



### "Profit With Honor"

NOT SO LONG AGO, there appeared in the *New York Journal American*, a long story about Mary Talley, noted psychic who has, for 13 years, earned an enviable reputation as a medium.

This story written by Dorothy Kilgallen, appeared in her column, "The Voice of Broadway," with the title "Prophet With Honor in Her Own Town."

Miss Kilgallen refers to Mrs. Talley as the "Manhattan Cassandra" and states this medium is being consulted daily by notables and

### Modern Cassandra



MARY TALLEY

Her clientele: Greta Garbo, Ingrid Bergman, Errol Flynn and Tyrone Power.

plain people. The "What's My Line" columnist even gives the address where Mary Talley works: Cerutti's Restaurant, 643 Madison Ave., between 59th & 60th Sts.

During a recent trip to New York City, I made it a point to stop by at Cerutti's for a chat with Mrs. Talley. She was unassuming and natural and not the type of person you could class as a "fortune teller." In fact, she is said to be sought by such celebrated figures as Ingrid Bergman, Tyrone Power, Errol Flynn and Greta Garbo—quite a clientele.

Mrs. Talley confirmed the fact stated by Dorothy, who said she has "an extremely sensitive psychic reaction to people." The important thing is that this psychic reaction has been accurate in most cases over a period of 13 years.

As a photograph accompanying this story will show, she uses cards which, from the Spiritualist point of view, merely tends to afford a certain type of concentration which enables her to analyze psychically.

### Don't Need Cards

Even Mrs. Talley admits the cards are "a prop" and no earthly help to her except that her customers feel more at ease. According to Dorothy Kilgallen, Mrs. Talley states, "Famous or obscure, all the people who come to her for advice have more or less the same problems."

The columnist goes on to say: "Mrs. Talley has made her share of predictions, all based on her own reactions, or 'vibrations,' which she cannot explain. She knew Franklin D. Roosevelt would run, and be elected for a fourth term, many months before he announced his intention of making the race."

"When Gypsy Markoff was about to embark on the U.S.O. tour on which her plane crashed near Lisbon, Mrs. Talley told her she would never reach her destination. She predicted—correctly—that my second child would be a girl and my third a boy."

"Martha Raye often stops in to remind the plump seeress, jovially, that she told her not to worry when she went on T.V. she'd be a tremendous success."

(Continued Page 2, Col. 5)

# PSYCHIC OBSERVER

TRUTH

SPiritUALISM'S Pictorial JOURNAL

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## SPIRIT LIFE

OF

## THEODORE PARKER,

AS

NARRATED BY HIMSELF

(Given through the mediumship of Sarah A. Ramsdell when in a semi-trance condition, 1869.)

Noted 'Yankee Crusader' submits evidence to prove his own personal conscious survival.

### CHAPTER I

#### My Spirit - Home

HOME is a word we love to linger on; it brings around our hearts a confiding trust and repose; it is a word above all others most beautiful; it touches the heart with new springs of action, lights up our saddest moments, and flings its halo of peace around the troubled waters of life.

The word "home" thrills our whole emotional nature; it gushes through our hearts like the rich cadence of some woodland bird, pouring forth its joy in song.

My spirit-home — it spreads around me like an ocean in repose, bathes me with the effulgent rays of a summer's noontide glory; it fathoms my every wish and thought, finds me wherever in space the line of my research takes me; it fills my whole being with delight, and wafts me on to higher realms of thought.

My spirit-home! ever fling your wealth of beauty around me, ever take me to your heart's deepest treasures of wealth and knowledge to the soul, ever bear me on the wings of love to fathom the mysterious courts hung out in space, fling out thy starry petals of love to catch the wayfaring children of earth, and bring them to a haven of repose where earth's temptations can not affect the soul. Thy gleaming lights are spread around my feet, are hoisted high above my head, spread far and wide to catch the onward march of mind.

My spirit-home! thy deep-seated attributes of truth and love I would now speak. I would now hold my spirit-life out to the world, to be tested by the hand of science, and fathomed by God's delving-rod

of philosophical merit. I would have the truth of my individualization now and for evermore a settled fact on earth.

For me to say here, to declare through my present medium, that I still possess the blessing of life, still possess every attribute of mind, still possess the key-note to endless progression, is not enough for the world today. I must bring forth evidence sufficient to substantiate my claim, I must lay aside every barrier, and step back to the world as Theodore Parker.

When I cast off my worn-out physical nature, I was under sunny skies, tended by earth's ministering angels of love and mercy. Every care that earth could give was freely bestowed; but the law of Nature required her own, and I was forced to give up my earthly tabernacle, forced to enter on a new mission.

I did not do that willingly, I felt for it mixed with Spiritualism.

From my observation, I would say that most "religious" mediums have little else to offer. I believe the movement would be better off if half of the present "platform workers" could be retired. There are too many "Reverends" and too few who can see and hear plainly. Too many who say John is here. Too few who say John is here and wants to talk to Bill Smith.

We need schools to teach, train and develop mediums; speakers and scientists equal to the best they have at any Spiritualist church or camp.

The leaders in our movement should at once incorporate a Foundation as a nucleus to receive gifts and bequests for that purpose. Spiritualists are sincere people. They are glad to share. Many have only a few years left and would be glad to remember such a Foundation generously in their will if its existence and purposes were properly publicized.

Who will take the initiative in organizing such a Foundation? Once started it will grow and grow. It would unite the movement and give it something to work for.

I was being defrauded; felt that the earth from which I was being removed was full of mysteries that I had hoped to fathom. I felt, that, deep within her receptacles, were truths for me to reach.

I did not suppose, from the knowledge I then possessed, that the power would still be left me. I supposed that my labors would tend to the future; that earth would hold nothing in common for me; that we were wide apart; that her storehouse of treasures would be closed against me; that far away in space I should find my work.

### Truth To the Rescue

I felt confident there was no power to chain my mind; but I desired a longer earth-experience; desired a wider scope with theology; desired to bring Nature to combat, and show wherein theology had been weaving a web to get tangled in. I had been reared, or rather I had reared a free platform whereon I could stand, and wait for truths to come to the rescue.

I knew that error would surely be washed, and I desired a life of materiality to help do the work. I now thank my God that the wish was denied me, for in being removed from earth, I was brought nearer to her.

I find myself holding more knowledge of God's laws than earth could have given me in the space of time; I find myself invested with a power to unlock the scientific world, which years of research on earth would have only partially developed.

I am brought nearer to earth by my desire to fathom all the mysteries of cause and effect, to up-

(Continued Page 4, Col. 2)

It must not become cults—theosophical or otherwise.

It must hew a straight path proving all things, holding fast to that which is good. It must prove its religion scientifically, as philosophy. It must accept truth from all sources, until in time it will permeate all religion, all life.

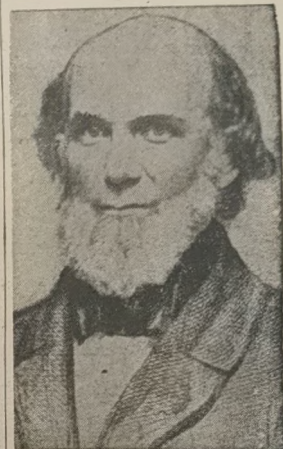
This can only be done by educated exponents who know Spiritualism in all its ramifications; and those who can demonstrate it in Spiritual attainments. The pedlar's survival made it necessary to replace orthodox religion with proven religion.

Spiritualist children must be named, married, buried, with religious rites to fit in with present day customs. Spiritualism now enters other fields, the stage and royal circles.

Christian churches in Britain are starting psychic research fellowships, universities are studying then accepting telepathy, psychology, and psycho-analysis. Geophysics replaces the diviner, and spirit electronics is on its way. Patience, Mr. Arthur Powell, we are going places, may we hear again from you.

WM. PARTRIDGE

## WHO IS THIS MAN?



The "YANKEE CRUSADER"

He was, according to Emerson, one of the three great men of his time.

He was a scholar, preacher, philosopher, social reformer, abolitionist and politician.

His career reflected most phases of American life in the generation before the Civil War.

He became the great American preacher.

He was one of the great popular lecturers of his day.

He worked with Horace Mann for education.

He worked with Thomas Wentworth Higginson for woman's rights.

He worked with Samuel Gridley Howe for prison reform.

He worked with William Ellery Channing for liberal Christianity.

He took an active part in politics.

He achieved his greatest prominence as an abolitionist.

He was one of John Brown's most trusted advisors.

He was arrested and tried by the Federal authorities for aiding fugitives.

He was THEODORE PARKER.

## FORD - BRUNET

### BENEFIT SERVICE

—FOR—

Rev. Marie Wilson

—AT—

New York City

OWING to the fact that one of Spiritualism's beloved speakers and mediums, Rev. Marie Wilson, was stricken ill, recently and is now in the Medical Arts Hospital, N.Y.C., a special religious meeting will be held, 8 P. M., Nov. 23rd, Room 605 Steinway Hall, 113 W. 57th St., the proceeds to swell the "Marie Wilson Fund."

Arthur Ford, internationally known medium, and Dr. Paul Martin Brunet, New Thought lecturer, will be featured. This special lecture and message service will be sponsored by the New York Psychology Forum, Ann Koernig, director.

All contributions should be sent to Dr. Paul Martin Brunet, 32 W. 42nd St., N.Y.C., head of the committee sponsoring the "Marie Wilson Fund."

ED. NOTE: Rev. Marie Wilson passed away Nov. 3rd. The meeting mentioned above will be a "Marie Wilson Memorial Service."

### SPECIAL CHRISTMAS OFFER

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IT MAY appear to the readers of *Psychic Observer* that Japanese interest in American Spiritualism has reached its peak. This is true and even to a greater degree than we American Spiritualists can imagine.

In recent issues of this journal, we have printed accounts of Professor Kohel Ando's seances at Chesterfield Spiritualist Camp. The two accounts, already published covering the seances Ando had with Rev. Clifford L. Bias and Rev. Gloria Taber-Braxton, appeared in October 25th and November 10th editions respectively.

There will be many other stories about Dr. Ando's investigations with Chesterfield mediums in later issues. These stories will include articles describing seances with Rev. Loretta Schmitt, Rev. Charles Swann, Rev. Dorothy Hiett, Rev. Austin D. Wallace, Rev. Pansy Cox, Rev. Edith Stillwell, Rev. Fanchion Harwood-Dorsch and others.

So much for Dr. Ando's visit and his investigations which took place at Chesterfield during the latter part of July. And now it appears that there has been stirred up in Japan, interest which the Japanese describe as "a high pitch."

The tenseness of their interest and the sincerity of their quest

By  
R. G. PRESSING

has, to my mind, surpassed any interest shown in American Spiritualism since the days when William T. Stead, Sir Arthur Conan Doyle, and other foreigners crossed our shores to sit with American mediums.

#### Busy Schedule

And the Japanese people have not been the only ones to travel thousands of miles to America in an effort to learn more about mediumship in our country. Four noted men from Puerto Rico, as well as the editor of a Mexican Spiritualist journal, have seen fit to make it a point to sit with American mediums,—not only at Chesterfield but in other cities in the U. S. A.

But to get back to Japanese interest. The reports carried back to Japan by Dr. Kohel Ando seem to have set that country into a flurry or even a dither. There can be no question but that the Japanese Professor of Osaka University, Dr. Ando, voiced glowing reports to his chief in psychic circles, Shouichi Yoshida, President of the Japanese Psychic Research Society, 1561 Fujimidai, Meguro-ku, Tokyo, Japan.

As a result, another noted Japanese Professor set aside four days of a busy schedule in the United States for the expressed purpose

## Arthur Ford Sits For President of Japanese Governmental Laboratory of Electrical Testing

seeing first hand some of our American mediums.

Now just a word about this gentleman. His name is Mochinori Goto, 287, 5-chome, Omiyamae, Suginamiku, Tokyo, Japan. Mr. Goto is said to be one of the most prominent electrical engineers in Japan. He is president of the Governmental Laboratory of Electrical Testing. He has an additional post as professor of the Engineering faculty of Japan's Tokyo University and, according to Dr. Ando, he is an authority in the field of mathematical theory of electrical current and has been studying psychic phenomena for 23 years.

#### Short Notice

Mr. Goto's business in America had to do with a number of electrical companies including General Electric at Schenectady and I was told, when I met Mr. Goto in New York City, that the work for his country has increased and will extend over a period of several months.

When informed by Dr. Ando and Mr. Yoshida that it was their desire to have me make it possible for Mr. Goto to view psychic phenomena, I immediately journeyed to New York City and on short notice (in some cases, less than a few hours) arranged for three appointments: Hazel Herrejon, Frank Decker and Arthur Ford. This article will be an attempt to cover Mr. Goto's sitting with Mr. Ford.

Knowing this article will be read in Japan and not having the time to write a special article for Japanese newspapers and magazines, it is fitting to outline briefly some pertinent details regarding the medium featured in this story, namely: Mr. Ford.

The fact that Mr. Ford is internationally known and classified as such, has been earned the hard way. His career started some 30 years ago when he was an Orthodox minister in the State of Florida. He entered the field of Spiritualism a young man and in his early days traveled extensively, visiting London on many occasions where he has been presented on

their platforms for public demonstrations of clairvoyance. He spent quite sometime in Australia where he appeared on the radio for public lectures and even for demonstrations of mental mediumship.

In 1929, the Houdini code was received through his instrumentality. The code itself was acknowledged by Beatrice Houdini as being

apartment at 140 East 46th St., New York City, and it was at this address that he agreed to a private sitting with Mr. Goto.

At the very outset, I must repeat that due to the fact that Mr. Goto found it difficult to understand the English language (much as in the case of Dr. Ando) procedures of this kind are difficult

### JAPANESE PROFESSOR SITS WITH FORD



The photograph above, taken in Ford's N. Y. C. apartment, shows medium Arthur Ford, right, during a demonstration of trance-mediumship.

Dr. Mochinori Goto (left) is taking notes. The numerous communications received during this seance, were jotted down in the Japanese language. A full account of his findings will be reported to this journal after Dr. Goto returns to Japan.

the agreed upon test which her husband said he would try to bring through proving his survival. Mrs. Houdini's later denials are a matter of record.

In the past 15 or 20 years Ford has been featured at Spiritualist camps and traveled across this country many times lecturing before vast audiences and even to groups outside the field of Spiritualism.

Today he confines most of his work to private interviews at his

to describe because as the sitting with Mr. Ford progressed there had to be much repetition in order to be sure that the Japanese sitter could understand.

As I said before, both Mr. Goto and Mr. Ando write English well and speak fairly well but the difficulty lies in the fact that it is hard for them to understand unless English is spoken slowly. Our pronouncements differ and unknowingly, we use phrases "not in the book."

Both being technical men, scientists and researchers, naturally they looked to detail and wrote everything down mostly in Japanese.

The principal difficulty in trying to understand and be understood was explained to me just before I left Mr. Goto in New York City. I had thought that the usual shaking of the head which we would take as meaning "no" would mean "no"; and that the nodding of the head meant "Yes," but evidently it's just the opposite in Japan.

This was explained to me by a Japanese interpreter, Hisashi Kanoh, The Sumitomo Bank, Ltd., 149 Broadway, New York City. He said the best way he could explain it was by using our phrase "double negative."

#### Fletcher Tells

It is difficult enough when you attempt to take someone to a seance—a person who has never witnessed phenomena—to explain different points as you go along or to have them express acknowledgment but now as I look back I can understand why I thought that very little was accepted whether it be phenomena or messages... when I thought they were denying—all the time they were approving!

In the case of Mr. Ford, who incidentally was able to bring names through via his spirit collaborator, Fletcher,—when most of these names were brought through I thought Mr. Goto was shaking his head "no" whereas all the time he meant "yes" and vice versa.

The seance with Mr. Goto, lasting less than an hour, started when Mr. Ford was entranced in the reclining chair (see photograph this page). After several minutes he was entranced by Fletcher, who was a French-Canadian. Although Mr. Ford has another spirit collaborator, by the name of Dr. Bennett, this entity did not manifest.

Mr. Goto sat to the right of the medium as shown in the photograph and took notes the entire time and, as I remember, he acknowledged several of his relatives, their vocations and other noted people associated with psychic research in Japan.

During this entire sitting, held in

broad daylight, I sat on the couch across the room, making few notes. After all, the sitting was mainly of a personal nature and I had no desire to interfere other than to repeat to Mr. Goto what Fletcher was saying in an effort to clarify different points of evidence as they were brought to our attention.

#### Ford Entranced

While sitting on the couch, my thoughts went back to the time I witnessed a similar procedure prior to entrancement. It was during the Glasgow International Spiritualist Congress (1937) when delegates were invited to attend a semi-public seance in London—Estelle Roberts the medium.

After being introduced to the audience, Mrs. Roberts stepped back on the rostrum and stretched out on a couch. After entrancement in this prone state, she arose and Red Cloud, her principal spirit collaborator delivered the lecture which was followed by direct-voice.

Of course, in the case of Mr. Ford, he did not arise from the reclining chair until released from trance. The point there: possibly in this position it is easier for the medium to be relaxed thus enabling the controls to take over and release with the least possible resistance.

At this point, I want it distinctly understood that any acknowledgment of evidence received from seances Dr. Ando and Dr. Goto had with American mediums, must come direct from them. I will be informed of their findings in due time and present their statements.

If understood by them, there was plenty of evidence in all the seances they attended but it is not within my province to put words in the mouths of any investigator; nor was it my desire to attempt to cram recognition down their throats.

The very fact that I was confused on the meaning of the nodding and shaking of the head... that alone literally reversed the notes I had already filed away. Is it any wonder that I am reluctant to pass judgment factually as to whether or not either of the noted Japanese Professors were satisfied?

However, by the look on his face and by what was said during the Ford seance and after, I am satisfied that Dr. Goto was more than pleased.

In general, I have found the Japanese people, at least the ones I have met, are fairly genial and happy people but in seances they

Continued Page 4, Col. 5)

## WHAT I OBSERVE

(Continued from Page 1, Col. 1)

"Charles Laughton drops in now and then for advice and rises from his chair comforted because, in his own words, 'It always makes life look so much brighter and it relieves so many worries to know about the future.'"

"THE FUTURE? Mrs. Talley does not have to be pressed to discuss it."

"I can't say there will be the kind of peace we knew after World War I, she says, but I can say there will not be an outright war. There will be bloodless wars, skirmishes, upheavals and riots and we may have to intervene in situations to call the Communist bluff—but there will be no all-out war."

"Our President is a soldier who knows the foreign policy much better than people realize. He will know when to call a halt on the bloodless Communist invasions."

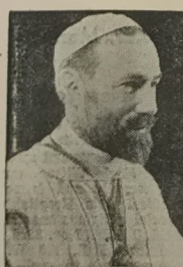
"Changes will be made in his cabinet and the tendency will be more to Taft-minded statesmen and away from the businessmen who are now trying to balance the budget but are not politicians. He will clean house gradually as he does everything else."

"Upheavals are going on now in the inner sanctum of the U.S.S.R. and will be occurring from now until September."

"Our own laboratories are concentrating on warfare chemicals that can clean out whole cities. These secrets are heavily guarded and, although Russia knows that our concentration is on chemicals, they will never be able to find out any more about this top secret."

"When Mrs. Talley goes home after a hard afternoon and evening reading the vibrations of 'her famous clients,' she has a sure-fire method of relaxing: She reads mystery stories."

## THESE QUESTIONS



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STAR ROUTE, CALABASAS, CALIFORNIA



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### Are They Really Crackpots?

LET theories on keys to the universe, flying saucers, reincarnation, saving the world and cleaning up the Spiritualist movement would, by some, be classified as ideas emanating only from crackpots. These theories are expressed, oftentimes, in endless letters written in hard-to-read longhand or else typed single-spaced, both sides of the paper—without paragraphs.

These theories have also been expressed, in heated sputtering lingo, by many who have paid visits to the Psychic Observer office during the past seventeen years.

However, after a time, even the hardest of hearts mellow until the word "tolerance" becomes a watchword and you begin to wonder what is back of it all.

It is pitifully easy, of course, to laugh at what some may call the crackpots and nowhere more so than in a Spiritualist newspaper office where many callers defy all description.

When we stop deriding, or despising, these "obsessed" creatures and try to analyze their motives, I think we will find the same basic drive in all of them, and the deep desire to bring order out of chaos.

A "crackpot," according to Sydney J. Harris, noted columnist, "is a person who is looking for a guiding principle in life. He wants to be able to put his finger on one wheel in the machinery of life, and say: 'This is what makes everything turn around.'"

Some think "the answer" is to be found in the pyramids, in astrology, in the Bible teachings or in dietary habits,—or even in a new kind of currency. Whatever it may be, he thinks the world is all of a piece and that he has found the key to it.

It is commendable that many look for a guiding principle in life; most of us are too lazy or too pleasure-and-profit-bent to spare even a few moments thinking about ultimate questions. In one sense, we are not good enough, smart enough, or serious enough to become crackpots.

On the other hand, "a fanatic" is merely a person who seriously practices what we only preach. Society in one respect, is indebted to its fanatics for achieving what "reasonable" people never thought possible.

Where a crackpot goes wrong, it seems to me, is in failing to recognize the diversity of the world. He believes that one blanket can cover everybody; and like the mythical Procrustes, he is willing to cut off the feet of those who are too long, and stretch the legs of those who are too short.

Then there are those who have the "Christ Consciousness" complex, thinking that they are indeed the epitome of purity and never miss a chance to impress someone of this fact. Such righteous characters do not understand that spirituality is something you radiate rather than pious actions exhibited publicly in an effort to impress. To say you are "spiritual" does not make it so.

"One of the wonders of God is His infinite originality. The universe, as scientists are only now beginning to discover, is not a cold mechanical operation, but an organism of tremendous variety. When we get into the heart of an atom, we find that it has more freedom than scientists of the past ever imagined" . . . and this is part of a letter received from a "crackpot"!

But "tolerance," we are told, leads to mellowness because fundamentally the crackpot is usually looking for a religion because he is not satisfied with traditional forms. Now it is better to look for a religion than to be unconcerned about the questions it tries to answer; but a religion cannot be something smaller than man—and all the crackpot "solutions" solve only a fraction of man's problems.

"In my Father's house are many mansions," a certain book tells us, is an enduring reminder that diversity, and not uniformity, makes for goodness. Nobody has exclusive possession of the art of living well—otherwise, the Potter would have seen to it that all of His pots were cracked in the same way.

#### AGREES WITH POWELL

In the article, "Spiritualism a Religion?" Arthur E. Powell certainly hit the nail on the head. I must also agree with the editor "that the psychic research societies have, from all appearances, crystallized." What an apt word. We all know what happens to steel when it crystallizes. Its usefulness is ended and it breaks readily. It has nothing to hold it together.

Spiritualism has a great mission to perform in the world. Here in America it is to bring the truth of Eternal Life to the millions in the churches with their crystallized creeds and to the other millions who are indifferent or disgusted with 'religion' in general; and to the few who believe death ends all.

Are we to set up Spiritualism as just another sect in Christianity and shut out all others or are we to invite in the people of all creeds and religions and say "come and join us, we have found something that works." It works equally as well for the Eskimo, the Japanese, the Negro, the Christian, the Mohammedan and the Jew.

We are entering a new era—a world consciousness. As we are breaking down the barriers of race so must the barriers of religion be broken down. The religions of the past must give way to a new and better universal one in which all the people of the world can conscientiously join—the worship of the Creator—call Him God, Jehovah, The Great Spirit, The Supreme Architect or Infinite Intelligence. It is all the same—plus the golden rule.

The world must be rid of the fallacy of being born in sin and the need for a savior. There is no sin except we hurt another. "No hurt, no sin." Sin cannot be forgiven except we right the wrong to our brother. No 'savior' can help us.

The great task before us is to abolish war. The chief causes of war are race, greed, ignorance and religion. Often two or more of these hooked together.

Let us develop Spiritualism into the science of truth. As the Theosophists say "There is no religion higher than truth." We need colleges and universities for psychic research where these natural laws can be discovered and taught.

It is time to get the mystery out of the movement and, may I add, the so-called "religion," candle burning, crosses on the platforms and the idol out of the Garden of Prayer at a noted Spiritualist camp. I think we are getting too much paganism (you know the other word for it) mixed with Spiritualism.

From my observation, I would say that most "religious" mediums have little else to offer. I believe the movement would be better off if half of the present "platform workers" could be retired. There are too many "Reverends" and too few who can see and hear plainly. Too many who say John is here. Too few who say John is here and wants to talk to Bill Smith.

We need schools to teach, train and develop mediums; speakers and scientists equal to the best they have at any Spiritualist church or camp.

The leaders in our movement should at once incorporate a Foundation as a nucleus to receive gifts and requests for that purpose. Spiritualists are sincere people. They are glad to share. Many have only a few years left and would be glad to remember such a Foundation generously in their will if its existence and purposes were properly publicized.

Who will take the initiative in organizing such a Foundation? Once started it will grow and grow. It would unite the movement and give it something to work for. We should easily raise a million dollars.

F. S. HOLLENBECK  
Tully, N. Y.

Marvelous idea, Psychic Observer tried it when they organized the American Foundation for Psychic Research—later known as The Colville Psychic Foundation. After five years of struggle, we wound up many hundreds of dollars in the red. . . and not a million dollars!

You cannot expect to organize such a society any more than you can expect to organize Spiritualism in one recognized association . . . why? . . . simply because you cannot organize the spirit world in the sense that you can legislate what the spirit collaborators say and teach.

## LETTERS TO THE EDITOR

PSYCHIC OBSERVER, DECEMBER 10, 1954

All letters subject to condensation and deletion of matter considered libelous or in poor taste, but we try to hold editing to a minimum. As a loose general rule only, signed letters of 200 words or less have preference. No letter attacking an individual by name will be considered unless the writer permits his own name and address to be printed.

#### DISAGREES WITH POWELL

The article "Spiritualism a Religion," by Arthur E. Powell, is very thought provoking, more from him along similar lines might create greater interest in Spiritualism in all its aspects. But we are tempted to ask "What is Spiritualism?" for, as we investigate churches and see what is practiced in them as religion, we could agree that religion would be better left out.

But that is impossible, because out of our researches some conception of God evolves, and religion is man's relationship to that which Spencer says is "undefinable and inconceivable."

The late A. C. MacNaughton K. C. of Toronto, friend of Prime Minister King (the Spiritualist premier of Canada) in defining Spiritualism for a tablet on the entrance gates of the Springdale Park Association, gave this description.

"Spiritualism: The science which seeks for, and finds proof of, survival of the spirit. A philosophy based upon so-called death, the earth life being a training school. A religion fitting soul's for immortality. A belief in a life hereafter based on knowledge, not on hope."

The murdered pedlar of Hydesville, who, at his death, had no time to repent for his sins; no priest to pronounce absolution; and who, according to Christian doctrine should be in Hades, but (perish the thought) returns from the dead—caused a revolution in religious thought.

For some, this episode swept away all the trappings of orthodoxy, a savior was dispensed with, the cross became obsolete, and a trinity of Gods repudiated.

All this came about because the pedlar's spirit lived on. Therefore for all spirits live on, making God, the Father of spirit, and not coned to a trinity.

We cannot allow Spiritualism to be a mere psychic research society. It must not be Christianized, for the Christ Spirit is undefinable and inconceivable. A product of pagan mythology (there was a man named Jesus, healer, and master medium) it must not become a hotbed for cults—theosophical or otherwise.

It must hew a straight path proving all things, holding fast to that which is good. It must prove its religion scientifically, as a philosophy. It must accept truth from all sources, until in time it will permeate all religion, all life.

This can only be done by educated exponents who know Spiritualism in all its ramifications; and those who can demonstrate it in Spiritual attainments. The pedlar's survival made it necessary to replace orthodox religion with a proven religion.

Spiritualist children must be named, married, buried, with religious rites to fit in with present day customs. Spiritualism now enters other fields, the stage and royal circles.

Christian churches in Britain are starting psychic research fellowships, universities are studying, then accepting telepathy, psychology, and psycho-analysis. Geophysics replaces the diviner, and spirit electronics is on its way. Patience, Mr. Arthur Powell, we are going places, may we hear again from you.

WM. PARTRIDGE

375 Keewatin Ave.,  
Toronto 12, Canada.

#### SCOTLAND HEARD FROM

A few weeks ago a cultured old lady confided to me that there were some happenings in her life she could not understand. Long ago, when she and a girl friend were cycling in the North of Scotland, they arrived one afternoon at Fort William. Tired and hungry, they were looking for a restaurant when they noticed a woman beckoning to them across the street.

They crossed to her and she calmly said "Come in, your tea is ready." "But how did you know we were looking for tea?"

"No one told me," she answered, "but I have the second sight, so I knew you were coming and would want food and accommodation."

Your tea and your bed are prepared for you."

They stayed a week with her and she proved to be a wise splendid woman.

That was one of five similar stories related to me by the old lady,—stories that are unexplainable except on the supposition that there is an unseen spiritual realm, which impinges upon and influences our life here on earth.

One of my friends in Edinburgh, an alert, cheerful man who, with his wife and family, has for years held a weekly family gathering which is a modern equivalent of the "Cotter's Saturday Night," (but with the addition of a conscious welcome to any friends who have left their physical bodies and are passed on into the realm of spirit), told me that a stranger from that sphere begged my friend to do him a favor. . .

Would he go out to Tranent and visit his widow, who was mourning herself into ill-health and misery—under the delusion that he was "finished" and that she would never see him again. He gave my friend his name and address and some facts about his household.

No one in my friend's home circle knew anyone in Tranent but he went out there and, finding that the facts were as he had been told, he was able to convince and comfort the sorrowing widow with this proof that her husband was alive in a brighter world.

I have a friend in Glasgow, an elderly man, whose wife died a year ago. A few months afterwards, among a similar circle of friends, his wife got a strange message across to him. It was that, in a very safe and secret place, she had laid aside a considerable sum of money, which she had been accumulating for years against her possible lonely old age: she told the exact amount of money.

The old man and his son went to the place and found the money—the exact amount as stated. No living person knew that the thrifty wife and mother had been collecting this money, nor where it had been hidden.

An incident like this—and others like it, came to my mind recently as I listened to a lecture by a Church of Scotland minister on "Divine Healing." He related to us one or two recent instances of the healing of people in Edinburgh who have for years been crippled and regarded as incurable by the medical profession.

Here, he said was a Power mysterious and beneficent, like the Power bestowed upon and exercised by the earliest Christian disciples. They were sent out by their Master to preach and to heal.

That same evening the Scottish Home Service Wireless News informed us that the Presbytery of Stirling intended to overture the General Assembly to investigate this new discovery of the power of "Divine Healing."

What does it all amount to? Men are discovering that it is not religion but materialism, that is the opiate of the people. Under its degrading influence, Society, like a crazed drug-addict, has been imagining that man's life ceases at death and that the one supreme thing to be aimed at is power and the only method of securing it—brute force.

Hence two world wars and the possibility of a third, which would be waged with merciless ferocity, obliterating all that is fairest and most precious in our present civilization. It is into this chaotic, fear-ridden world that the "Powers above" have sent this modern proof of the existence of a spiritual realm to which man belongs. "So," said our wise lecturer "let the Church proclaim this, as the earliest disciples did, both by preaching and healing." If they do there will be a power in its message before which materialism, and the cruel ideologies founded upon it, will disappear like frost before bright sunshine.

REV. THOMAS JEFFERY

Church of Scotland  
21 Eildon St.,  
Edinburgh, 4, Scotland.



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# Spirit Life of Theodore Parker

(Continued from Page 1)

root every hidden principle in her kingdom, to bring Nature to the platform for a thorough investigation into all her subtle chambers wherein God has placed a key to unlock the passages that lead from "nature up to nature's God."

My soul drinks in the beauties of earth with new delight, takes up her pages of worth, and reads God's messages of love spread broadcast and free.

O thou God in nature! to thee we look for truths to lead us up to thy throne eternal; to thee we look for a basis-ground to rear our tabernacle of trust and repose; to thee my soul goes back with its divine afflatus of strength to leave no corner unsearched, no background in thy broad arena uncalled.

I must have thy treasured wealth, O earth! to lead me up the steps of scientific exploration—a field wherein all could gather strength and courage for the battle of life.

## CHAPTER II

### The Duties of Spirit-Life

IN the foregoing chapter I alluded to my present ability to visit earth, or, rather, to the fact that earth holds me still by the power of social attraction and available truths, that I must have in order to culminate a purpose which God has in store for me. My duty lies in my ability, in my power to see and realize what is required of me.

God gave me a mind of research, and also gave me the power back of mind, the impetus of will, to aid me in pulling down theories, and establishing facts. Where God has given much, much is required. My innate power of comprehension throws much responsibility around my soul.

I am laboring to establish a free platform, whereon every person can stand and drink from the perennial spring of knowledge, unbiased or untrammelled by creeds. My duties lead in that direction. The sophistry of covering up truths and promulgating error is time-worn and unprofitable; the hungry mind is becoming fastidious.

The sugar-coating of egotism and self-delusion does not disguise the bitter pill of partial destruction. The mind is no longer willing to be fed from the source of enjoyment. There is a disposition to break in on a new field, where sympathetic emotion can be felt, and the brain not paralyzed for want of the proper digestive nutriment.

### Wanderer In Spirit

I may be foolhardy to advance my system at the present time; but "nothing venture, nothing have" is a true saying, and one I ever held to. My duty as a free-thinking, individualized character, surmounts every obstacle of policy, or any undue solicitude of public favor.

Justice requires of me a full and descriptive detail of my present power to serve God and mammon; or in other words, to serve the kingdom of heaven by direct taxation on earth. I propose to divide my spirit-life into two cantos.

The first shall embrace a portion of time while I was in the body, a wanderer on earth, with a spirit embodiment distinct in space. The second canto will take in my spiritual state, independent of my earth-form.

A few years previous to my leaving earth (as the saying goes), I took up a new phase of life. I determined to live the religion I taught; determined to embrace the Christ-principle in all the deeds done in the body; determined to foster no ill-will to any one, to bind on my armor of trust and confidence in my own integrity of purpose to reach the standard to which I aimed. My spiritual existence was just as much a fact to me then as now.

I knew the interior being was the true man; I knew, as soon as dissolution of the body took place, I was winged for flight; I knew that the outstretch of worlds was within the pale of my research; that eternity awaited me with its varied experiences that I must pass through; and I determined to make my life one of duty, and reap my pleasures from that channel. Life always wore its serious face for me.

I never could trifle with time; it always seemed precious in my sight. Earth held charms for me I can never forget; and, while I

sought in the flesh to advance every Christian principle that came within my scope of experience, I also sought a life to correspond with my teachings.

### Creeds Not Enough

Up to 1854, my biographers would state my harassed condition of mind, and my unwavering determination to push my theory through every obstacle that impeded light to my famished soul. Creeds dropped away from me very easily, because they were not consistent with God's plan of salvation, which was to draw all nations unto Himself in the fullness of His own time.

I could not believe in a partial God that was so far removed from justice and right that I was never crucified in that direction. God ever rose above any impulse or change in my estimate of his characteristics. He was the imperishable seed, rooted firm and deep in every thing bearing life. The Bible version of God wraps Him in mystery.

Now, if I am to have a Savior outside of any power of my own, I desire a full and complete knowledge of that Savior. Nothing short will satisfy me, because I am so constituted, so organized, that mysteries contain no charm for me; and never can I worship a being clothed with attributes that do not reach my soul.

Up to the period last stated, the world looked on me as an interloper; considered me averse to the Christian religion, because I could not subscribe to creeds; called me fanatic, a chosen one to mete out destruction to a people who received religion second-handed from God, and done up more to suit emergencies than as an appeal to reason, or as a guide to our wandering footsteps. Thus, while the outside world condemned me, I sought my convictions of right from nature, and my own innate purity of purpose.

The year 1854 found me a settled pastor over a people living within the confines of Boston. I was chosen there to give light to a few that needed rest from theology. Their souls were famished for the bread of life outside of the written testimony. Allegory was losing its power to succor the mind.

Those few souls that needed me found me willing and ready to advance my theory of Unitarian salvation. I made my platform as broad as possible, and still it could not reach my wants. My hearers must have realized the dissatisfaction bearing down on me.

I wanted to fly away from even

that small restraint of creed. I wanted a worship that could take every soul to the altar of truth where no binding cord could lay its unction of claim.

## CHAPTER III

THE PARISH over which I presided could not accept my theory only half-way. The bare outlines held them while I was drinking from the fountain inexhaustible, and trying to purify the outward channels that moved society. My life found its pleasures in the sure knowledge I was gaining of the true religion.

My labors were not thankless as far as the outward manifestations were displayed. I had many warm and genial friends, who took my counsel and advice as something needed about their souls.

They, no doubt, thought me wild and radical after my outreach after principles that to them seemed unnecessary to carry on a work of Christian duty; but the impetus that led me ever bore the stamp of success. I do not know why it is; but my mind wanders on the chain of endless progress.

I feel that there is truth somewhere for every noble impulse of my mind to grasp. I feel like taking earth on my journey of research, and making her castles of error disburse their flimsy stock of truth. I know my journey leads up many a steep and rugged path; but my soul puts on its armor of defiance, and I walk gladly on.

We too often let our souls lag for want of a purpose to claim our attention, and start us forward to find our end of God's progressive law. I never look back on my earth-experience but to find fault with my gleanings. Her pastures green should have fed me with more motive power for action. I was too inefficient in my own strength.

My energies should have been nursed by the thunderbolt of Puritanic discord; I never should have slumbered over a gulf of uncertainty; I should have sought my shadowed future for seeds of truth to have planted by the wayside, and made green every field of labor wherein rested a doubt of ultimate success.

But my friends in Boston and vicinity must drink from the fountain of perpetual youth, made clear and plain by the ovals of hope, presented by the lagging energies of Theodore Parker.

I shall culminate a purpose in your midst, that, fifteen years ago, (Continued Page 5, Col. 3)

# THE SPIRITUAL FACTOR IN HEALING

The following is an extract from an address by Arthur Pool, Esq., M.D., M.R.C.P. (Chairman of the Mental Health Committee, Manchester Regional Hospital Board, Previously Medical Superintendent of the Retreat, York), delivered at a discussion on "The Spiritual Factor in Therapy," under the auspices of the Churches' Council of Healing.

IT IS interesting that the word "religion" is fundamentally a surgical term. It comes from the two Latin roots "re"—again, and "ligere"—to unite. We are reminded of the fact that the word ligature is used to describe any tissue used by the surgeon for sewing up a wound and the word "religion" essentially means those spiritual factors used by man to reunite himself with God.

### Objective and Subjective

Before any rational treatment can be organized for any illness it is essential to make as accurate a diagnosis as possible, but it is very often overlooked that a purely scientific diagnosis, while it may explain the bodily mechanisms involved, very often leaves out of account the underlying significance of the illness or disease. There are really two diagnoses in every physical or mental illness:

1. Is an objective diagnosis such as myocarditis, cholecystitis, rheumatoid arthritis, which merely describes the pathology affecting the particular part of the anatomy.

2. The other diagnosis is a subjective one and seeks to answer the question, "Why has this person developed this illness at this time?" Until this question is fully answered the illness can only be treated symptomatically; even if

surgical removal effects a temporary absence of pathology the real problem remains—"Why did the illness develop; what were the underlying factors?"

It is now increasingly recognized that behind and beneath many organic diseases there are emotional or spiritual upheavals, unconfessed sin, producing a constant feeling of guilt that can so undermine the general bodily resistance as to make it a prey to all forms of infection.

Looked at from this standpoint, cases of pyaemia and septicaemia will not yield up from hold on the body until the spirit of the man is at rest. Many cases of peptic ulceration are the end result of chronic anxiety and worry. Some cases of rheumatoid arthritis have their origin in bitter hatreds and resentments. A considerable number of skin diseases arise out of antipathies and frustrations.

### Desire To Worship

The materialistic medicine which only looks upon man as the highest animal fails to take into account the chief distinguishing feature between the highest animal and man. No animal has ever yet shown any desire to worship whereas the most primitive man even in the most debased society always retains this fundamental urge and instinct. If

# FORD

(Continued from Page 2, Col. 5)

are sober-faced, even poker-faced, most of the time but that gives me no reason to believe that plenty of evidence was not forthcoming.

There is one more thing that the Japanese people, especially those who attend seances, must remember. They must be patient and not expect to send two good gentlemen over here to America with the idea that they can, in a few days investigation, learn all there is to learn in America about psychic phenomena.

They can view it, yes. They can take notes, yes. They can, on occasion take photographs but I predict that many years will elapse before the seances attended by Dr. Ando and Dr. Goto will have been fully analyzed and catalogued to their country's entire satisfaction.

### Japanese Mediums

My job was to be courteous and kind to them and make every effort to see that they were given the opportunity they so sincerely and earnestly sought. The Japanese people must also remember that, when they begin delving into psychic phenomena, they will encounter the most baffling, the most perplexing, and yet the simplest subject ever dealt with.

They must also remember the vast amount of research entered into by many of the great psychical researchers of yesteryear. These pioneers did not sit once or twice or even three times, but dozens of times with the same medium, before they were convinced.

Even Japan's late Dr. Fukurai spent many years in research and, from the American point of view, made great strides but even he had too few mediums to work with him.

And so, I extend my best compliments to all the members of the Japanese Psychic Research Society and their two illustrious envoys who were a credit and way beyond the average, as far as psychic researchers go today.

While I am at it, I might as well tell those interested in psychic research in Japan that honest to God research in America is also static as far as acknowledged psychic research societies are concerned. Why?—for the simple reason that the best mediums in America will not even sit for them.

Of course, I understand now that the Japanese Psychic Research Society in Japan has the same trouble. They receive little cooperation from the few Japanese mediums available.

ED NOTE: According to Dr. Goto, there are four outstanding mediums in Japan, who can demonstrate telekinesis and materialization. They are: Kozen Tsuda, Saburo Kamei, Shin Hagiwara and Manpo Takeuchi.

in more civilized communities the worship of God is neglected or deliberately suppressed, then man will worship some lower being, usually his fellow-man.

Many people have wrongly assumed that the Bible and science are opposed. Some doctors consider that when some of us talk about consideration of the spiritual factor in illness and healing, that we are automatically rejecting the scientific aspect of the problem.

I believe that both factors are important and need to be actively considered, but when modern science has said its last word and the patient is still no better we are not justified in saying that the case is necessarily hopeless. There are still spiritual values to be considered and spiritual resources of prayer, the laying-on of hands and the anointing are available to those who are prepared to receive them.

Tournier in his book recounts a patient saying to him, "you prevent us from dying, but you don't help us to live." This petulant outburst on the part of an ill woman enshrines the greatest of truths, because for most of us treatment ends when the patient has got over the immediate upset, whether it be operation, or treatment of an infection, or dealing with some variety of mental illness.

Perhaps the most important factor, if recurrences of the illness are to be avoided, is to get the patient to change his mode of life in order to eliminate the conditions which predisposed to the disease.

"The Spiritual Healer"



# THE FUTURE OF RELIGION

By WILLIAM KULLGREN

P. O. Box 756, Atascadero, California

If there is to be a new order, 'The Piscean Age,' there must be a breaking down of the old.

A YEAR AGO the "Psychic Observer" published an article by me entitled "The Religion of Tomorrow." Frankly I had expected a very hostile reception with verbal brickbats, and was somewhat disappointed. Although that was a year this October, I am still getting letters regarding that article—three this week.

Those letters I have analyzed very carefully, and I have come to the conclusion that the masses—not only the Spiritualists, at least the advanced guard, the intelligentsia—are way ahead of their leaders. I find a tendency in all religious groups to maintain the status quo. The "I'll tell you when to step forward" attitude.

That is decidedly unhealthy. It means that this advanced guard in all religious groups will step out and go forward; form other groups. You can really see that trend in Spiritualism. Turn to the list of mediums and churches in the "Psychic Observer" and see many do not carry the name of Spiritualism.

The two most advanced groups out on the west coast are Richard Zenor of Agasha Temple of Wisdom, and the other led by The Chaneyes at Astara Foundation.

## Theosophy Is "Cold"

I have been a student of comparative religion for more than fifty years. In 1907, I began a more intensive study, taking in Spiritualism, New Thought, Theosophy and Astrology, and at the same time attended at least one orthodox church every Sunday: Roman Catholic and the various branches of the Protestant Churches, Quakers, etc.

I was looking for the common denominator. I reasoned there must be a hub, a center piece, and that there was a lot of excess baggage in all religious groups.

For ten years, I kept that up. I found Theosophy coldly intellectual, with Spiritualism going to the other extreme, not enough philosophy. All the phenomena in the world will not take the place of the philosophy of your particular religion, whatever that may be.

Before I go on I will quote from one letter received this week: "... Some time ago I read your article on 'The Religion of Tomorrow.' On that I want to congratulate you. According to my judgment it is the most sensible article on Religion that I ever read so far."

Now the confusion that exists in the world today is the end product that is in the world of religion. The sooner our various churches of all denominations have a vigorous spring cleaning (and in most cases all they have to do is go back to when their church was founded) and the better off the world will be.

## Methodists Are Bitter

Let me give one or two instances: The Christian Scientist blows a fuse when you talk Spiritualism to him, yet it is a matter of court record that Mary Baker Eddy was a spirit medium. The lectures of Dr. Quimby gave her new ideas, and eventually she renounced Spiritualism and mediumship; not only renounced it but denounced it. The Christian Scientists of today deny she was ever a medium, but you can't fake court records. Perhaps later on I shall give the information as given by Dakin.

Billy Graham is a Methodist and he is bitterly opposed to Spiritualism, but Charles and John Wesley were mediums. They preceded the Fox sisters. So all the Christian Scientists and the Methodists and the many offshoots from the Wesleyan Church have to do is go back where they started from with the Wesley Brothers.

I was brought up in the Church of England. I handed some litera-

ture to the local Episcopal minister dealing with the subject of Life After Death. He was bitter in his denunciation, stated it was the work of the devil. Yet the Church of England Prayer Book says, "I believe in the Communion of Saints."

I gave a copy of our book "The Dead Speak" to an Evangelist minister who also publishes a monthly paper. He stated it was the work of the devil, yet this same man published "Washington's Vision," and "The Vision of McClellan." Isn't it laughable? Can't you see the humor of the situation?

If you take time to trace back to their origin the various religious groups, you will find many more instances such as those I have described. There is no question in my mind that in the groups of the early Christians there were mediums who were leaders.

## Esoteric and Exoteric

By the way, in the last book in the Bible, the Book of Revelation it says "The revelations of Jesus Christ which God gave unto him to show unto his servants things which must come to pass, and I assent and signified it unto his servant John."

Now regardless of your preconceived ideas, John was a medium. Perhaps sometime I will give you a list of mediums in the Bible. And in this connection I would certainly advise you to read Greber's "Communications With the Spirit World" (\$5.00). Next to the Book of Revelations it is the most revealing book ever written, to my way of thinking.

Show me a church that contains any fundamental fire in it and you will find mediumship somewhere along the line. In the early days of the human race, astrology and mediumship were the source of all knowledge and information. Seth was the first astrologer we have any record of in the Bible. Abraham, Joshua and Isaiah were undoubtedly astrologers, and many others.

Combine these two ingredients in a religion and you have something that will head up. They are the inner and the outer of real religion; the esoteric and the exoteric. I know I have made a lot of statements that are tantalizing because I have not carried them through to the logical conclusion. If I did that, I would write a book.

## God Is a Principle

The purpose of this article is to get you to start digging for yourself. When you do, take this as your motto: "Hold fast to that which is good, prove all things." If you have an open mind, you must admit that mediumship is a fact in nature. There have always been mediums since the beginning of time. Adam and Eve were mediums. When they transgressed the law they lost their mediumship and had to grope blindly. They lost their control with the Creator.

Now the world is in a terrible mess today. We all agree on that, but the politicians will never straighten it out. Man must find his way back to God. God is just as operative now as He ever was, but mankind today is like Eve, they have cut the connection. And so we are groping blindly.

Now I know that most Spiritualists say that God is a Principle, yet we refer to God as Him or He. If He were merely a principle we could say It. I believe in an entity which the Bible calls the Lord Jehovah God. Certainly the Bible backs me up, but I also believe He is a Principle.

Our churches tell us that Jesus Christ was God. Well, what happened in Heaven when Jesus Christ was on Earth? Who runs the show and answered the prayers of the multitude? I believe the Lord Jehovah God has always resided in the Holy of Holies, and that if we can't come into His presence it is because of the terrific power.

Jesus Christ has made the at-oneness with the Father for He said, "I and the Father are one." My preacher friends tell me that Christ was God. In a way, yes, but He was a separate entity from God. There is a suspicion that

He had been on earth many times before. I am inclined to think that Melchizedek and Christ were one and the same entity.

I am giving you these items to make you do some scratching, not to accept blindly what any leader tells you. Jesus said, "And you shall know the Truth and the Truth shall make you free." How are you going to find out the Truth if you follow a leader who doesn't know himself? Unfortunately there are many such.

## The Advanced Guard

Now we are in the last days of the Piscean Age or Cycle, and at the close of each age there is a breaking down and a disintegration of the Old Order. That must be if we are to build a New Order. At the end of every age you will find new and advanced teachers coming to the front. We have many of them here in America, and in many cases they are suffering severe persecution because they happen to be the advanced guard of a New Order.

Wasn't the Man of Galilee persecuted and crucified 2000 years ago? Didn't practically every one of His disciples suffer a violent death? They were either crucified or beheaded or stoned to death. So, if you happen to be a pioneer and you are receiving a liberal dose of brickbats, it is a good sign that you are ahead of the parade, at least in some degree.

Now, if this article interests you, the editor no doubt will be glad to consider other articles from my pen, so if you are interested tell him so. Send me a copy of the letter for or against. Ask questions that can be embodied in future articles for I cannot go into correspondence with personal replies. I am an editor and publisher and that's a busy job. Unless something comes up in the meanwhile, I purpose to give you a short article on the Lord's Prayer. You will be surprised how much the Lord's Prayer indicates and implies.

## SPIRIT LIFE

—OF—

## PARKER

(Continued from Page 4, Col. 4)

seemed likely to terminate in defeat. I shall hoist my flag of truce, and come over to the enemy's quarters with a diligence-express bearing the seeds of promise that must root and grow in your midst.

## CHAPTER IV

IT MAY BE well to state my determination to push my theory in and about every triumphant seat of error in the land. I shall adopt the ways and means that I can best command. I shall send forth my speakers whenever I can harness them with my individuality, whenever I can control the synopsis of their fate without injury to any part of their being.

This is a work that few in spirit-life undertake, because it is fraught with such uncertain results. There is no power to hold me back from duty. I must use my lever of strength to suit the demand of the times. I must lay my uncton of hope on the altar of well doing, and abide by the results of my labors.

I must grasp every tree that bears a branch of use to help carry on my work of destruction, to help lay aside the fettered yoke of ignorance and superstition.

I would that my friends on the earthplane could realize how much of my energetic hope is vested in their welfare, how much my spirit-clings around the vesper-chimes of bygone days, how much I feel for the welfare of the world that gave me birth, how I cling to those old associations that bridge up the past with the present and future, how I long to break the spell, and let the captive world free to drink from the fountain that never runs dry!

I must await the prestige of time, that ever deals gently and truly with the purposes of eternity. It may be remembered by my biographers, that, late in the fall of 1859, I was attacked with hemorrhage of the lungs; that it was considered advisable for me to flee to some warmer clime; that the terror of earth was bearing down on me with sure success.

I witnessed the innovations of the destroyer with feelings that

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# PSYCHICAL CONSTITUTION OF MAN

CHAPTER VIII  
Part Two

Andrew Jackson Davis  
—His Philosophy—

**S**PIRITUALISTS also regard the Ether as the true vehicle and first clothing of life and mind, and the real boundary line between mind or soul and matter. The luminiferous ether, say the Spiritualists, is composed of the grosser magnetisms and electricities of universal nature, while inside of this ether are the finer vital electricities and the vital magnetism, which possess the properties of life and sensation and which, in the human body, make up the spiritual body of man. These vital magnetisms and vital electricities are, therefore, really another and higher ether within the luminiferous ether.

This duplication of ethers may seem, at first, arbitrary and superfluous, but it ceases to appear so when we remember that there is really more than one ether recognized by science. Thus, there is the grosser ether of the atmosphere, constituted of the well-known gases, nitrogen, oxygen, hydrogen, carbon dioxide and other gases.

## Ether Is Life

It is the motions of this ether—the atmosphere—which constitute the winds, and the waves, or vibrations, in this medium constitute sound. But this ether is not the ether for the transmission of the waves of light. Light consists of vibrations of a much finer medium—the luminiferous ether—which exists within and pervades the grosser atmospheric ether.

The vibrations in the atmospheric ether which constitute sound all occur with the range of 32 to 32,768 vibrations per second; while the vibrations in the luminiferous ether which constitute light take place at the rate of from 450,000,000,000 to 750,000,000,000 vibrations per second. Yet the luminiferous ether has not itself the properties of life and feeling.

These belong to still finer states of matter which exist within and interpenetrate the luminiferous ether, even as the luminiferous ether exists with and interpenetrates the grosser atmospheric ether. These finer states constitute the third ether and this third ether is life or vitality itself.

This arrangement of ethers in external nature is also found in the human body, for it is a well-known teaching in Spiritualism that the human organism is a microcosm, containing within itself all the principles which exist in the macrocosm or the universe at large.

Thus the Spiritualists start with the matter of the organism as the first principle: this is interpenetrated and pervaded by the material ether or the forces of material electricity and magnetism; within this material ether is the finer psychical ether of vital magnetism and vital electricity, which together constitute the spiritual body of man; and within these, as the highest ether and pervading principle of all, is the mind or spirit itself. The orderly correlations of all these various states constitutes the unitary human organism.

## The Fourth Dimension

The ability of states of matter to interpenetrate, and exist within, other states, is really one of the great secrets of nature, and explains how the higher forces of the organism can come into connection with the lower ones and how all may be harmoniously correlated into a single organism. It is the secret of the Spiritualists' planes of reality, in which the higher states of existence or worlds exist within other and lower worlds.

It is also the explanation of the so-called fourth dimension of matter, which simply means the ability of a higher state of matter—a finer ether—to interpenetrate and exist within a lower state. By

# "The HIGHER SPIRITUALISM"

THE PHILOSOPHY AND TEACHINGS OF SPIRITUALISM IN THEIR RELATION TO ACCEPTED PHILOSOPHY AND SCIENCE

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in the mind or in the spiritual body must of necessity continue on over into the bodily states. Thus it is that all our thoughts and feelings necessarily have physical correlates and correspondences.

The spiritual body, according to Spiritualism, is manufactured directly out of the physical states of food, water and air. In this process, solids become fluids, fluids become vapors and gases, gases become ethers and electricities, and these in turn are refined into the more living ethers of vital electricity and vital magnetism, which constitute the spiritual body.

## The Great Problem

By our activities and work, we are constantly losing part of our spiritual body or vital energies, and these must be constantly replenished. It is for this reason that we have to eat food, from which we draw the necessary vital elements to replenish the soul energies or the spiritual body. This process of replenishing the elements of the spiritual body is explained by A. J. Davis as follows:

The great problem, how the spirit supports and perpetuates itself, receives a satisfactory solution by ascertaining the mode by which the spirit acts upon matter. The brain, being positive over every other portion of the system, constantly attracts particles to itself; these particles are made to pass through the many and complicated laboratories or crucibles of the cerebral substance, and thus they are purified and rendered comparatively immaterial.

Solids are ultimately converted into fluids; fluids into ether or vital electricity; and vital electricity is refined into vital magnetism; and vital magnetism is ultimately changed into that pure and divine substance by which we reason, love, will, decide and act.

When substances are taken into the first stomach, what changes are wrought upon them? The spirit experts its sevenfold influence upon them and forthwith the substances decompose—that is to say, new chemical and electrical relations occur, which result in a separation of the original compounds committed to the stomach, and in a combination of their diversified constituents, with other compounds already in the organism.

## Law of Progression

Hence, in almost every combination of nourishing matter which is consigned to the stomach, there will most likely be some particles suitable to enter into the organization of bone, some into muscles, some into the organs, etc.; thus every part of the system is rebuilt over and over again.

But it is not to be supposed after matter is thus distributed and manufactured into specific compounds, that such compounds never change one set of atoms, to give place for the reception of another—no; those combinations of nourishing substances are digested over and over again, by the action of the bones, the muscles, the organs, etc., a part of which they at first become, according to their elective or innate affinities.

This digestive process refines and attenuates the particles, until they are capable of associating with higher and more spiritual compounds—until, in truth, the particles are qualified to enter into the principle of motion, which is the first element of mind.

According to the law of progressive development and attenuation, these particles of motion ascend to life, which is the second principle of mind; these progress to sensation, which is the third element of

mind; and the next ascension converts the sensational particles into the very organization of mind or spirit itself.

## After Death—What?

This process of spiritualization is conducted exclusively by the vital electricity, the magnetism and the cerebral galvanism with which the system is endowed. Thus we see that the spirit sustains and perpetuates itself upon the same principle of refinement and reciprocity as that by which the physical organs, nerves and muscles are rebuilt and actuated.

Such is the nature and mode of existence of the soul or intermediate principle in the constitution of man. And it is to be remembered that this soul or intermediate principle is the real "spiritual body" which is made so much of in Spiritualism. It is the body which the individual will use when he has discarded the body of flesh.

This spiritual body, we have already explained, is the exact counterpart of the physical body, by reason of the facts, first, that it evolves and gives shape and growth to the physical body, and second, because the physical body acts as a vehicle and clothing for the spiritual body, thus causing the latter necessarily to take the shape of the material body.

In the spiritual body, according to the Spiritualists, are preserved all the organs and parts which existed in the physical body, and the individual, after death, experiences and uses the spiritual body much as he did the physical body while on earth, although there are, of course, in the spiritual body and its inner spirit, other powers and faculties beyond those used in earth life.

## Real Spirit of Man

The spiritual body, in the after life, is thus the external body of the spirit, and the spirit becomes thus the life or soul of the spiritual body.

This brings us to the principle of spirit, which is the third and highest principle in the constitution of man. This principle as we have already stated, is more generally called the "soul" in modern philosophy and psychology, but in Spiritualism, it is called spirit.

The spirit, according to Spiritualism, is the divine part of man, it being an offspring of the Universal Spirit and therefore, in nature, essentially one with it. The spirit is the divine energy in the life of man, which descended from the higher realms of spirit and became incarnated in the human form. The other two principles of the human constitution, soul and body, had a beginning in time, coming up through the evolutionary process. But the real spirit of man was pre-existent and did not have a beginning in time and did not come up through the evolutionary process. It became associated with, or incarnated in, the human form only after the human form, consisting of soul and body, had evolved up through the animal kingdom and was prepared to receive it.

Spirit, from its aspect as energy, is the highest force that exists on this planet, or any other planet, for that matter, and it exists here, in actual organization only in man. Spirit is reality itself, and there is no higher state or degree of reality anywhere in the universe.

By virtue of this principle, man becomes a microcosm or little universe, his organism being constituted on exactly the same plan as the macrocosm or greater universe, of which the body is Nature and the spirit is God.

(Continued Page 7, Col. 1)

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# HIGHER SPIRITUALISM

(Continued from Page 6, Col. 4)

In this combination and organization of principles, spirit, both in Nature and in man, stands as the positive pole in the union of forces, and the body, or matter, stands as the negative pole. Between these two extremes, there are the intermediate states of the soul or spiritual body and the semi-material ether or electricity, which latter exists midway between the spiritual body and matter.

## Animal Intelligence

The spirit, as the innermost energy in the life of man, is of course the real personality—the real man. All the other principles, the soul and the body, the animal feelings, instincts and vitality, are simply the clothing or medium through which the spirit manifests. These latter are not essential parts of the spirit itself, but merely its accessories or instrumentalities, designed to give it a finite life on earth and to individualize it in the human body.

The feelings, emotions, instincts and bodily vitality are the basis of temperament and of the personal characteristics and idiosyncrasies of the individual; but beneath all temperament and personal characteristics, and essentially the same in all individuals, is the supreme and centermost principle or energy of spirit, which is the real individuality of man.

Animals and plants possess souls and bodies and may even be said to possess a certain amount of temperament and individuality. Animals also possess intelligence to a small degree, but this intelligence is of a low order and consists merely of simple associations of perceptions or sense-impressions in the brain, without any higher reasoning capacity connected with them.

The animal intelligence in man, becoming more developed, constitutes the objective mind of man; while underneath this objective mind, is the subjective mind, which is the real ideal energy of spirit. Animals possess feelings, instincts, likes and hates and intelligence of a low order; and the plant possesses life or vitality, which is its only soul principle.

But man possesses, in addition to all these, the principle of spirit or mind, which is the centermost energy within all these other principles, and which, by its dominating and controlling influence, places man at the head of all the departments of nature.

## Where Spirit Is

The spirit of man, according to Spiritualism, is particularly centered or concentrated in the brain; from here it expands and radiates its influence to all parts of the human system. It penetrates to every nerve, cell and atom in the human body and by this means is the cause of all growth and directive capacity in the organism.

The organism, as a negative vehicle for the spirit, necessarily assumes the shape and form impressed upon it by the spirit and in this sense the body is a direct expression of the spirit and its indwelling energies. The spirit accomplishes this, of course, not directly, but by means of the other forces, those of the spiritual body and the semi-material ether, with which it correlates and by which the vibrations of spirit get over into matter.

To the question, therefore, as to what part of the human body the spirit inhabits, it might be answered that the spirit inhabits all parts of the organism, since the spiritual force radiates to and expands to, all parts of the organism. More particularly, however, as stated above, the spirit inhabits the brain of the individual. It here exists in greater amount and in a more concentrated state.

According to Spiritualism, the spirit is centered near the center of the brain in the superior brain cells. In the superior ganglia near the center of the brain is the seat of consciousness or of the soul. The ancient and medieval philosophers used to speak much about the seat of the soul (spirit) but discussions on this point have practically ceased in present-day philosophy and psychology, for the reason that present-day psychology does not recognize the existence of the soul or spirit and cannot,

therefore, say anything about its seat in the organism.

## This Conscious Self

Present-day psychology explains the soul or spirit as simply the total product of states of consciousness in the mind. It does not admit any central thinker, but holds that the various thoughts simply think themselves—that is, simply associate and combine according to known physical and psychological laws and without any central thinker to direct them.

The "self," modern psychology explains as simply the product of states of consciousness in the mind, and not as any centralized principle which gives rise to these states. Now, Spiritualism itself admits that consciousness constitutes the essential nature of the self, and that there is no mysterious "substance" behind the self which gives rise to the conscious states.

But Spiritualism also holds that this conscious self is centralized and organized as a distinctly active principle and that from its center in the brain it sends forth a constant "stream of consciousness" which penetrates to every part of the organism. This stream of consciousness correlates with other states in the organism and thus gives rise to all the particular thoughts and feelings which we experience.

The particular locality or seat of consciousness in the brain is placed by the clairvoyant seer, A. J. Davis, as at the center of the brain. "The seat of consciousness," he says, "is near the center of the brain. There is a small nucleus in which is concentrated the vital power of all that constitutes a man. This place, in the lifeless form, is not larger than a buckshot. In the living brain, it is as large as a frost-grape."

## What We Retain

Again, he says in his volume, "The Thinker": "Near the center of the physical brain is the central spiritual magnet, the fortress point around which the spirit gathers and concentrates all its organic forces. This spiritual fortress would impress your eye as an auroral point of aurelian life, all golden and burning with divine incorruptibilities, but not larger than a boy's marble. This is the sequestered and magical Magnet to which every vitalic force and essence incessantly gravitates. It draws from the surfaces and looks, at the center, like a sun of gold."

At death, Davis further explains, this center or seat of the soul becomes the center or nucleus around which are gathered the magnetic and vital principles which will henceforth constitute the new body of the spirit.

Says Davis: "When the old man ceased to breathe this little point of spiritual aurum silently but swiftly ascended through the intervening ceiling, and hung or rather hovered over the house of death. I have witnessed this phenomenon by clairvoyance when it has seemed suspended far above the room wherein the lifeless body was prostrate. At this dizzy but still height the aurelian center (the "self-love" magnet) resembled a throbbing ball, not much larger than a small orange."

"Rapidly, however, it tremulously expanded and began to pulsate with considerable uniformity. The attraction of the distant center was powerfully exerted downward, through or by means of, a line of golden light, upon all parts and principles within the silent earthly form. I have observed and philosophically contemplated it until a portion of the coronal arch of the spiritual head was visible, the magnetic center continuing to throb. . .

"Then I have watched the juvenile features which came out like so many stars on the face of night, the pliant limbs, the rounded form, all beautiful, celestial; like the deserted body in general contour, but unlike it in youthfulness, liveness, grace and divine beatitude."

The spirit, then, is the divine and immortal part in man, and after death, it becomes clothed with the lower magnetisms and vital forces which thereafter constitute the body of the spirit. And because the spirit is immortal, it insures immortality likewise to the enveloping soul or spiritual body; for without the spiritual body, the spirit could realize no sense of separate existence or personality and would thus be swallowed up in the infinite sea of spirit; and without the spirit, the spiritual body could not hold together and exist as a definite form.

Man, during life, therefore, is a

# The PSYCHIC HORSE

By HARRIET BRANDON

20 Prospect St., Norwood, Massachusetts

I WAS BORN on a farm in the foothills of the Vermont mountains. Spiritualism was not known there and I did not attend a Spiritualist meeting until I had moved to Massachusetts when I was about twenty years old. I did not know what psychic control meant or a circle séance.

My grandfather owned a beautiful big black horse that was the pet of our family. His name was "Blackie" and I believe he had psychic powers. I think that he was under the spirit influence of my grandfather after grandfather's death. Many curious and unexplained actions of this horse make me think that this was true.

On the day of my grandfather's funeral, and as they were putting his body in the grave, Blackie came to the fence nearby and neighed piteously three times, then sadly turned and walked alone down the road, not stopping until he reached his stall in the stable.

Grandfather used to wear a red woolen muffler, and it neglectedly hung in the shed after his passing. One day Blackie seized the red muffler with his teeth and whirled it over his head till it settled around his neck; then he went to an open window of the shed and stretched his head within—just as Grandfather often came there to have the maple-sap pails handed to him.

We extended a pail and Blackie eagerly grasped it and started off to the pasture and on through to the grove of maples. He seemed to be taking the precise path that Grandfather always took when he went with the pails to draw the sap.

Another time, shortly after Grandfather passed away, Grandma was sitting on the front porch; she had a crippled knee and sat much of the time, reading or knitting. Blackie came up to her and gave a peculiar wheeze, much like Grandfather's asthma, and laid his head tenderly on Grandma's shoulder. He seemed to want to caress her.

There was a favorite horse-blanket that Grandfather always threw over Blackie but when Grandfather was gone, Blackie never would allow anyone to put that blanket over him.

When Blackie died, there was a white mist that rose from his body just as the breath left him. I suppose this is called a sort of aura. Anyway, I believe that it was a psychic manifestation.

triumph being, consisting of spirit, spiritual body and material body. But at death, he drops the lower part, the material body, and becomes henceforth simply a dual body, consisting of spirit and the spirit becomes the life or soul of the new body. And this arrangement, according to Spiritualism, the two retain forever.

★ TO BE CONTINUED: Chapter IX will deal with "The Nature and Process of Death," as described by Andrew Jackson Davis in his "Harmonial Philosophy"; the views of Mary T. Longley, James M. Peebles and Hudson Tuttle.

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## SPIRIT LIFE

— OF —

## PARKER

(Continued from Page 5, Col. 4)

from the temptations of Satan, who was laboring to establish an institution that would run parallel with God's seat of glory.

I often thought, while traveling my round of earthly duties, that the true and honest piety of heart was found in the by-ways of poverty. I have seen many a true soul struggling away from the Tempter—struggling to maintain the outward respectability to harmonize with the interior integrity of purpose; and I say, "Of such is the kingdom of heaven."

Such have wrought out their seat of honor by the self-sacrificing spirit of Christ; such are ready to enter on the holy mission of soul-redemption from the bondage of sin; and such are ready to lend a sustaining hand of help to those of weaker spiritual purposes in life.

God's sustaining arm of progressive law holds the flag of success for every individual. The meaning of the finger of Time works us through the earth-experience with vigilant dexterity, that notes every bar let down that lends a chance of egress to the enemy of success.

### Realms of Thought

The last few years of my earth-experience are fraught with sadness. My soul starts back on its retrograde movement to patch up the deformities that stand out apparent and bold, unprotected by earth's sophistries; that cover up rather than eradicate the errors born in her vineyard.

My ministerial career in Boston binds me to that locality with unerring precision of movement. I started to do a work there that the hand of Time cut short. My friends tried their utmost skill of purse, advice, counsel, and every free gift of heart-and-mind dictation to keep me with them in form while I promulgated the seeds their hungry souls thirsted for.

Their realms of thought were expanding under the homeopathic doses of liberal food distilled from nature and from humanity at large. They were not contented to sit under their own vine and fig-tree as long as it sprouted errors that reason held unprofitable.

I will remember hearing Rufus Choate expound the science of religion. He was an able exponent in financial and political matters; but Theology stood her ground with him. His basis of salvation was the atoning blood of Christ; but methinks, when Rufus Choate found himself winged for his spiritual platform, that the wide diffusion of Christ's blood never entered into his compact of salvation.

The reason of my introducing Rufus Choate here at this time and in this place is to expound a little on the ideas he put forth in the article above mentioned. The great orator, gifted as few are with eloquence that burned into the soul, left his lever of strength un-sheathed and folded away.

Rufus Choate, in spirit-realms, is searching deep and wide for the imperishable grains that he will drop on earth in due time. The wily chief that darkens the doorway of faith must soon loose his dexterous skill; he has too long held the reins in governmental power, wherein the inner life of man is concerned.

### Book of Saving Grace

The science of religion, to the mind of Rufus Choate, appeared in tracing the bare outlines of man's historic career set forth in Holy Writ. Had he taken as deep a research in theology as he did in law, he would have culled his science from a broader field.

Now, the science laid down in ancient history, and promulgated as the basis-ground for truth, has no more to do with the true religion—the religion of Christ's deeds of love—than it has in carrying us the overland route to California or Kamtschatka Isle, or any other remote region. It would seem more like a bar put up to impede our progress in the right channel.

That book of saving grace is filled with scattered relics of pagan industry, compiled without regard to system, forethought, or knowledge; and still it answers for a basis-ground of hope for the salvation of the whole human family,

or the basis-ground of destruction for as many as do not subscribe to creeds.

### CHAPTER VI

SINCE I HAVE been an inhabitant of the spirit-world, I have sought no discursive ground in a way that people fully understood my power and ability to deal with the errors of theology to an extent that earth never gave me.

Now I propose to build up a fortress of strength, and pick my way through every department of theology. I propose to keep reason uppermost in the chase after truth. I propose to discuss the science of religion in a way, that every shade of basis-ground will disappear from ancient history, and take lodgment in the under-current of Christ's teachings.

When Herodotus pushed his vigilant war through the Egyptian temples of hideous errors, he was only laying waste the bulwarks that sustained the festering rubbish of knight-errantry and the kingly power of ignorant assumption.

Herodotus, in bringing the Egyptians to acknowledge his power, opened an avenue for the light of Christianity. Lycurgus was another heathen explorer, that delved deep in fanaticism, picked his way through the cruelties of an Egyptian court, and came forth purified as a brand from the burning.

Every age has had its monument of strength in the heart and purity of purpose in some individual, who puts up the bar of progress at every stage of advancement the world takes on. The old heathen philosophers swept their boards clear of any stucco or varnish of liberal sentiment.

They believed in the holy wrath of God's imperishable wisdom, manifested in His instruments of humanity. Heathen philosophers were averse to any code of liberal teachings. Their intolerance and ignorant superstition barred up all avenues from the light of Christian duty manifested toward each other.

### The Heathen World

Their fire-gods and corrupt fetich of barbaric splendor, served their coarse and uncultured minds. They supposed, in serving graven images likened to the Godhead, whose superhuman skill at concealment they could not fathom—they were building a power on earth that God would recognize with great pleasure.

Barbarity, in any form, has no part in the Christian religion. It had its birth-hour when mind was steeped in the gross material of earth; when the soul was thought to take form in some planet, and the ruling spirit that assumed the greatest range of cruelty and power was expected to come forth from the second birth a representation of the higher constellations; and thus you see the basis-ground for salvation to the heathen world was distinctive merit in cruelty.

The starchy pillar of truth was too far in the advance for their muddled vision to control. Lycurgus made way for the reign of Caesar, the world-renowned conqueror, with the stamp of humanity underlying all his victories.

The life of Caesar is an illustrated boon of strength to the world; his fortitude, perseverance, and courage to maintain the supremacy of power, and foster in its midst the spirit of Christ.

That incereping spirit of the loving Jesus has gathered new sprigs of worth to gladden the heart of every advance stage in knowledge. That is the basis-ground that has reared success, and the basis-ground that will maintain success throughout all time and eternity.

### Self-abetting Spirit

Let me here enlarge upon that principle in humanity, because that is what will constitute our heaven, whether on the earth plane, or when earth shall have yielded up the man to the infinite seat of progress. What is there in the whole life of Jesus but love manifested through every channel wherein he had a purpose to aid humanity?

He never stopped for motives. The fervid outgushes of love ever impelled his movements; his words of chastisement were ever given with a basis of love to further their import.

Both Jew and Gentile were served alike from his storehouse. He spread his table alike for all that came within his knowledge of research. It was no flimsy coat

## "One Minute Treatments"

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By ALBERT SCHEFFLER

THE BRAIN of man makes him outstanding among animal life. It also makes him involved in matters concerning his welfare. Many animals can do some things much better than man. Man cannot run like a deer, swim like a fish, fly like a bird, or climb like a squirrel. But man, with his highly developed brain, has learned the use of tools; how to make himself understood through speaking and writing; and how to work with Nature in supplying his food and clothing, and to establish a limited security for himself.

Nature has given man a wonderful opportunity to be healthy, but often his physical machine fails to withstand the ravages of civilization.

The human body, in addition to the support furnished it by the skeleton and muscles, must be able to move—and without pain. Most of our pleasure in life comes from being able to have the body function properly. Life is given us not only to enjoy, but with it comes the sense of duty to help Nature keep the human body perfectly harmonized.

A. E. Scheffler

Wholesome Food Is Necessary  
The opportunity to "make good" in the big job of living is often partially absent when we keep our vitality low by negative thoughts, and hold our energy in check by eating too many devalued foods. We eat to maintain the functions of our bodies and not because we are hungry. It is our duty to supply our bodies

with the proper foods to nourish the skin, nerves, blood, arteries, muscles, bones, liver and kidneys; and to promote the processes of eating, digestion, absorption, assimilation and excretion. To accomplish this means that we will enjoy a state of mind that is a definite stimulus to sound, healthy bodies. As Jesus said to Peter: "Where much is given, of him shall much be required."

### Man Makes His Own Choice

When methods of general practice fail to restore a balance to an overtaken, angered, exhausted body, there are two things man may do (1) give up hope that life is practical or (2) be reasonable and get as much good out of any new idea as it has to offer to restore harmony to the body.

Man is always living in the midst of a choice between at least two things—good and evil, intelligence and ignorance, sickness and health. When he loses his grip on health, man still has his choice between continuing with the ordinary avenues of help, or embracing the principles of the spiritual kingdom to revitalize his physical substance.

Until recently the idea that psychic power could be used to restore the human body to greater activity was mixed with doubt but in practice Divine treatment has overcome many physical faults. The person who cannot keep his organism to a high degree of efficiency, and who believes that his Creator wants him to be free from disease is the very person to benefit the most from a laying-on-of-hands treatment.

Through all of Nature there is a continual process of tearing down the old and building up the new. In 100 years Divine treatment has developed from an idea into a high level of understanding, based on the longing of the human soul for perfection.

## 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.

BARROWCLOUGH, Bernard (68) Beverly, Mass. Aug. 4th; Member of the First Spiritualist Mission, Salem, Mass. Rev. Gladys Worsenoff officiated.

GRAMMER, Minnie Marks (61) Sept. 13th; Wheeling, West Virginia; Life-long member of the Way Memorial Temple; Rev. Melvina Krauss officiated.

HALL, Anna (84) Wheeling, West Virginia; Sept. 1st; Survived by 4 daughters; minister of the Way Memorial Temple officiated.

MILLER, John Wilmer (71) Springfield, Ohio; Oct. 19th; Rev. D. E. McKinney officiated.

ROBINSON, Susie E. (85) Detroit, Michigan; Oct. 27th; Survived by 4 daughters, 6 grandchildren; Rev. Hazel Damm, pastor of the Center of Spiritual Hope Church officiated.

RUNNELLS, Otis E. (71) Santa Ana, Calif. Sept. 9th; Charter member of the First Spiritualist Church, Bartlesville, Oklahoma; Rev. Sophia Norton, minister of the Soul Science Church of Los Angeles officiated.

SCHAEFER, John (74) Chicago, Ill. Sept. 7th; Survived by wife, Rev. Leo Schaefer, Pastor of the Sunflower Spiritualist Church; Rev. Ross McVey, Pastor of the Puritan Spiritualist Church officiated.

THOMSON, Rev. Sarah Parker (75) Lily Dale, N. Y. Sept. 12th. Founder of the Cooperative Spiritualist Church, Tampa, Florida; President of the N.S.T., Missionary of the National Spiritualist Association in the State of Florida; Born Sullivan, New Hampshire; Survived by 5 brothers, 2 sisters; Rev. Robert J. MacDonald and Rev. Arthur Myers officiated.

ZELINSKE, John (70) Detroit, Michigan; October 23rd. Survived by wife, Addie; Service officiated by members of the Spiritualist Benevolent Assembly.

WILSON, Rev. Marie (69) New York City; 3rd at Medical Arts Hospital; pastor of the Elizabeth Memorial Spiritualist Church, Miami, Florida; secretary of The Florida State Spiritualist Mediums Association; Minister services: November 23rd, 8 P. M., Stelway Hall, 113 West 27th St., Room 605; Rev. Arthur Ford officiating.

WRITE FOR LATEST  
BOOK CATALOGUE

(Continued Page 9, Col. 1)



## SPIRIT LIFE

— OF —

## PARKER

(Continued from Page 8, Col. 4)

### CHAPTER VII

IN THE crucifixion of Christ, there is a great deal of allegorical matter,—a great deal of the spurious mixed with the true. His advent into life was no miraculous interposition of Providence; it was merely the process of natural law, through which he became manifest to the world; and his exit from earth followed on his failing to meet the demand of the ignorant classes that he had to deal with.

His ascension was no physical flight, but a soul-redemption from sin, but portrayed in the figurative language of flesh and blood. It does seem as though the nineteenth century should be above the supposition of crude materiality entering the precincts of heaven. There is no law to sustain matter above the confines of earth.

Christ died, was buried; and his redeemed spirit went on its mission to fathom the world that was already familiar to him by his pure and unassuming earth-life. Christ's element of success was recognized more after his departure from earth.

That spirit of meek forbearance troubled the hearts of his disciples; they began to realize his worth, and miss the charm of his presence; and would, no doubt, have recalled him, could such have been.

But the death of Christ at that time was auspicious for the world's improvement; his holy spirit surmounts every difficulty that bars the road to progress. Christ is the illuminated page that will ever be read to advantage.

The history of Christ is the history of a redeemed spirit on earth,—the history of all pure and holy purposes embodied in earth-form. As an example of purity, power, and self-agnation, Christ has never been excelled; and, though ages may roll along the track of time, there may not be another such combination of holy assurance given to humanity. There is a spell around his name that will ever lend its influence around society.

Let Christ be man or angel, it matters not: he has been the sustaining strength in every epoch since Calvary reared her ebony cross to stain the character of her written testimony. The Jewish nation labored to establish a broader basis of salvation for the human family.

Christ seemed inefficient to them as a Saviour and Redeemer; they sought an embodiment of external power. They could not appreciate the indwelling Spirit of saving grace; the external world was all they could fathom to secure support to their upward career of worldly achievements.

Power to them was distinctive glory in heaven; and, as Christ assumed no worldly distinction or honors, they thought him an interloper, not capable of serving them; therefore they sought and obtained his overthrow.

### CHAPTER VIII

THE WIDEST range of thought is sure to quench its thirst at every passing stream; gathering new forces and beauty for its detail of encounters from one stage of life to another. Man little realizes on earth the power given the mind for expansion: it doubles its growth at every sweep in the great ocean of eternity.

Were I to say here the mind of man possesses the innate seeds, or,

## COMING EVENTS

Jan. 1st March 31st, 1955: Annual session of The Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Florida; President: Ray B. Babcock.

January 11-12: Annual Convention of The Spiritual Science Federation, McAlister Hotel, New York City; For information write: Rev. Glenn Argoe, President Studio 1000, Carnegie Hall, 56th & 7th Ave., N.Y.C.

Sept. 29-30 Oct. 1-2, 1955: 11th annual convention of the Federation of Spiritualist Churches and Associations, Inc., Hotel Gunter, San Antonio, Texas; Chairman: Rev. Vernon R. Cummins, 614 Travis Bldg., San Antonio 5, Texas.

In other words, the culminating particles, to rear a world, I should no doubt be deemed insane; but, nevertheless, the hand of science will yet demonstrate the fact to the world.

I ask, what has reared the world today from chaotic sameness to its present point of interest and beauty, but the mind of man? But some will say, man has only brought out and fashioned what was in the beginning.

Allowing that to be so, allowing the world to be a crucible where man is experimenting, does it not show conclusively that mind will never stop picking in matter until here every receptacle that contains a seed to sprout and grow is laid open for investigation? And who shall say mind can not create when it understands the process of creation?

There is no cheat in God's law of development: it is systematic process from beginning to end. There are no lost keys to any drawer of the material universe, and each mind can and will unlock its own particular drawer.

### No Concealed Fact

It is not always easy or best to unlock the future before time, or promulgate undue circumstances; but I must throw out this fact here, that time will clothe with truth, that in less than a century of time, the mind of man will cope with the external forces to create a world. It is more than mind internity, or mind disembodied from matter, is capable of doing at the present time.

My life-history will reveal facts instead of fables. It will be no revelation clothed in mystery for mind to wander around, and become fogged in its attempts to extricate a few grains of truth that reason will find, however deep the rubbish.

At the present day, spirit-communion is no concealed fact. It is an ushering-in of the New Jerusalem; the time earnestly looked for in every generation; the glad tidings of great joy come to bless the world in its spring-time of social and moral elevation. It sprouted in the midst of refinement and wealth; and it will accumulate strength to maintain its support, until every locality in the universe of matter is sprinkled with its divine afflatus of truth and love.

### CHAPTER IX

THE MORE I attempt to harness on my earth-life, the more barrenness I discover in fields that should have grown ripe to my advantage; and, but for that old theological atmosphere of oppression, I would be wandering in fields where now I only catch the shadowed light. I will refer to my spiritual growth from 1854 to 1859, shadowed as it was by the conflicting elements of time. 1854 found me verging toward a social reform; or, in other words, seeking to instill the need of rendering the social element into the folds of the Christian Church. It was like a galvanic battery to the lunatics in an insane asylum. It touched every fiber of the world's holy horror of mixing up any thing with religion but burnt-offerings in the shape of special prayer-meetings, special days of worship, and special demagogues of prelates to keep sacred their fold of contracted sentiment and pent-up selfishness.

### Soul's Ultimate Success

Those days to me were fraught with bitterness of spirit. I could not brook the many insults offered me, without sinking some of the wormwood and gall into my own secret caverns of thought. I well remember the anathemas raised against me; well remember the sounding clarion of public animosity and hatred that warbled forth its discordant notes throughout my field of action.

I could not labor to advantage in the frozen atmosphere of undulating sentiment. It paralyzed the life-blood of hope, and chilled the impetuosity of my movements toward sustaining my platform of truth toward humanity. Were I to step back, clothed with the habiliments of earth, or to step back to that point in my life where I wrestled with uncertainty in regard to the soul's ultimate success over time and eternity, I could meet the exigencies of doubt from ten thousand words and find myself buoyant in maintaining the platform I started on in 1854.

The past can never be bridged

## DEATH "CHEATED" BERNARD SHAW: "OBLIVION WAS MY SOLE REQUEST"

Noted playwright stirs from his "pool of consciousness" concept. Surprised to be alive.

By A. W. AUSTEN  
Editor of "Harbinger of Light"  
Australia

WHEN on earth, George Bernard Shaw had little time for Spiritualism. He had operated a planchette when a boy in Ireland, his family were aware of Spiritualism and some of them practiced it, but Shaw once boasted in a letter to me that he "knew all the tricks." That was his answer to my offer to take a medium to give him a sitting in his own home outside London.

Later, I sent a reporter to interview him on his views on Spiritualism, and he expounded a weird theory of a collective life-force through which we all survived, but not as individuals. His idea was that there was a pool of consciousness into which we emptied ourselves at death and from which new spirits were born, so that fifty or five million children might be born after Shaw's death, all with an infinitesimal part of Bernard Shaw in them.

But when Shaw died, he did not long stay quiet. He very soon came back to deny his own "pool of consciousness" idea, for he found himself surviving as a separate and conscious being. Not only that, but he tore himself away from his body with such reluctance that he was still in contact with it, earthbound, at the time of its cremation — and he felt the fires, which soon decided him to loosen his hold!

### Lady Astor Said

His first communication was in fact before the cremation, when Shaw refused to admit his death and declared he was still in his bed in Ayot, dreaming again. The next came the day after the cremation, when he described his experiences while his body was burned. Even then he had not quite given up his common life-force idea, for he suggested that he, his wife and the Webbs would at one moment dive "into the infinite sea of nothingness."

Shaw had made provision in his will for money to be devoted to the creation of a new alphabet, a provision about which Lady Astor made some caustic comments. Shaw came back from the spirit world to defend his will. Through

over nor walled up: it will ever remain a thread in the great web of life, a reference-mark, keeping our time and place in eternity. My past life is one of the distinctive elements that holds me to the present and future.

You can no more get away from the past than you can from the future: they are the two diverging lines in life,—the one impelling us forward, the other holding our march by the law of recompense that never fails in its duty toward the children of earth.

In starting on a tour of investigation we should have our lamps trimmed and burning. We should delve as far into the future as we can with benefit to our reason; and, in fact, we can not sink logic deeper than reason will hold true.

Our reason is our safeguard, our monitor of strength, our impelling force to action. Therefore, when we would have facts instead of fables, let reason hold the light to guide the way to knowledge. My early years of earth-experience were fool-hardy with expectations of a successful career through life. That was before I had weighed the public mind by any scales but hope.

Youth is ever imaginative, ever building airy castles to crumble at the breath of public disfavor. My life was even-handed as far as I could make it by steady application to study, and a determination to overcome the prejudice and fanatic discord which came within the scope of my experience. My whole earth-career was simply a trial adventure, — a breaker put forth to battle with the storms and

the same medium as he had used on previous occasions, Geraldine Cummins, he wrote:

"If you take the long-term view of the reform that I hope will be achieved through my money, you will recognize that millions of pounds in time are saved by such an alteration of the English language. Pounds represent labour — uncountable hours of labour will be cut out of the lives of English people and leisure in abundance provided if my suggested reform of the language is accepted. But the English are, I fear, a congenitally mentally deficient race when it comes to their benefiting themselves. They reject all the offers of a life ameliorated by the use of common sense."

At the end of the sitting, the writing concluded: "I remain . . . What do you remain? An unknown quantity for I have been deceived, cheated out of that oblivion that was my sole request at the end of my life."

### What Barbanell Said

Recently, Bernard Shaw has been active again. The wallpaper at the house occupied by Frances Day, the actress, was mysteriously torn, and the story was put out to the newspapers that Miss Day believed it was Shaw trying to get into touch with her.

Frances Day had been chosen by Shaw to act the lead in his last produced play, "Buoyant Billions," and the two were close friends.

Shaw came back in a fantastic mood to deny such a fantastic rumor. He protested that he had nothing to do with the wallpaper and he wanted the story denied that he indulged in such pranks.

At two recent seances—one in Scotland with Clara Sleigh, and one at Miss Day's house with Lilian Bailey, the medium through whom Lionel Logue, the Australian speech specialist, was convinced that Spiritualism was true — Shaw has spoken to Frances Day.

Describing these two seances in "Two Worlds" of London, Maurice Barbanell said they were "full of evidence," and Shaw was "full of vigour, more youthful and not quite so cynical."

At these seances, too, Frances Day received remarkable communications from an airman to whom she was very attached, who had been killed in a plane during the war. At both seances this airman's name was given, and through Lilian Bailey he made reference to a telephone message "which Frances considers to be one of the most outstanding proofs she has ever received."

quicksands on the rolling sea of life.

That I did not fill my measure to completeness in earth's diluted beverages of wisdom is now fully apparent to me; and, if that sentence can have any weight to the gleaners in earth's vineyards, it will not have been uttered in vain.

When people start out on a platform to evangelize society, they will ever find themselves rowing against the current; will find life spicy and full of grimy; find themselves a disturbing element in the slough-pools of indolent ease, and warring with the spirit of rest to the world's discomfort, and to the world's dread of being found wanting in the essential elements to success.

### My Backward Track

I do not regret my earth-experiences: they were all needed for my purposes of action; all held out their hand of help to aid in the great battle of life. Through trials and tribulations, the soul radiates to glory, and also radiates to the true worth in humanity.

I have friends in Boston and vicinity that I visit daily; the cord of love and friendship has never been severed; its binding influence cheers my onward march. Boston is the acme of earth's soluble friendships: it reared my Christian growth, and supported my lagging energies when public disfavor trampled me with its heel of vengeance.

There are many hearts in Boston that throw out their silver linings for me to catch the reflected purp.

(Continued Page 10, Col. 2)

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## SPIRIT LIFE

— OF —

## PARKER

(Continued from Page 9, Col. 4)

ity of their souls. In waiting my thoughts backward, I seem to catch the welcome glance of friendship, and the proffered hand of love; I seem to hear the whispered farewell at my departure from the sunny isle that gave me rest from suffering beneath her cool and sunny skies.

When I take up my backward track, there is ever an impetus to cheer the local habitations of earth's children with the effulgent rays of spirit-communion. I can not rest and be quiet in my spirit-home. I must seek to dispel illusory customs of earth; seek an entrance into the fields of theology, and brave again the contumacious doubting of the world.

My seed-time and harvest is not completed on earth; I have only set my stakes and measured out my ground for the present, and am awaiting the weather-swept of time to make favorable the conditions for sprouting the seeds which I shall promulgate on earth.

### Social Reformation

When Herodotus warred in the Egyptian temples of fame, he spilled the Carthaginian blood of ancestral bigotry and fanaticism. He warred with precepts and principles; he warred with the illiberal sentiments of ghastly theology; he warred with the hideous daring of Grecian autocrats, who shuffled all responsibility into the church militant, which was the cesspool though which all found a passage leading to life eternal.

Since Herodotus' reign, the camp-fires of a more liberal sentiment have lighted up every period in the cycle of time. Herodotus was a Grecian king, a stipulator for the amnesty of power through the channel of the operative law of social reformation.

Every age has had its byplay to foster the element of progress; every age has suited the action to the word of renovation; every move has been forward march in the line of battalion array. The pickets on duty have warned us of every approach on the enemy's quarters. And those guards on duty clearly discover the lion at bay by the howling demand of the successful monster that ever tramples what it means to destroy.

Let me again refer to the science of religion. Let me take up the life-history of religion, its time, place, and culture, its advent into the world, and its exit therefrom, without a thread left in the old loom of ancient mythology.

Religion is based on God's law of harmony: its fundamental precepts are love, hope, and truth; its organized institutions should be an even-handed justice spread broadcast throughout humanity, and a friendship made soluble by deeds done in times of need. Earth should hold no religion, only what comports with the highest attributes of man's instinctive nature.

### Science of Religion

All other is froth on the surface of human wants; all other is a needless expenditure of time and money, as far as fostering the true seeds of worship are concerned; and all other is the harbinger of the coming wind, that will sweep the chaff from its seat of honor.

The science of religion is the mastery that will unlock the fountain that has long been choked by the accumulated rubbish of all ages of time; and the clear and purring stream of silvery love and friendship will flow from the old despotic fountain of selfish inharmonious and strife.

### CHAPTER X

Religion is a want to the human mind; it is a necessity to the soul, a peace-offering from God to man; it is a sentiment that needs the fostering hand of love to keep green. Religion sprang up in the dark ages, when the soul craved food to sustain its highest functions of being; when no power but God's, speaking through the essential element of humanity, could stay around the benighted hearthstone of darkened mythology.

God speaking in His thunderbolts of terror was losing its charm. There was a congenial softening of heart growing out of the long-continued rasping and

# ANGELIC VISITORS IN A HOSPITAL!

Polio Patient Tells of

## SIX MESSENGERS OF HEALING

★ Not hallucination, no matter what the non-believer has to offer in denial.

—By—

THOMAS F. OPIE, D.D.  
Great Barrington, Massachusetts

CHRISTINE FLEMING HEFFNER, wife of the Rev. Edward A. Heffner, M.D., Grace Episcopal Church, Hutchinson, Kansas, has written a thrilling story about the visit of angelic beings while ill of polio. This truly inspired, indeed realistic and brilliant writing appeared in the Living Church magazine: "Angels Around My Bed."

Of the scores of articles I have read, bearing on spirit phenomena, this is one of the most convincing and fascinating—not only for the amazing content, but because of the artistic painting-in-words—and for the orthodox setting in a conservative periodical—mouthpiece of the Anglo-Catholic branch of the Episcopal fellowship.

The whole matter gripped me, as it was this weekly paper that only a few years back, carried a leading editorial, literally chastising me for publishing a somewhat similar story of my own experience in the *Psychic Observer*.

It ought to be inserted here, however, that Living Church editors have changed in the interim. When I related the fact of seeing and hearing celestial beings personally, this paper went out of its way to ridicule my profoundly religious, objective and personal experience.

How long will it be until other orthodox periodicals and the press in general open their blindly prejudiced and unknowable columns to news of this character?

### Bible References

Christine Heffner "describes the early stages of her recovery from poliomyelitis in terms of an angelic visitation." That, friends, is the introductory commitment of the Living Church. The paper goes on to inform its readers that the word angel comes from the Greek and means messenger.

It cites Bible references of such visitations in the olden days and carries a two-column cut from Dore's engraving, "Elijah and the Angel"—(1 Kings 19; 1-8). The story covers nearly nine columns.

To one who, for years, has made many attempts to break into the orthodox papers (and the dimly secular press) without the slightest success, this departure is no less than startling.

I am forced to repeat—Spiritualism still overflows its banks. But how slow and how stupid and how stubborn the Christian leaders, editors and pulpiteres are, in coming to the level of the outright Spiritualists in this, the greatest and most profoundly promising enterprise of the total religious field!

Mrs. Heffner writes: "I suddenly became newly conscious, conscious of something—no, it was someone—and it seemed I had been half-aware of this presence for some time. . . . He stood erect, as reaching as a flame. . . . full of potential enormity and power, as a flame. . . . His face had a warmth about it too, a glowing sympathy, a complete understanding that yet had nothing of sentiment or patronage about it. . . . he was simply huge. . . . and yet he took up no space, nothing in the little room was shoved aside or crowded."

### What They Say

Frankly I had to look at all this over and over—to believe that a conservative church paper of my own denomination was at long last getting its eyes open and permitting such disclosures as these to go out to its readers. And now I sit wondering what may be the reaction of the patrons of this periodical.

Will they think Episcopalians have "gone Spiritualist"—or gone

mad? Here is amazing revelation that might be a common-place in all the churches—and it will no doubt be so, when Christian folk open their souls and spirits to these divine messengers, these holy spirits, these healing visitants from the celestial realms.

When that time comes, we shall no longer be reading that the one visited was "afraid"—fearful of a heavenly messenger, come to bring healing, guidance, love! Christine Heffner mentions fear thrice in this revealing narrative—and says that she herself would have been afraid except for the warm and glowing expression on the face of this visitor from above.

Finally she goes on, "I came out with the only thing I could bring myself to say, under the clear gaze, I don't know what to call you, or who you are. Why are you here?"

"Then this, 'I am a Messenger. I've been sent to give you something, if you will have it.' His hands were empty. The fear of all unknown circumstances plucked at my sleeve. 'Will you have my gift?' . . . Yes my hands are empty and yet I bear the gift in them. . . . I looked at the face, I remembered the voice, and I whispered, 'I will have it.'"

He touched me then—my aching legs, my tormented back, the headache. . . . And his touch was a flame. . . . By your own suffering you are made able to suffer and rejoice with every man. I am the bearer of a great gift, and I am that gift. My name is Charity."

### Inspired Passages

My own conviction is that it is not by reason of logic, of handed down theology, of superior intellect or power of reasoning, that such a report as this is denied by so many, and derided and pooh-poohed—but because folk just simply have not the imagination to picture it.

And even the best of so-called church-folk are utterly untrained here—either as to daring to look for or to expect or to take for granted the helpful directive of divine guidance through these messengers.

The Good Book has appraised us for centuries that we are surrounded by "so great cloud of witnesses" (many of the old seers and prophets are cited by name)—but the average conventional churchman has never been told by his pastor just how to accept or to interpret this declaration.

The last time I heard a preacher refer to this inspired passage, he said that he talked to the folk around us, in the home, the business place, the streets, etc.—making no reference to the obvious fact that the original writer was talking about the spirits of loved ones who are with us constantly—and who no doubt almost weep and scream that we simply will not accept them—will not see them—will not hear them—will not let them in!

### "What Fools . . ."

We actually make it impossible for holy spirits to guide us, to hold us in crisis to teach us the heavenly things—to throw around us consciously their holy love and their strength and power—to help us carry a mental, a spiritual, or even a social or physical burden too heavy for unsupported human shoulders. "What fools these mortals be!"

But let's go on to another disclosure in "Angels Round My Bed." Quote: "Suddenly there was a ringing, a tinkling in the dark air, like the moment after the sound of a great bell. Color suddenly came into incandescence being in the room, green and white and silver. Then the green seemed to predominate, and there I saw another such great being as the one I had seen before. . . . His hands were as soft and light a green as the maidenhair fern and his brow was the deep majestic green of the pine and fir."

"This time I spoke sooner, 'Are you another Messenger?'"

"Yes," he answered, and his voice held the sibilant murmur of wind in the treetops. "And I too bring you a gift, and so do my brothers."

There were several of these holy visitors—seen and heard! Apparitions! Hallucinatory obsession! Did you ever try to imagine an hallucination touching your tortured body, or talking to you audibly? Or mayhap smiling and laughing and joking?

No, folks, that's out—no matter what the non-believer has to offer by evasion and silly nonsense in denial.

Nothing can so suit the heart of humanity, nothing can so delve around all selfishness, nothing so pick its way to spirit of unrest, as the true and shining light of religion. It garners its stores with always a door left open for the  
(Continued Page 15, Col. 2)







# 2 SPIRITUALIST CHURCHES

(Cont. from Page 11)

## MASSACHUSETTS

**Amsbury:** The First Spiritual Church, Lower Old Fellows' Hall, Water St.; Services: Sunday 3:30 and 8:45 P. M.; President: Martha Dorr.

**Fitchburg:** First Spiritual Alliance Church of Fitchburg, 22 Knowlton Terrace; Services: Sunday 3 & 7 P. M.; Sec'y: Marion Rockwell, "Pro-Tem."

**Greenfield:** Universal Psycho Science Church of Greenfield; Rev. Frances H. Church.

**Quincy:** First Spiritual Church, John's Bldg., 4 Maple St.; Tues. 7:45 P. M.; Minister: Bert DeYoung.

## Springfield, Massachusetts

First Spiritual Church, Inc., 33-37 Bliss St.; Sunday, 3 and 7:30 P. M.; Thurs. 7:30 P. M.; Pres. May Sawyer (Telephone) 30; Hawley St.; Sec'y: Mrs. J. B. Kelley; 33-37 Bliss St., Springfield 5.

**West Gloucester:** Massasoit Spiritualist Camp, 19 Lincoln St.; Services: Sunday 3:30 & 7:30 P. M.; President: Vivian L. Harvey; Phone: 3708-W. Gloucester.

**Worcester:** First Spiritual Church, 33 Broad St.; Services: Sun. 3 & 7 P. M.; Wed. 7:30 P. M.; Sec'y: Ernest A. Coffin, 12 Trinity Ave.; Sec'y: Loretta E. M. Brown, No. 4 Congress St.

## MICHIGAN

**Battle Creek:** Michigan Spiritualist Church of Divinity, Carpenter Hall, Green and Jay Sts.; Services: Sunday, 7:30 P. M.; President: Glenn R. Brenner; Sec'y: Gladys White.

**Bay City:** Congregation of Spiritual Unity, 215 South Linn St.; Sunday, 7:45 P. M.; President: Clara; Sec'y: Ethel Bowen; Essexville Church, 8425.

**Coldwater:** Pearl Burns Memorial Spiritualist Temple, 114 West Chicago St.; Services: Sun., 7:30 P. M.; Class: Thurs., 7:30 P. M.; Minister: Agathe P. Rastler, 31 South Hudson St.

**Davison:** Spiritual Light Church, 8291 East Abertown Road; Services: Sunday 7:30 P. M.; Minister: Agathe P. Rastler, 31 South Hudson St.

**Detroit:** Memorial Spiritualist Church, 2000 W. Larned St.; Services: Sun. 8 P. M.; Minister: Mildred Cosner; Phone: W-6756.

**East Detroit:** Spiritual Home, Barlum Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P. M.; Minister: Hazel Danforth; Asst. Pastor: Ida Stigall.

**East Livonia:** First Spiritual Church of Brightmoor, 17225 E. Warren; Services: Sun. 3 & 7:30 P. M.; Sec'y: Elizabeth Armitage.

**First Spiritual Temple:** Strathmore Masonic Temple, 14059 Hubbel Ave.; Sun. 7:30 P. M.; Sec'y: Rev. Goldie Dodd.

**Allen Memorial Spiritualist Episcopal Church:** Federation of Women's Club Building, 610 West Hancock St. (at Wood Ave.); Services: Sun. 7:45 P. M.; Minister: Rev. Edith L. Green; Phone: T-4104.

**Ann Arbor:** Church of Christian Scientists of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemaley; Phone: UN 4-3336.

**Bible Christian Spiritual Church, 4464 East Ave.; Services: Sunday 2 & 7:30 P. M.; Minister: Rev. John Veysey; Phone: Tansom 9-9134.**

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

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

**Flint Spiritualist Church, 118 East Belknap; Services: Sunday 7:30 P. M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.**

**Grand Rapids:** Michigan First Church of Truth, 26 Shelby St.; Sunday 3:30 & 7 P. M.; Sec'y: Frank L. Witloft, 1311 W. Michigan; E. J. President: Harry Moler.

**Church of Good Will, 632 Wealthy St.; S. E. Services: Sunday, 7 P. M.; Wednesday, 7:30 P. M.; Minister: Rev. Emma Farington; Phone: G-1-0721; Sec'y: Elizabeth Smith.**

**Jackson:** Michigan Goodfellow Spiritualist Church, 1014 Le Roy 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.; Minister: Wm. R. Alder.

**Kalamazoo:** Michigan Christian Spiritualist Church, 417 North Westside Ave.; Services: Sunday 2:30 & 7:30 P. M.; President: Dr. Beth Roche; Sec'y: 4-2961; Sec'y: Mollie Cole, 714 North Rose Ave.

**Church of Spiritual Truth, 729 Stockbridge Ave.; Services: Saturday 7:30 P. M.; Pastor: Rev. M. M. Barents; Phone: 4-9212.**

**Owosso:** First Spiritualist Church, 810 Clinton St.; Sun. 7:30 P. M.; Rev. Ella Ritts-Sutton.

**Pontiac:** Michigan 1st Spiritualist Ch., 16 Chase St.; Lyceum 10:30 A. M.; Services: Sun. 3 & 7:30 P. M.; Minister: Rev. M. M. Barents.

**Church of the Good Samaritan, 199 Auburn Ave., D.A.V. Hall, Sunday, 7:45 P. M.; (Third Thursday), Minister: Rev. Ann Harris, 3355 Pontiac Trail, Route No. 1, Walpole Lake, Michigan.**

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## MINNESOTA

**Duluth:** Minnesota First Spiritual Temple, 601 Fifth Ave.; Services: Sun. 3 & 7:30 P. M.; Minister: R. A. Hutchinson; Rev. Bessie Magnuson & Ann Smalley; Sec'y: Ida Anderson, 320 1/2 N. 7th Ave. E.

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

**White Chapel:** 614-620 East 15th St.; Services: Sunday 11 A. M. & 3 & 7:45 P. M.; Wednesday 2 P. M.; Pastor and President: Rev. H. M. Paulson.

**St. Paul:** Minnesota Golden Rule Spiritualist Church, 25 East 4th St.; Services: 2:30 P. M.; Sunday, 2nd & 3rd Wed. 1 P. M.; Sec'y: C. A. Peterson.

**Spicer:** Of the White Cross, Inc., Endicott Bldg., Robert St., Entrance: 4th floor; Services: Sun. 2:30 P. M.; Sec'y: William Sharp; Pastor: J. H. Ford; E. Reed; Founder: Clara Gathany.

**Frontier Science Church, No. 205, 310 Front St.; Services: Sun. 8 P. M.; Wed. 2:30 P. M.; Sec'y: Lydia Cassari; President: Fred F. Kennedy.**

## MISSOURI

**Kansas City:** Missouri Truth Center of Christianity, "The Little White Chapel on Broadway," 2841 Broadway; Sun. & Wed. 7:45 P. M.; Minister: Dr. Maurice D. Russell; Phone: Westport 725.

**Exhale Chapel (Spiritualist) 3219 Euclid Ave.; Services: Sun. 7:30 P. M.; Chartered by Science of Progress, 1111 Euclid; Minister: Rev. Anna Tyler; Phone: CL 7749.**

**Third Spiritualist Church, Inc., 2301 Van Hunt Blvd.; Services: Sun. 8 P. M.; Wed. 2:30 & 8 P. M.; Sec'y: Lydia Cassari; President: Fred F. Kennedy.**

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**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: Rev. Edith L. Green; member of Bureau of Spiritualist Church, Inc. (N.S.A.) Glasgow and National Circle; Sunday services 7:30 A. M.; Spiritualist and Psych. Center, 3705 Chipmunk Blvd.; Seances and private studies by appointment only; Rev. Emma Rohlf-Ing.**

**Reverend Spiritualist Church, Inc., 2653 Natural Bridge Ave.; Services: Sunday 10:30 A. M.; Acting Pastor: Florence G. Fare, 1825 N. 1st; Sec'y: Dorothy M. Bark, 1825 N. 1st.**

**National Spiritualist Science Church, Kingsway Hotel, 108 North Kingshighway; Services: Sunday 3:30 P. M.; Minister: Appleby, 7711 Wallace Terrace, Clayton, Missouri; Phone: UO 3-7441; Sec'y: Lillian Mayer, 3959 Flora Place, St. Louis, 10; Phone: P-3-1183.**

## NEVADA

**Reno:** Universal Church of The Master, 415 Macdonald St.; Services: Sun. 3 & 7:30 P. M.; Minister: Rev. Kathryn Daines, 29 Clayton Ave.; Phone: SK 6-7188; Healer: Mable G. Smith; Phone: SK 6-9186; Medium: Rev. William Daniels, Phone: Varna 3-7163; Sec'y: Kay Updike, Phone: SK 6-9119.

**East Aurora:** First Spiritual Temple of East Aurora; Sunday, Lyceum and services 10:30 A. M.; Sun. 3:30 & 7:30 P. M.; Wed. 7:30 P. M.; Rev. Frank Daley; Phone: 3103.

**Lockport:** Lock City Spiritualist Temple, 11 Cottage; Sun. 7:30 P. M.; Wed. 7:45 P. M.; Thurs. 7:30 P. M.; Day and Sunday 3:30 & 7:30 P. M.; Violet Southland.

## NEW HAMPSHIRE

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## NEW JERSEY

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**4th Spiritualist Ch., 28 N. 26th; Sun. & Wed. 7:30 P. M.; O.I.S.S.A.) Minister: Elizabeth Giberson, 288 Linden, Wood-Lynne; Asst. Pastor: Margaret Davies.**

**East Orange:** Ch. of Sp'l Harmony, 7 Hollywood Ave., Connie Clark.

**Elizabeth:** Seventh Ch. of Psychic Science, 415 Macdonald St.; Sun. 3 & 7:30 P. M.; Rev. Veronica Fleischman; Phone: 2-3513.

**Jersey City:** New Jersey Grace Divine Spiritual Church, 191 Griffith St.; Services: Sun. 7:30 P. M.; Tues. & Sat. 8 P. M.; Thurs. 2 P. M.; Second Thurs. 8 P. M.; O.I.S.S.A.) Minister: Elizabeth Giberson, 288 Linden, Wood-Lynne; Asst. Pastor: Margaret Davies.

**Newark:** Mother Temple of Psychic Science, 532 Springfield Ave.; Mediator: Rev. Dortha C. Dancer, Tues. 1 and 7:30 P. M.; Phone: HU 2-1773; Psychic Science Temple, Services: Wed. 1:30 and 7:30 P. M.; Thurs. 7:30 P. M.; Minister: Thura, Rev. Rena L. Nagle; Friday, Rev. Dortha C. Dancer, Psychometrist; Sunday 3 and 7 P. M., 6:00 meditations.

**Peterston:** 1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone; Phone: 4-9212.

**Rumson:** First Spiritual Science Church, 10 Highland Ave.; Tues. 8 P. M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson 1-3350.

## NEW YORK

**Brooklyn:** New York First Spiritual Church, 204 Central Ave.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Frederic B. Mantle; President: Lena B. Hennings.

**Brooklyn:** Ministry of Spiritual and Divine Science, (Rensselaer) 53 State Road, Hampton Manor, Route 9-20; Services: Sun. & Wed. 7:30 P. M.; P. M.; Developments: Class: Tuesday; Direct-Voice & Materialization, Thurs; Minister: Rev. Margaret Lewis; Phone: Albany 3-9747; Rev. Maud Jacobson.

**Binghamton:** N. Y. Temple of Mental Science Spiritualist Church, 145 State St.; Services: Sun. & Sun. 7:30 P. M.; Minister: Rev. Ivah B. Leand; Phone: 22215; Sec'y: Adrian H. Spoor, 10 Schubert St.

**Brooklyn:** New York St. John's Spiritualist Ch., 8223 Third St. (B.M.T. Local 7th St. Station); Sun. & Fri. 8 P. M.; Wed. 2 P. M.; Minister: Rev. Lillian Johnson; Phone: BE 2-7969.

**Buffalo:** New York Temple of Divine Science, Sp'l Ch., 267 State St.; Services: Sun. 3 & 7:30 P. M.; Day, 4th Sun.; K. L. Henderson; Phone: WA 4651.

**First Spiritual Science Church, 559 Tonnawanda St.; Services: Sunday 7:45 P. M.; Minister: Rev. J. J. Carroll; Asst. Pastor: Rev. Lanora Wolf; Phone: Bedford 5449.**

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**Christ Church, 34 Elam Place; Services: Sun. 7:45 P. M.; 4th Sun. Fellowship Day, 8 P. M.; Minister: Rev. Rose Glasser, 178 Olympic Ave.; Phone: Fillmore 6223.**

**Center of Psychic Science, 971 Jefferson Ave.; Services: Sun. 3 & 7:30 P. M.; Minister: Rev. Norman H. Mootz; Phone: 0710; Sec'y: Viola M. Osmond, 141 Minerva.**

**Corning:** Universal Spiritualist Church, 405 Fellows' Temple; Erie Ave.; Services: Sunday 7:30 P. M.; General Assembly of Spiritualists; Minister: Rev. Jaroslav D. D. 6-9186; Rev. William Daniels, 20718; Sec'y: Grace E. Allen, 130 Cedar St.

**Cortland:** N. Y. Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (I.G.A.S.) Sun. 7:30 P. M.; Minister: Rev. George Guilmette; Sec'y: Kathryn Hall.

**First Spiritualist and Divine Science Church, 97 Oswego St.; Services: Sun. 10:30 A. M.; Sun. 3:30 & 7:30 P. M.; Kathryn Daines, 29 Clayton Ave.; Phone: SK 6-7188; Healer: Mable G. Smith; Phone: SK 6-9186; Medium: Rev. William Daniels, Phone: Varna 3-7163; Sec'y: Kay Updike, Phone: SK 6-9119.**

**East Aurora:** First Spiritual Temple of East Aurora; Sunday, Lyceum and services 10:30 A. M.; Sun. 3:30 & 7:30 P. M.; Wed. 7:30 P. M.; Rev. Frank Daley; Phone: 3103.

**Lockport:** Lock City Spiritualist Temple, 11 Cottage; Sun. 7:30 P. M.; Wed. 7:45 P. M.; Thurs. 7:30 P. M.; Day and Sunday 3:30 & 7:30 P. M.; Violet Southland.

## LONG ISLAND

**Jamaica:** L. I. New York Ch. of Eternal Light, 9030 170th St. (cor. Jamaica Ave.); Services: Mon. Tues. & Thurs. 8 P. M.; Wed. 7:30 P. M.; Pastor: Phone: SK 6-2371; Pastor: Rev. George Guilmette; Sec'y: Kathryn Hall.

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

**Richmond Hill:** Church of Spiritual Guidance, 111-41-120th St.; Messages: Sun. 8 P. M.; Thurs. 8 P. M.; Minister: Spiritual Unfoldment and Psychic Development; Minister: Rev. Mollie Beck; Phone: Virginia 3-900.

**West Hempstead:** Spiritual Church of Magdalena, 559 Henry St. (2 blocks south of Hempstead Ave. and 3rd Ave. Blvd.) Services: Sun. & Wed. 7:30 P. M.; Thurs. 2 P. M.; Thurs. 10:30 A. M.; Minister: Rev. Marion Miller; Phone: Hempstead 1-3404.

**Niagara Falls:** White Rose Center Free Psychic Truth, 639 Main St.; Services: Sun. 7:30 P. M.; Social: Tues. 8 P. M.; Pastor: Rev. J. J. Carroll; Asst. Pastor: Rev. Lanora Wolf; Phone: Bedford 5449.

**New York City:** Temple of Light (I.G.A.S.) Sun. 7:00; 152 West 121st St.; Inauguration of Way Message service: Sun. & Thurs. 8 P. M.; Class: Saturday, 7:30 P. M.; Minister: Rev. Jean Dolores Reid.

**Rocky Hill:** Church of Spiritual Guidance, 111-41-120th St.; Messages: Sun. 8 P. M.; Thurs. 8 P. M.; Minister: Spiritual Unfoldment and Psychic Development; Minister: Rev. Mollie Beck; Phone: Virginia 3-900.

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# Spiritualist Churches

(Con't. from Page 12)

## OKLAHOMA

**Tulsa, Oklahoma**  
Second Spiritualist Church, 918 South  
Cherokee St. Services: Sun. 7:45 P. M.  
Gleason P. M.; Rev. Adella Reynolds  
Minister.  
Unity Spiritual Science Church, 711 South  
Cherokee; Wed. & Sun. 8 P. M.; Class:  
Tues. 2:30 P. M.; Sec'y: Rev. Orpha C.  
Beaulieu, 1231 South Franklin, In Cal-  
ifornia; 6233 Hollywood Blvd., Hollywood,  
26, California. Phone: 5-3394. (C-383)

## OREGON

Gold Hill: Universal Church of The Mas-  
ter, Services: Sunday 8 P. M.; Minister:  
M. M. Kruse, D.D., Route No. 1, Box 161,  
Gold Hill, Ore. 97124.

## Portland, Oregon

University Sanctuary of The Soul Tem-  
ple, No. 2, 57th St., Portland, Ore. 97203.  
Sunday & Wednesday 8 P. M.; Minister:  
Rev. Jean Kruse; Phone: PROSPER  
6890; Sec'y: Zeida Hein.

Ist Spiritualist Ch. (N.S.A.), Red Man's  
Hall, 9th & Hawthorne, Portland, Ore. 97203.  
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: John Zeller; Sec'y: W.  
Mildred R. Bliven, Rt. 1, Box 289, in-  
dependence, Oregon; Phone: Salem 2-1363.

## PENNSYLVANIA

Bradford: Christian Spiritual Church, 48  
Chestnut St., Services: Sun. & Wed. 8 P.  
M.; Ministers: Rev. S. M. Van Duyzers;  
Rev. Jacoba Van Duyzers.

## New Castle, Penna.

Spiritualist Church of Truth, McGown  
Hall, 215 1/2 East Wash., St. & Wed. & Sun.  
8 P. M.; Agnes E. Calhoun; Celeste Atkin-  
son; James H. Anderson.

## Philadelphia, Pennsylvania

Third Spiritualist Church, 3044 German-  
town Ave., Sunday, 7:30 P. M.; regu-  
lar service 8 P. M.; Message service  
Wed. 8 P. M. & Fri. 2 P. M.; President:  
Joseph B. Stoltz, 2223  
Universal Spiritualist Brotherhood Church,  
2012 Girard Ave., Sunday 7:45 P. M.;  
Wed. 7:30 P. M.; Minister: Rev. Anna K.  
Rose, 1004 West Wyoming Ave., Philadel-  
phia 460.

First Association of Spiritualists, Master  
and Carlie St. Services: Sunday, Lec-  
ture 3 P. M.; Message service 7:30 P. M.;  
3:30 & 8 P. M.; All Message Service,  
Wednesday evening; President: Charles  
H. McKee; Sec'y: Elizabeth H. Phil-  
lips, 2323 Leclaire Place, Philadelphia, 7,  
Penna.

Dorothea Psychic Center, 3307 Walnut  
St.; Message Service: Sun. & Fri. 7:45  
P. M.; Circle, Wed. 2 P. M.; Class: Mon. 7  
P. M.; Minister: Rev. Ruth B. Gallagher;  
Phone: Glanville.

Second Spiritualist Association, 11 East  
Thompson St.; Services: Sun. 7:30 P. M.;  
healing: Sun. 8 P. M.—lecture and mes-  
sage; Minister: Rev. Elizabeth H. Phil-  
lips; 7-6380; Asst. pastor: Rev. Augusta  
Taylor.

## Pittsburgh, Pennsylvania

Spiritual Church of Revelation, 114 Fed-  
eral St., Northside, Services: Sun. 7:45  
P. M.; Fri. 3 & 8 P. M.; Class for  
Spiritual unfoldment, Fri. 8 P. M.; Min-  
ister: Rev. Katherine Fiden Kane; Phone:  
FAIRfax 1-0766.

First Church of Spiritualists (N.S.A.), 256  
Bouquet St., Sunday 7:30 P. M.; Lec-  
ture and Messages 8 P. M.; Presi-  
dent: George A. Chase; Phone: May-  
flower 2-1278.

Readings: First Spiritualist Church, 1047  
Penn St.; Services: Sun. 7:30 P. M.; Wed.  
7:45 P. M.; President: Laura Harbach, 1220  
North 11th St.

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

## RHODE ISLAND

Providence, Rhode Island  
W. I. Stead Spiritual Science Church, Inc., 32  
Haskins St.; Services: Sun. 2:30 & 7 P. M.;  
Wed. 7:30 P. M.; Sec'y: Olive Love;  
Phone: Plantations 1-6604.

## TEXAS

Beaumont, Texas  
South Park Spiritual Christian Church,  
5705 Ave. "A", Prayer and regu-  
lar services: Sun. 7 P. M.; Wed. 7:30  
P. M.; Minister: Rev. Katy Marsh; Heal-  
ing: Womack, Phone: 3-666.

Dallas—First Spiritualist Church (N.S.A.)  
4821 Reiger Ave.; Sunday 7:30 P. M.;  
6:45 P. M.; Devotional Service 7:30 P. M.;  
Message service: Wed. 8 P. M.; Minister:  
Nancy A. Huston; Trues: Joseph S. Huston.

## Fort Worth, Texas

First Spiritualist Episcopal Church, 2533  
Lee Ave.; Services: Sunday 2:30 & 8 P.  
M.; Minister: Ella Pedigo; Phone: M. A.  
7575; Sec'y: Virginia Jordan, 450 St.  
Louis.

Third Spiritualist Church, Room No. 106,  
Westbrook Hotel, Services: Sunday 7:45  
P. M.; Minister: Rev. Blanche Hanley;  
Phone: WI-1296; Phone: WD 3431;  
Sec'y: Fern O. Maguire, 1003 Elmwood  
President: Zeno R. Maguire.

Christ Unity Chapel, 3738 Calmont St.  
Services: Sun. & Wed. 7:30 P. M.; Minister:  
Dr. Elzora Nellis, 4408 Diaz St. Chi-  
cago; SU 4627; Asst. Pastor: Rev. McMill-  
vray, 638 West 7th St., Dallas, Texas.  
Phone: WO 4808.

## Houston, Texas

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

Second Spiritualist Church, 4301 Rys-  
sards Blvd.; Services: Sun. and Tues. 8  
P. M.; Minister: Rev. Elsie Hicks; Phone:  
LA 6229.

## For Church Literature Write:

Psychic Observer, Inc.

San Antonio  
Universal Psychic Science Temple, 607  
Jackson St. Fri. & Sun. 7:45 P. M.; Rev.  
Clara Ann Williams; Phone: CApital  
7-0048.

Federation of Spiritual Church and As-  
sociations, Inc. (Book shop and Reading  
Room) Headquarters: 612 Travis Blvd.;  
Business Managers: V. R. Cummins.  
Inspiration Chapel (U.C.M.) 519 South  
McClung St.; Services: Sun. & Thurs.  
8 P. M.; Co-Pastors: Rev. Rose Marie De-  
lano and Rev. Antonino Donato; Asst.  
Pastor: Rev. Floyd Thornton; Phone:  
PE 50496.

## VIRGINIA

Norfolk, Virginia  
Light of Truth Ch. of Divine Healing,  
2014 & Monument Sts., Wed. & Sun. 8  
P. M.; Rev. Fred A. Jordan, Pres. I.G.A.S.  
Memorial Spiritualist Church, 307 West  
17th St.; Services: Wed. & Sun. 8 P. M.;  
Minister: Rev. Floyd Thornton; Phone:  
25707; Sec'y: Florence Siebert, 634 West  
37th St.

## WASHINGTON

Bremerton: Goodwill Spiritualist Church,  
837 Fourth St.; Services: Sunday 8 P. M.;  
President: Bessie Rouen, 655 Pleasant;  
Sec'y: Leonia Watson, 910 McKenna.

## Seattle, Washington

Universal Spiritualist Library, 3009 Ar-  
cade Bldg.; Open Daily; Hatlie La Marche,  
Librarian.  
Mary A. Towner Memorial Spiritualist Ch.,  
916 E. James St., Sun. 8 P. M.; Pres. &  
Pastor: Mary B. Crisp, 410 14th Ave.;  
Phone: EA 6021.

Tacoma: National Spiritualist Church, 608  
Fawcett Ave.; Services: Sunday 11 A. M.;  
President: Rev. Joseph Jones; Phone: BR-  
way 8901; Sec'y: Theresa G. Boss, 1519  
North Stevens.

## WEST VIRGINIA

Charleston, West Virginia  
Ist Spiritualist Ch., 1202 Elmwood Ave.;  
Wed. 8 P. M.; Sun. 7:30 P. M.; Rev. Eu-  
lah Britton; Capitol 47-540.

Huntington: Clara Pritchard Memorial  
Psychic Science Church (N.S.A.), 518  
Fourth St.; Services: Sun. 7:30 P. M.;  
Minister: Rev. Marie E. Doyle, 624 Fourth  
Street; Phone: 9884.

## WISCONSIN

Madison: St. John's Church of Divine  
Spirit, Inc., 447 West Gilman St.; Services:  
Thurs. & Sun. 7:45 P. M.; Minister: Rev.  
Ed. E. Walker; Phone: Cedar 3-8943;  
President: Marie H. Frazier.

## Milwaukee, Wisconsin

True Spiritualist Church, services every  
Sunday, 2 & 8 P. M. at 4222 West Gar-  
field Ave.; Minister: Rev. Loraine Nes-  
bitt; Phone: Hilltop 2-1679.

Christian Spiritual Church, 2544 North  
21st St.; Services: Sunday—9:30; 10:30  
& 8 P. M.; Minister: Rev. Marie J. Hill-  
man; Phone: Division 4-2557.

Christianity Unity Spiritual Science Church,  
4875 North 19th St.; Services: Sun. 10  
A. M. and 8 P. M.; Wed. 2 & 8 P. M.;  
Minister: Dr. Walter and Dr. Eda Kraft;  
West Atkinson Ave.; Phone: Hilltop  
5-0334.

South Side Spiritualist Church, 1228 South  
15th St.; Devotional service, and Lyceum  
Sunday, 10:30 A. M.; President: A. H.  
Kuhlmeyer; Sec'y: E. Hildebrandt.

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

Christianity Unity Spiritual Science Church,  
2671 North 9th St.; Services: Sunday, Lyceum 10:15  
A. M.; Regular church 10:30 A. M.; Mid-  
week, Wed. 8 P. M.; Joseph Sax, Pauline  
Bennett; According sec'y: Polly Olson.

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

West Allis: First Spiritualist Church, 3034  
South 84th St.; Sunday: 8 P. M.; Sec'y:  
Irene White.

## CANADA

Brantford, Canada  
Hope Memorial Spiritual Church, Chatham  
St. (Cor. Queen); Healing, Messages &  
Open Circle, Sunday 3 P. M.; Workshop  
Messages, 7 P. M.; Pres.: W. C. Richard-  
son; Leslie Livers, 290 West St.; Phone:  
26097.

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

Edmonton: City Temple of Spiritualism,  
9131-103A Ave.; Services: Sunday 7:30  
P. M.; Minister: Rev. Gargetti; Sec'y:  
Ina Heath, 10737-97th St.; Phone: 74006.

## Toronto, Canada

Britten Memorial Spiritualist Church, 104  
Clinton St.; Services: Sun. 3 P. M. heal-  
ing and messages—7:15 P. M. Divine ser-  
vices Wed. 8 P. M.; Trance Seance, Thurs.  
2:30 P. M. healing and messages; Sec'y:  
Mrs. G. Chappell Resident Minister: Rev.  
Mac Potts.

Church of Spiritual Upliftment, Lakeview  
Hall, Heale & Annetta Sts.; Open Forum  
& Messages, Sat. 7:30 P. M.; Healing &  
Open Circle, Sun. 4:30 P. M.; Lecture &  
clairvoyance, Sun. 7:15 P. M.; Classes:  
Mon. & Fri. Evening Minister: Rev. Eliza-  
beth McMenister; Phone: MU 9288.

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

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

Windsor—The Church of the Golden  
Chain, 638 Oliver Rd.; Sun. 7:30 P. M.;  
Minister: John Laidlaw, 3423 Sandwich  
St.; Sec'y: Irene Reid, 340 Oak Ave.;  
Phone: 42228.

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

Winnipeg Spiritualist Church, Odd Fel-  
low Hall, Services: Sunday 11 A. M. &  
7 P. M.; President: F. W. Woodward, 632  
Agnes St.; Phone: 74-6053; Business, 320  
Burnell St.; Phone: 7-0768.

Psychic Science Church, 216 Good St.;  
Services: Sun. 7 P. M.; Class: Mon. 8  
P. M.; Minister: Rev. Agnes Welsh.

## About

## BOOKS

**LIFE IN THE WORLD UNSEEN**  
(\$2.50) by Anthony Borgia; pub-  
lished by Odhams Press, Ltd., Lon-  
don; distributed by Psychic Ob-  
server, Inc., Chesterfield, Indiana.

**WHAT** Happens After Death? "Most of us have preconceived ideas of those places we call Heaven and Hell, but for something more solid than conventional ideas upon so important a subject we must turn to other and more definite sources," writes Anthony Borgia in his Preface to *Life in the World Unseen*.

"Knowledge is the best antidote to fear," writes the author, "especially if that fear should be of the possible or probable state of existence after we have made the change from this world to the next. To discover what kind of place is the next world, we must inquire of someone who lives there, and record what is said. That is what has been done in the present volume."

Many years ago, Monsignor Robert Hugh Benson, son of a former Archbishop of Canterbury, wrote a book called *The Necromancers*, a work that achieved considerable fame, but which gave a distorted view of the subject of Spirit-Communication.

As Mr. Borgia further explains, Monsignor Benson found, on passing into the Spirit World that the views he had expressed in his book were incorrect and misleading.

In an effort to correct the wrong impressions he had given in his earthly writings, he came into spir-  
it contact with Mr. Borgia, who faithfully recorded his messages. Monsignor Benson's great desire in preparing these messages is "to re-  
move from people's minds the fear of death by recounting his own ex-  
periences and imparting his own knowledge of the spirit world."

This, writes Mr. Borgia, "the reader of this unique volume is given a clear and comprehensive pic-  
ture of life in the world beyond. The way of life of the spirit peo-  
ple is related in considerable de-  
tail, and the various spheres of ac-  
tivity from the lowest to the high-  
est are dealt with."

In a special Foreword, Sir John Anderson, the well-known writer and philosopher, writes: "Civiliza-  
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(Continued from Page 14)

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**Columbus, Ohio:** According to Rev. Ralph A. Whitney, minister of the Ohio Avenue Spiritualist Church, 86 South Ohio Ave., Juliette Ewing Pressing is currently (Nov. 28th) serving the church. Mrs. Pressing is scheduled to appear both afternoon and evening.

Assisting the minister in all church activities: Mr. and Mrs. H. W. Heenan, Margaret Miller, Lilian Ford, Bernard Herbert, Reed Noie and Mable Loves. All message services are scheduled every Thursday evening at 7:30. Rev. Whitney convening at 7:30.

**Toledo, Ohio:** According to Harley E. Johnson, president of the First Spiritualist Episcopal Church, speakers and mediums featured during the month of October and November: Rev. John W. Bunker, Lansing, Michigan; and Rev. Austin Wallace, Eaton Rapids, Michigan.

Regular services are held every Tuesday and Sunday at 636 Western Ave., under the direction of Rev. Fred L. Felix, minister.

**San Antonio, Texas:** The annual convention of the Federation of Spiritual Churches and Associations, Inc., will be held Sept. 28,

# CHURCH NEWS

29, 30, Oct. 1, and 2, 1955 at the Gunter Hotel.

The convention will be sponsored by the Texas Spiritual Synod, under the chairmanship of Rev. V. R. Cummins, 612 Travis Bldg.

As in previous years, a program booklet will be published carrying complete details of the convention. The banquet will be held the first night of the convention instead of toward the end of the convention as has been the custom in previous years.

The officers of the Texas Spiritual Christian Synod: President, Rev. Cummins; Vice President, Rev. S. A. Joseph, Galveston; Secretary, Thelma Reaney, Port Arthur; Trustees: G. L. Brotherson, M. M. Spinelli, D. C. Cummins and Lillian Griffin.

**Huntington, West Virginia:** According to Albert Scheffler, correspondent for the Clara Fritchard Memorial Psychic Science Church, Mr. and Mrs. Raymond Torrey Silver Creek, N. Y., were featured recently.

Other noted workers who will assist the regular pastor, Rev. Marie E. Doyle are: Rev. Laura E. J. Holloway, Dayton, Ohio, president of the Ohio State Spiritualist Association.

**Sacramento, California:** The First Spiritualist Episcopal Church calendar for November lists the following speakers and mediums: Rev. Billy Hill, Rev. W. H. Beasore, Rev. Julia Hullquist and Rev. Alice Jehle.

According to secretary, Nancy E. Langley, regular Sunday services are held in the Odd Fellows Bldg., 34th and Broadway.

**Portsmouth, New Hampshire:** A Spiritualist rally was held recently (Oct. 23rd) in Eureka Hall, according to minister Rev. Frank Daley.

This rally, sponsored by the First Spiritual Science Church featured speakers and mediums: Rev. George McKnight, Cranston, Rhode Island; Rev. Jeanne Lovely, Abington, Mass.; Gladys Riggs, Manchester, Mass.; Ora Atkinson, Salem, Mass.; Jennie Anderson, Haverhill, Mass.; Rev. William Hubbard, president of the Maine State Spiritualist Association; and Rev. Converse Nickerson, Somerville, Mass.

According to secretary, Kay Hutchinson, a memorial service was held for the late Alice L. Dailey, first president of the church.

**New York City:** Speakers featured at the New York Psychology Forum during the month of November: Ann Koernig, Rev. Dortha A. Morris, Rev. Dortha C. Denner, and Dr. Howard Brenton MacDonald.

Regular Forum meetings are conducted in Room 605, Steinway Hall, 113 West 57th St., according to Ann Koernig, director, 64 West 9th St.

**Dallas, Texas:** A Holiday Bazaar is currently being conducted at the First Spiritualist Church, 4921 Reiger Ave.

This bazaar is being sponsored by the Ladies' Guild, Gertrude Hofmann is president. Other officers: Verna Crofford, vice-president; Josephine Kagamaster, secretary and treasurer; and Nancy A. Huston, church pastor as advisor.

Every Sunday evening at 6:45, prior to the regular service, an open forum is sponsored by the Junior League.

**New York City:** According to Louise James, a special program is scheduled for the meeting currently being held (Dec. 9th) at the Allerton House, Lexington Ave.

At this meeting, sponsored by The National Congress of Healers and Spiritual Consultants, Inc., the address will be delivered by Sheldon H. Sabau, legal counselor of the organization whose subject will be "Spiritual Healing under the Laws of the State of New York." The lecture will be followed by an open forum.

(Continued from Page 10, Col. 3)

# Spirit Life of Parker

wayfarer who is being pelted by the storms of adversity.

Christ was a religious man from intuition. His spirit sought the ways of humanity; he affinitized with the highest element in humanity; he ever sought the world's vortex of confiding trust, in the highest means to serve the greatest good.

Christ left His spirit of religion to bless the world; He left His footprints of princely daring and virtues to guide the stranded ones of earth to their haven of safety. There never has been a light in the world that has shone so radiantly, lighting up all the by-ways, sending its halo of glory into all desirable places, and weaving its web of royal brightness to hang over the earth in her times of moral darkness.

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Religion, in the abstract, signifies harmony of soul with the divinity.

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**"THE GLORY"—**A Book You Should Not Miss! This book contains personal testimony concerning Spirit Return. The author, Rev. Rowland F. Nye, spent over thirty years of his ministry in New England and in the Episcopal Diocese of Newark. The book is not a collection of sermons, but the presentation of many instances illustrating the truth of Lyman Abbott's assertion: "The resurrection of Christ Jesus was not an extraordinary event; it was extraordinary evidence of an ordinary event."

The marvel the author describes is set within the framework of the New Age in which his purposive desire releases matter into energy and transforms energy into matter. The latter is illustrated by the return from the invisible world of Spirit-visitants in every attribute of human personality. For your copy, send \$1.00 to Rev. Rowland F. Nye, Box 825, Tryon, North Carolina. (P-390)

**READ:** "The Voice on the Shandor Road" by Wilson C. Gilman. This 128-page "Goldenrod Book" is specially priced at \$1.00. The content is based on lectures of "Jehovah" and described Life Here and Hereafter Beyond the Horizons of Mankind. For your copy, send \$1.00 to the author, Wilson C. Gilman, Box 221, Waterville, Maine. (P-401)

God ever stares us in the face with our mission; ever puts up bars for us to climb over, and, if we fall in the attempt to master the difficulties in our pathway, the right hand of fellowship is extended from the spiritual platform to keep good our efforts at success.

(To Be Continued)

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## ORDINATIONS AT PORTLAND, OREGON



The photograph above was taken at the Spirit Guided Friends Temple, 5729 S. E. Boise, Portland, Oregon, when Rev. Jean Krause, church minister, ordained two of her students as new missionaries. They were: Beatrice Gainer and Lester Hess. Left to right above: Marcia Ulschoffer, Beatrice Gainer, Edwin Nielsen, Rev. Jean Krause, Mr. Hess, and Mrs. LaRayne Graham.

**Grand Rapids, Michigan:** The first anniversary of the Universalist Church of Good Will was celebrated recently according to Rev. Emma Farrington who also celebrated her 27th year as an ordained minister.

Speakers and mediums featured: William Thatcher, Mrs. Les Farrington, Rev. Clarence Benedict and Dr. Edith Voke.

**Detroit, Michigan:** Noted speakers and mediums were featured recently at the Center of Spiritual Hope Church, Barlum Hotel, Cadillac Square and Bates St., according to minister, Rev. Hazel Damrau. They were: Rev. Laura Crocker, Long Beach, California and Rev. Jack Teeters.

At the special service in the church, Jack Teeters was ordained recently (Nov. 21st). Rev. Damrau and associated pastor, Rev. Ina Stigall, officiated.

**New York City:** The Association for Research and Enlightenment, Inc. proudly presents their featured speaker, the internationally-known lecturer, writer and medium, Eileen Garrett, at the Community Church Assembly Hall, 40 E. 35th St. The time: Thursday, Nov. 18th, at 8:15 P. M.; the subject: "Observations on Unorthodox Healing."

According to Rhea Iress Schor, tape recordings of unusual interest are presented by the Association every Wednesday evening at 8:15. These recordings can be heard every week at 125 W. 16th Street.

During the past twenty years, Eileen Garrett has appeared aloof in so far as Spiritualist circles are concerned but, at the same time, she has probably done as much to create interest in our subject, especially psychic research, as any other one person in the United States. She is founder of the Parapsychology Foundation, Inc. and now its president. She is also editor and publisher of "Tomorrow" magazine, as well as author of several books: Adventures in the Supernatural, Telepathy, Awareness, etc.

**Madison, Wisconsin:** A charter for the State of Wisconsin is being granted currently (Nov. 16th) to Rev. Adel E. Walker, minister of St. John's Church of Divine Spirit, 447 W. Gilman St.

This charter, presented by Rev. Maria Carlyle, Chicago, will install Rev. Walker as president of the American Federation of Spiritual Mediums, Inc. in that state. Rev. Walker conducts regular services at the above address every Sunday and Thursday evening at 7:45.

**Los Angeles, California:** The third anniversary of the Astara Foundation, the erecting of the new temple, was celebrated recently, according to Robert and Earline Chaney.

This celebration, extending over four days, featured Dr. Gilbert N. Holloway and Burton Bigelow; pictures with a Spiritual trend as well as afternoon and evening religious services the closing Sunday. Others featured at the temple recently: Rev. Mildred Anderson and Peter Grabler, Capetown, South Africa.





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