimore, Maryland. Minister of the church, Rev. Mary Fulton, has been granted a leave of absence. She is recuperating from a recent illness at her home in Canada.

Guest speakers during April: Rev. Arthur Ford, Rev. Bertha Eckroad, Rev. Robert Barnes, and Kitty McKay Leith.

**Bradford, Penna:** Dr. and Mrs. S. M. Van Duyzers are currently visiting Amsterdam, Holland, where they will serve Spiritualist churches and organizations in Belgium and France. They will attend the International Spiritualist Congress at The Hague and visit Italy, Greece and Egypt before they return to the States.

Their homecoming will be celebrated October 3rd when they return to their church, The Christian Spiritual Church, 46 Chestnut St. Activities at the church, during

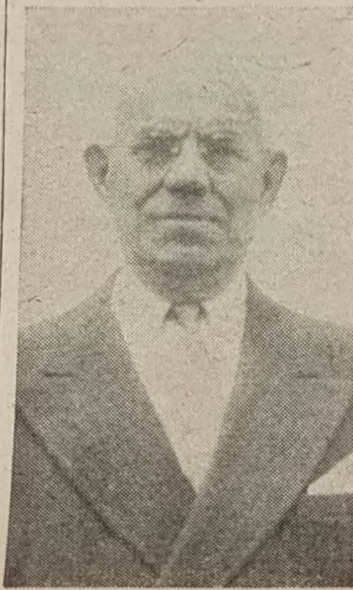
the past few months, included the marriage of Dorothy Hoeben and Frederick A. Hadsell, Friendship, N. Y. Dr. S. M. Van Duyzers officiated.

Speakers and mediums serving the church recently: Rev. Minnie Fitzpatrick and Rev. Fred Dickinson, Buffalo, N. Y.; Roland E. Williams, recently ordained as minister of the church; Rev. Nettie Roehl, Rev. Edith Burk, Rev. Margaret Wilson, Mr. and Mrs. Shaw, Mr. and Mrs. Ray Torrey and Dr. Katie Lee Henderson.

**St. Petersburg, Florida:** Ernest Glen Terry, R.F.D. 1, South Harpswell, Maine, received a certificate for Spiritual Healing April 25th. This certificate was issued by the Universal Psychic Science organization of which Rev. Helene Gerling is pastor.

Those taking part in the special

## ORDAINED



ERNEST GLEN TERRY

service at the time the certificate was presented to Mr. Terry: Rev. Linda Lynn, Rev. Thelma Fischer, Rev. Elmer Fischer, Marie Christian, Jean Cherry and Gail Linhos.

Mr. Terry has been serving the cause of Spiritualism for over 20 years. He attended classes conducted by the late Dr. E. B. Paige.

**Bronx, N. Y.:** A special Easter service was well attended at the Franciscan Order of Good Will and Harmony, 1991 Arthur Ave., according to minister, Rev. Angela J. Sessa.

Speakers and mediums serving at this special service: Rev. Zara Lakes, Rev. Jessie Curl, Rev. Joseph Cozell, Rev. Bernard Weinberg, Rev. Martha Seidler, Ida MacGovern and George H. Clark. Elsa Strassberger was the soloist.

During the service, money was contributed to a fund which will be used for the purchase of a new church building.

**Bradenton, Florida:** According to secretary, Eleanor Abrams of the Universal Spiritualist Church, Rev. Enid Brady, noted Ohio medium, was the featured speaker and medium recently (April 25th). Others taking part in the service: Rev. C. Reaumaine King and Rev. Muriel Parker. Services were held in the American Legion Auditorium, 607 13th St., West.

**Bremerton, Washington:** June C. Neal and Charles Raymond Mollet were married recently by Rev. Ruth P. Huffman at the Goodwill Spiritualist Church, 837 4th St.

Present at the ceremony: Ray Miller, Mabel Alexander, Lloyd V. Huffman, Christine Plantt, Milton Alexander, Harry D. Cauley, Linda Miller, Bessie Rouen, Rosamond Johnson, Inez Elm, Lena Miller and Angeline Turner.

**Providence, R. I.:** The 34th Anniversary of the W. T. Stead Spiritualist Church, Inc., was celebrated recently (April 24th) at 32 Haskins St. The featured speaker and medium was Rev. Virginia Leach Falls, Muncie, Indiana.

Others taking part in the service: Mr. and Mrs. Kenneth Custance, Jean Wakeling, Edith Crosby and Edward Hudson, recently elected president of the church.

**St. Petersburg Florida:** According to Rev. Mae Merritt, pastor of the Temple of Truth Church, 3525 17th Ave., South, plans are underway to erect a new church building. This church has enjoyed splendid attendance during the winter months. Services continue every Sunday afternoon at 3:00 and Friday evening at 7:30.

**Cicero, Illinois:** According to Rev. Lena Crane, 5033 W. 25th Place, the Spiritualist Healers League meets every Wednesday evening at 8:00.

"This league," says secretary Rev. Crane, "is affiliated with the National Spiritualist Association and was organized for the sole purpose of sending healing prayers to all in need."

**New York City:** According to William DuBois, vice president of the National Congress of Mediums and Healers, their first meeting was held recently at the Great Northern Hotel.

Spiritualist leaders present: Rev. Jessie Curl, George J. Smith, Rev. Angela J. Sessa, Rev. Elsie Richter, Rev. Zara Lakes, Jean Smith, editor of "Redbook," Arnold Mowbray and Reverends Morris, Burns and Barron.

President of the organization, George H. Clark, was in the chair; Rev. DuBois conducted a forum. Soloist Elsie Strassburger is secretary and treasurer of the group.

**Edgewood, Washington:** The annual summer sessions of the Edgewood Spiritualist Camp opened May 29th and closes August 30th, according to secretary, Mary B.



Laura Nelson, (above) 24 Eastern Drive, Chesterfield, Indiana, has resided at Chesterfield Spiritualist Camp over ten years. She is a divine healer, affiliated with the Spiritualist Episcopal Church, headquarters, Eaton Rapids, Michigan.

Numerous testimonials, citing instantaneous healing, are on file at the offices of Psychic Observer.

Crisp. Edgewood is located seven miles from Tacoma. Buses from Seattle, Tacoma and Puyallup make direct connections.

In addition to three Sunday services, morning, afternoon and evening, the official program lists message services every Wednesday at 2 and 7:30 P. M.; round table discussions every Tuesday, Thursday and Friday afternoon at 2; Saturday Bible class, 2 P. M., by Walda Solibakke, followed by class at 4 P. M., under the direction of Mary B. Crisp.

Speakers and mediums listed on the official program: Rev. Melvin O. Smith, Columbus, Ohio; Earl H. Williams and Roy Burkholder, East St. Louis, Ill.; Rev. Nora Hook and Rev. Edward A. Janning, Sandusky, Ohio; Rev. Ada Garrard and Wendy Douglas, Vancouver, B. C., Canada; Ed Kemp, San Francisco, California; Ruth and Bert Welch, Brea, California.

Other ministers, mediums, healers and missionaries listed on the 1954 program: Seattle, Rev. Bertha Watson, Rev. Loe F. Elmore, Rev. Jessie Carlin, Mrs. Hattie Minear, Glenna Weber, Mary B. Crisp, Ethel Grafton, Alma Mansfield, Pearl Searl, Selma Sisk, Viola Donovan, Leighton Moffatt, Cecelia Cease, Lizzie Komu, Josephine Hanson, Viretta Grace Hurry, Edith Monahan, Elsie Templin, Virginia Goehring, Charles E. Walls, Margaret Brennan, Mary E. Kent, Gunnar Ostlund, John Wallin, Walter Bevans, and Caroline Walls.

**Bellingham:** Rev. Bertha Broyles, Ethel Vannerstrom, Fern Balius and Della Carlson. **Bremerton:** Ruth and Lloyd Huffman. **Tacoma:** Lillian Moore, William A. Jones, Reed Richardson and Minnie Richardson. Mrs. Alta Erickson, Puyallup; and Mrs. Edith Lindlow, Sedro-Woolley.

Board of Directors: President, Rev. Bertha D. Raudebaugh, Tacoma; first vice president, Minnie Richardson, Tacoma; second vice president, Leonia Watson, Bremerton; secretary, Mary B. Crisp, Seattle; and treasurer, Bertha A. Larson, Seattle; trustees, Joseph Brickley, Tom Sampson, Ole Moen, Harry Lindlow and Lillian Moore.

For 1954 program, write: Mary B. Crisp, 410 14th Ave., Seattle, Washington.

**New York City:** Jiddu Krishna-murti was featured recently at the Washington Irving High School auditorium. For six consecutive evenings this noted philosopher from India enjoyed capacity crowds.

According to the theosophists, this highly publicized lecturer has no disciples and claims that spiritual growth is an individual matter and cannot be affected by external means.

**St. Petersburg, Florida:** During the spring and summer months regular Spiritualist services will be conducted at 7:30 every Sunday and Friday evening at the Temple of Truth Spiritualist Church, 3525 17th Ave., South.

The minister in charge, Rev. Mae Merritt, formerly of Binghamton, N. Y., will supervise these services as well as a series of classes and seances.

## THREE ORDINATIONS AT TAMPA, FLORIDA



The photograph above, taken at the Universal Spiritualist Church, 8806 Florida Ave., Tampa, Florida, shows Rev. Nellie Cherry, minister (extreme left) officiating during an ordination service recently.

During this service Isabella Hadsell, Esther Hays and Florence Cady were ordained into the Ministry of Spiritualism. Left to Right above: Rev. Cherry, Rev. Hadsell, Rev. Hays, Rev. Cady; Rev. Linnie Burns, Co-pastor of the Universal Spiritualist Church and Rev. Annice Hogue, West Palm Beach, Florida.

According to Rev. Burns, "During the ordination service, a timely lesson was delivered by Rev. Cherry which, added to the musical renditions by Leorna Black and Norman McNay, was a great inspiration to those who attended this service at 'The Little Church Beside the Road.'"



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Dragon of Wisdom  
Milarepa, "The Tibetan Saint"  
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FREEVILLE, N. Y.

June 27th to September 5th, 1954

Noted Speakers and Mediums

YOU ARE INVITED TO VISIT OUR CAMP

For 1954 Programs and Information, write: Sec'y Ruth Craft, N.S.A.C., 11 Charles St., Cortland, N. Y. (P-381)

Have YOU Mediumistic Power?  
Discover Your Psychic Potentiality

(P-382)

— with —

## FRANK DECKER

Internationally Known Voice Medium

Hotel Ansonia, 2109 Broadway, at 73rd St.,  
Apt. 454; Phones: TRafalgar 3-9313; or  
SUsquehanna 7-3300



FRANK DECKER

AIR CONDITIONED Seance Room for  
Developing Classes and Demonstrations

## HYDESVILLE SPIRITUALIST CAMP

NEWARK, N. Y.

Take Route No. 31: 35 Miles from Rochester, N. Y.  
60 miles from Syracuse.

1954 SEASON: JUNE 26th to Oct. 3rd

Birthplace of Modern Spiritualism

For PROGRAMS and RESERVATIONS, WRITE: MARGARET LEWIS, BOX 169, RENSSELAER, N. Y. (P-380)

YOU are invited to attend the . . .

## DEDICATION

OF THE

## "Cathedral in the Woods"

The New \$100,000 Auditorium at

CHESTERFIELD SPIRITUALIST CAMP

CHESTERFIELD, INDIANA

SATURDAY, JUNE 26

9:45 A. M.

FLAG RAISING: CLIFFORD BIAS

10:15 A. M.

DEDICATION: HOMER WATKINS

Dedication of the new Cathedral in the Woods"—  
Master of Ceremonies: Homer W. Watkins; Short  
address: Mable Riffle; all mediums on camp will  
participate.

ORGANIST: Andrew Schindler, N.Y.C.

SPECIAL NOTICE: All friends of the camp will be  
honored with the privilege to send floral tributes  
and/or contributions for floral decorations for this  
stupendous occasion.

EVERYBODY WELCOME

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