

## Canadian Blast

THE Canadian January edition of Liberty Magazine carried a story, some 10,000 words, entitled "Canadian Spiritualism: Racket or Religion."

This story created a great deal of criticism among Spiritualists, especially in Canada. The author, Frank Rasky, claims that, when he attended seances with mediums, he did not hear from his Yiddish parents. He makes a feeble effort at trying to be fair, but as usual his article is discolored by the usual sneers, innuendos and brickbats.

So much for Rasky's story, but there is a story behind his story. Ever since Mackenzie King's name was linked with Spiritualism and the news broadcast far and wide throughout the Dominion, oppo-

## Skepticism Personified



Editor Rasky (left) and Philip on a bench at Kingsmere. The former seems to think that psychic phenomena will manifest anytime.

ents of Spiritualism have made every effort to counteract such favorable publicity.

In the usual manner, Rasky uses the old approach and gains the confidence of outstanding mediums to the end that he is able to have them interviewed and photographed. Then comes the dirty work. Slur after slur is hurled at some of Canada's finest workers who evidently were naive enough to think the Jewish reporter would give them a good story.

When, oh when, will Spiritualist mediums, all over the world, learn that these reporters will slap you on the back with one hand, then with pen in hand stab you in the back.

The fact still remains that the late Prime Minister's interest in Spirit communication has evidently stirred up the religious opponents of Spiritualism. One thing is certain. Evidently our religion is of sufficient importance to create fear that Spiritualism's progression may get out of hand. "A healthy situation indeed."

## Hope Hopes

"DESTINY'S" feature writer, Richard Whittington-Egan claims he had an exclusive interview recently in London with the American comic, Bob Hope.

The purpose of the interview was to quiz Hope regarding survival, life after death and spirit return. When Egan asked the comedian "Have you ever seen a spirit?" Hope flashed back "Not since Sinatra."

Thinking he was misunderstood and continuing his serious approach, Egan persisted but the comic man countered by saying (Con't. Page 6, Col. 4)

# PSYCHIC OBSERVER

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## Rights of Spiritual Healers Under Present Laws

If a spiritual Healer is so unfortunate as to be arrested, he should be very cautious about what he says from the first moment and should at once consult a competent attorney.

Under the present laws the only defense the healer has is the guarantee of religious freedom.

By LOUISE M. JAMES  
124 East 24th St., N.Y.C. 10, N.Y.

USING religion as a cover for conducting a business, convicts most spiritual healers who tangle with the law, said Mr. Sheldon H. Sabeau, speaking recently in New York City, at a meeting of the National Congress of Healers and Spiritual Consultants.

"When I was with the Attorney General," Mr. Sabeau said, "I had quite a lot of experience with these cases and it usually happened that the healer himself by his own words revealed that he was not acting in good faith. Also, many sincere healers give the wrong impression by becoming panicky and by speaking without advice of counsel."

Mr. Sabeau is the attorney for the National Congress, a protective and educational association headed by George Henry Clark, with headquarters in New York.

"If a healer is so unfortunate as to be arrested, he should be very cautious about what he says from the first moment, and should at once consult a competent attorney," Mr. Sabeau warned.

"Under present laws, the only defense the healer has is the guarantee of religious freedom under the Constitution of the United States, if he is, in fact, practicing the tenets of his religion, because there are no major laws dealing specifically with psychic healing."

### Healers Cannot

They cannot use the practices of members of the medical profession who operate under license. This includes diagnosing, prescribing medicine, diet, etc. The Courts in New York, in interpreting the section of the Education Law which defines medical practice, Mr. Sabeau said, have held that diagnosing, treating by physical means and prescribing for any human disease, pain, injury or deformity, is the business of the medical doctor.

### Healers Can

Under present laws, to be on safe ground, Mr. Sabeau pointed out, the spiritual healer should confine himself to healing practices that in, and of themselves, are the tenets and practices of the religion he himself professes, — such as prayer and channeling or directing of spiritual force without physical means.

As Justice Cardozo put it in his famous opinion in the case of *People v. Vogelsgang*, the healer while he inculcates the faith of the church as a method of healing, is immune. The profession and practice of religion must be itself the cure, however. Justice Cardozo's actual words:

"The sufferer's mind must be brought into submission to the infinite mind and in this must be the healing. The operation of the power of spirit must be, not indirect and remote, but direct and

immediate. When the healer goes beyond that he takes up the agencies of the flesh and his immunity ceases. He is then competing with physicians on their own ground, using the methods they use and arrogating to himself the right to pursue the same method without the same training."

### Laying On Of Hands

There is no law which specifically prohibits manual application of healing force, said Mr. Sabeau, but the courts in evaluating particular cases have frowned on the practice of laying on of hands. They have said the practice goes beyond religious practice and overlaps the functions of licensed physicians.

### Fixed Fees

Likewise the courts tend to frown on the charging of fixed amounts for treatment, said Mr. Sabeau. Their reason is plain. The practice of stipulating price usually indicates that the healer is more interested in profit than in serving his fellow man.

### The Future

Here is the position of the spiritual healer before the law can be improved, said Mr. Sabeau. Test cases that reach the Supreme Court are needed. New laws are needed. "One of the aims of the National Congress is to help create proper legislation, as well as guard the rights of healers in every possible way," he concluded.

## MORE PROPHECIES FOR 1955

DR. HENRY WILLIAMS

Through the Mediumship of

Mable Riffle  
(SEE NEXT EDITION)

## LAWYER ADVISES SPIRITUAL HEALERS



The photograph above was taken when Sheldon H. Sabeau, attorney for the National Congress of Healers and Spiritual Consultants, addressed a group of Spiritualists in New York City. Left to right: Elsa Strassberger, secretary; Mr. Sabeau; and Joseph Cozell, treasurer.

Mr. Sabeau's advice to members of the Congress is free; to others his services and experience are at a cost.

## BE STILL AND KNOW

—by—  
JULIETTE EWING  
PRESSING

LET ME TELL YOU why I think we are deluded, to a degree, by our senses. At all times, we should keep ourselves en-rapport with our guides and maintain a balance and equilibrium so essential to daily living.

On a recent trip to Chicago, where Fanchion Harwood Dorsch and I served Rev. Catherine Larney's Scientific Center of Spiritualism, (I'll tell you about this experience in a later article) I went to see that spectacle: Cinerama. Words are inadequate to describe this majestic scientific photographic "miracle," designed to educate and entertain. The showing of this great picture, or more accurately I should say, "the experience of travel throughout America, Italy and London," was a thrilling experience.

### You Should See It!

I was alone at this performance. The illusion was so terrific, I dared not let myself go and allow my senses to toss me about. And so, at all times, I anchored myself, by saying: "I am seated in a theater. These things are not actually happening. I am not affected."

If you go to see Cinerama, you'll understand what I mean. What I want especially to tell you is that undoubtedly, every day our senses and emotions do influence us to a tremendous degree. We should try to do something about it rather than be tossed about like the fall leaves,—a gust of wind, we fly one way—another gust we fly the opposite direction.

Concentration on our oneness and union with our Maker; know that the power emanating from this God center is ours, if we will accept it.

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

## ARMAGEDDON . . . NOW

It is not the Jesus of history, but the Christ principle that is being revived among men.

—by—  
DR. ELLAINE ELMORE

THERE is a slowly growing tendency to recognize a man as a spiritual being who lives in a body, rather than the old concept of man as a physical being, who has within him a spirit. The understanding of the spiritual



DR. ELLAINE ELMORE  
50 Botetourt St., Norfolk, Virginia

as pre-eminent comes slowly, often painfully to the surface. The Bible speaks in unmistakable words, Jesus himself asserting that God is Spirit.

Orthodoxy insists on picturing God as a kindly, benevolent, patriarch sitting on his gilded throne, willing to listen and eager to grant favors to those who prayerfully make supplication. They fail to grasp the import of the many promises which rest on spiritual foundations. "Before ye ask, I will answer."

Spirit is like LOVE. You cannot see it, touch it or taste it, yet it manifests itself in all the relations and aspects of life. It is a motivating power as love is; it is directive, untiring, everlasting. People will do for love, what no other incentive can inspire. The spirit of doing, the spirit with which it is done, mark the effectual results of the effort.

### Only A Thin Veil

We speak to a man of Spiritual Power, recognizing the oneness of his life with God. We profess to believe that life is eternal, relating the future to some existence beyond the stars. Comparatively few there are who know that the future is here and now—that eternity is always with us.

The multi millions who have passed through that change called death are just as much alive now as we are; more so, for they are not burdened with a physical body, hindered by embarrassments of physical decay.

The veil between the two worlds grows thinner. To some, the penetration of that veil is spontaneous; to others it demands long effort and very gradual unfoldment. In different manifestations it comes to those who seek. It may be the direct spoken word, or a strong definite impression stamped on the human brain; it may be by writing, (Con't. Page 2, Col. 1)



# Armageddon Now! —(Continued From Page 1)

sometimes called "automatic" or even by the materialized vision of the visiting spirit.

The contact between the two worlds is called a "medium." Even more than any other work, mediumship demands a high degree of conscientious effort, without expectation of compensating financial gains.

A medium usually sits with a group, large or small, a small group being desirable, as the spirit friends want to crowd in to speak with their loved ones. The medium may remain perfectly conscious of all that goes on around her, or she may be entranced. Usually one of her guides takes over, controlling those who would enter.

Spiritualism is the Science which affirms the existence of Spirit as the origin, sustainer and reality in all forms of nature and in all expressions of life. According to its teachings, the Universe is Spirit-built and constitutes a Divine Revelation of Spirit (God). Spirit manifests in all life, in all intelligence, in all power, in all wisdom, and in all that is true, beautiful and good. Spiritualism is a Philosophy which explains the manifold operations of the spirit in nature and in man.

It is the religion which demonstrates through mediums life's continuity after death, affirms man's divine origin and relationship, furnishes the true philosophy of prayer, gives the strongest possible motives to good conduct, inspires and aids man in self government and offers the richest consolation to life's sorrows.

## The True Mission

Spiritualism is a World Teacher, Inspirer and Comforter of humanity. It aims at the unfoldment and uplift of the race. It emancipates the mind from error. It interprets the great volume of nature; it is the best key with which to unlock the storehouse of spiritual knowledge. It explains the enigmas and riddles of life, bringing all realms of nature under law. It asserts that man's whole duty in life is to find out the laws of nature and conform to them.

The true mission of Spirit Messages is first to convince men of the continuity of human life; secondly to spiritualize our thoughts, affections and lives by instruction and guidance; thirdly to bring consolation to the sorrows and bereavements of life; fourth to enable us to reach through mediumship, exalted and powerful helpers in the great crises of life. Spirit messages are not designed to take the place of our own reason and moral sense in the ordinary affairs or in business life.

A communicating spirit has said; "Spirit is the real substance; mat-

ter is only one of the modes of its presentation. Some regard spirit as eminently unsubstantial, vapory and formless; it may be that MIST will symbolize the idea. Spirit is a substance, having form and shape. So the Spirit-world is real and substantial, surrounding and underlying the material world; organized of spirit substance in various grades and degrees, from the most impalpable vapour to the densest solidity.

## What Nature Is

The realm of spirit pervades the earth, animates all things and gives to animals, plants and vegetables their real existence. All that seems real is only the shadow of the true. The spirit is the life, the reality, the eternal and essential substance.

Just as spirit underlies man, so does it underlie and inform all matter. All forces that hold the worlds in place and carry them in their orbits are spiritual. Light, heat, magnetism, electricity are only the outer coverings of one inner spiritual force. Spirit underlies all.

The elements of matter can have no power to assume form and shape; one of the essential properties of matter is inertia. The marble cannot roll out of the quarry sculptured in human form. The action of spirit must be brought to bear on it before that can be. The law is but the external expression of the energizing force. Wherever you turn you see evidence of spirit action from the worlds that roll in space to the tiniest fern. It energizes all, and by a subtle process of chemistry, distills from the dew, rain, air, the light, the delicious juices and fragrances; and moulds the lovely forms to which we are so accustomed, that we heed them not.

What is nature? And what are her processes? We know not. We have erected an idol, called it nature and labelled it with some formulae which we have called laws; devices to conceal ignorance.

Nature is Spirit and her laws are Spiritual. All the material forms, vegetables, animals, minerals even, are the outer mask which encloses spirit. Man is a spirit, the spiritual holding together the corporal. The fluctuating mass of atoms which form the physical body are kept in place and vitalized by spirit. When spirit is withdrawn, they fall into corruption and pass into other combinations. Spirit is the man, and conversely, man by virtue of his being a spirit, dominates all creation. He is in advance of all, being endowed with powers which other created beings do not possess.

The Christian Religion is based upon the return and materialization of Jesus, his psychic powers

and healing gifts. Jesus claimed no monopoly of spirit power. He encouraged its use among the ordinary people of his time. He made mediums from the working class of his day and called them his disciples, telling them that they would do even greater works than he had done.

By the time of the 7th Century, the Church had completely turned its back upon spirit intercourse which then came to be regarded as the work of the devil. Laws were made against mediumship and "witches" were liable to be burned at the stake. The attitude was prevalent upon the continent.

Joan of Arc who had been spirit guided was charged specifically with being a "sorceress" and invoker of demons." The church by excluding the spirit power upon which it was founded, has created its own contradiction, and because of this is now rapidly declining.

## The Return of Jesus

Swedenborg declared that this is a laboratory of souls—a forcing ground where the material refines out the spiritual. In his many writings he describes the scenery, society, and conditions of the spirit world as being similar to our own. There were homes, temples and colleges, literature and art, music, scientific and cultural institutions.

He pointed out that death does not change us, and we carry with us our virtues or malice according to how we have lived. He declared there is no eternal punishment. It is possible to evolve from the hells and those in the heavens can achieve infinite progress.

Spiritualism's mission is also to heal the sick. This is the age of Spirit, and the influence is Spiritual. Moses and Elias acting under the commands of the Lord, inspire and direct this movement.

The return of Jesus is now in process; it is purely Spiritual. He works through intermediary agents, though he himself may personally come to influence men if necessary—but not in the flesh.

Armageddon, the mystic conflict between good and evil in the world is being fought out now. It is not the Jesus of history but the Christ Principle that is revived among men. In all ages and among all people, God has taught them of himself. When Jesus was born in Bethlehem it was not the first time the principle he represented was manifested among men.

Spiritualism is not only a religion; IT IS RELIGION, because it brings to all who embraces it, experience of the main factors in all religious beliefs. Survival of the human spirit and the existence of a spiritual world become an experience and not a belief. The idea of God has always been a

dominating principle of all religions.

Spiritualists regard God as the life-giving principle or power which manifests in every aspect of natural phenomena. He is the Eternal, Indwelling Spirit of the whole Universe.

## Why the Medium

The idea that we receive compensation for all our good works and experience retribution for all our evil deeds whilst on earth is proved by the operation of the spiritual law of gravitation when we pass into spirit life. This causes advanced spirits to rise to the more refined, happier and higher vibratory spheres of existence, and forces backward spirits to remain in the denser more miserable and lower vibratory planes. The Bible tells us that such spirits "shall be cast into outer darkness."

The past contains the future, as the future must be the outcome of the efforts of the past. In all ages and epochs there is ample evidence that communication with the spirit world has been a feature of every branch of the human race.

The Old Testament is particularly rich in psychic phenomena. Moses is pictured as a medium, priest, magician and leader. Many of the communications in his day were made at high altitudes. The materialization of Samuel by the so-called "witch of Endor" at the royal command of Saul, indicates that mediumship was prohibited to the common people.

When Saul said "bring me up him whom I shall name unto thee," she replied; "Layest thou a snare for my life to cause me to die?"

The medium is selected for special qualities. They are not those which are generally held in reverence. The medium is the vehicle, the honored instrument of divine revelation, honored among angels, but not as amongst men. Great privileges create great responsibilities. In all ages, there has been a revelation of God, suited to the particular circumstances of the time.

## Man's Unbelief

Among the Jews, no more perfect mediums than Moses, Elijah, Jeremiah and Ezekiel ever lived. We are surrounded by spirit life and we are alone, never, never. Matter is an accident; spirit the reality. All the religious systems in the world rest on a belief in the future life. As man discharges the duties of life bodily, mentally and spiritually, so will he become happier and more God-like. When bodies are dead, dogmas die with them and are dissipated by the rising sun. For God, the all pervading spirit, permeates the Universe.

Honesty and sincerity are of more value to God than faith and creed, for God accepts the heart and intent rather than the creed. A germ of truth underlies every religion that man has framed for himself. Not to any one race or person, or place or age has the whole of divine truth been given. God's word whether revealed to Plato or to Jesus is of equal value. The mind must be prepared to receive it.

It is every man's duty to be happy, and duty honestly performed to self, brother and to God, is the only passport to happiness. Souls attract souls by congeniality of pursuit, by similarity of temper, by remembrance of previous association or by present work. The spirit carries its character impressed on the very atmosphere it breathes. Selfishness is the one great center of spiritual disease. The ladder between heaven and earth has always been, but man's unbelief has cut him off from the ministry of angels.

To each globe is assigned its own source of spiritual light. Occultism is the intellectual side of spiritualism and teaches the student the latent powers of his own spirit and its place in the great world of spirit which surrounds it on every side. THIS IS THE AGE OF SPIRIT. Life is unending and progressive. The soul never stands still; it must improve or retrogress.

When we cross that last long bridge, we take with us only character and memory. The dead can be helped by the prayers of the living. God, the energizing, all-pervading, ever-existing informing spirit, is guiding and loving all, Geniuses all derive their inspiration from the world of spirit.

Man should know that spirits surround him ever, that to him they can become ministers of blessing if he will. In sickness, Spirit ministers may alleviate when

# A Tribute To

## Leslie Leivers



## MEMORIAL SERVICE

A staunch Spiritualist and a tireless worker for the cause of Spiritualism, **Leslie Leivers** was accorded fitting tributes at a recent memorial service held at The Hope Memorial Spiritual Church, Chatham St., Brantford, Ontario, Canada.

Fred Meynell, spiritual healer and mental medium, son of Rev. Harry Meynell, pastor of the Brantford Spiritual Temple, presided. Mr. Leivers, a tireless worker not only in Canada but in the United States, traveled extensively, especially during the last five years.

Only last summer, he headed a delegation of Canadian Spiritualists who visited Chesterfield Spiritualist Camp. He was ever seeking greater co-operation among Spiritualists on both sides of the border.

At the memorial service, a detailed account of his activities in Spiritualism, together with a brief account of his entire life were outlined by Mr. Meynell who said that Mr. Leivers was born in Nottingham, England in 1891; journeyed to Canada in 1911; served in the First World War as a pilot and became interested in Spiritualism in 1912.

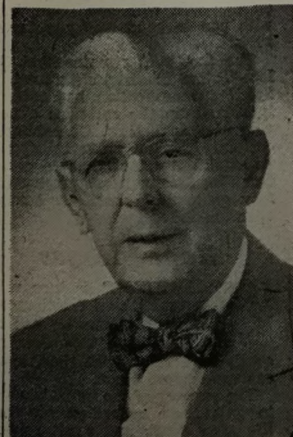
Not until 1939, did he become closely affiliated with Spiritualism. Sometime later he organized the Hope Memorial Church and served as chairman of the Board of Directors until his passing.

According to Mrs. Leivers, "Already the members of the church have banded together and pledged themselves to carry on the church in a manner Mr. Leivers will be proud."

human help fails. For the true life on earth is one of progress, love and harmony.

It is not the Jesus of history, but the Christ principle that is being revived among men. Armageddon, the mystic conflict between good and evil in the world is being fought out. Now is the day of decision. ARMAGEDDON NOW!

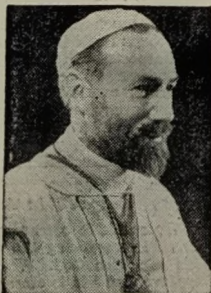
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(P-394)

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### To Be Or Not To Be

ANYONE directly associated with the religion of Spiritualism, especially organized Spiritualism, knows they will continually meet people who seem to pride themselves on saying: "Of course, I am not a Spiritualist, but..."

All the while, these same people have no qualms about using our Spiritualist rostrums for their own individual philosophy; never miss a chance to sell their own literature, chiefly books, to the Spiritualists; and in general, carry with them a certain superior attitude toward us Spiritualists whose co-operation they momentarily seek.

And this not only applies to those who prefer to work inside, as well as outside the Spiritualist movement, but also to persons who could be and are classified as Spiritualist mediums. What some of these "but" persons probably mean is that they have their own ideas as to the proper way to present the truth of survival and its demonstration to their own followers, but are adverse to actually affiliating themselves with organized Spiritualism.

Naturally, this being a free country, or at least supposed to be as far as religion is concerned, these persons have every right to stand aloof and say they are not Spiritualists but what they say does not change the fact that, in essence, they are Spiritualists nonetheless.

According to the definition, adopted by the National Spiritualist Association: "A Spiritualist is one who believes, as the basis of his or her religion, in the communication between this and the spirit world by means of mediumship, and who endeavors to mould his or her character and conduct in accordance with the highest teachings derived from such communion."

Now as to the probable reasons. Without exception, these persons may be making these denials simply because they decided that the religion of Spiritualism, as the result of public opinion, is not respectable. By denying they are Spiritualists, they may feel they can avoid the criticism borne throughout the years by all true followers of Spiritualism.

However, in the last analysis, by their deeds you shall know them.

And who are these people? Before they are named, it is well to point out that this is not written in the spirit of condemnation but rather to extend sympathy to those who do not have the courage to call a spade a spade.

Possibly by doing the same work, in their own way, they may think they are able to render a greater service but why these people should continually go out of their way and preface their remarks or their work with a statement saying they are not Spiritualists,—is something I never will be able to understand.

And here are just a few I have met and from whose lips I have heard the statement, "Of course, I am not a Spiritualist but..."—Harold Sherman, Eileen Garrett, Hugh Lynn Cayce, Manly Palmer Hall, Hereward Carrington, William Kullgren, Mark Probert, Rev. Amelia Pope and dozens of others who are sometimes actually closely associated with organized Spiritualism... and many others who are ordained Spiritualist ministers and have chartered Spiritualist churches.

It appears therefore, that Spiritualists are all right provided there is something they can do for those hangers-on" inside and outside the Spiritualist movement. If our movement can be used to their own end, these same persons never miss a trick.

Wouldn't it be better if these people would actually join our ranks audibly and lend their "superior" knowledge, especially since they know the truth of our philosophy and, in many cases, actually practice nothing other than mediumship per se.

However, if they choose not to do this, at least they don't have to go out of the way to tell people what they are not.

#### MEDIUMS I HAVE MET

My wife and I travel a great deal and when the opportunity presents itself we have private readings. We find the following most outstanding: Rev. Ernst Shoenfeld, Chicago, Illinois, remarkable trance reading, good advice.

Rev. Angela Cali, New York City, good psychic and billet reader, accurate answers.

Rev. Alice W. Tindall, Washington, D. C., excellent semi-trance medium, most remarkable reading.

Do wish we had thousands of good mediums like these three. May they carry on their good work.

J. M. KAY

812 Broadway,  
New York City 3, N. Y.

#### IT WORKS!

I own a business and, like many others, am experiencing a little recession. On one particular day, I had only two appointments, which would not pay the day's expenses. To add to this worry, I had allowed myself to become bitter over a few words of gossip by an unthinking soul.

I began to pray and ask for guidance from a spirit force that comes to help me with business matters. This force impressed me to put all thoughts of bitterness away and live only in the light of God's goodness and love. Almost at once, a sense of well-being and calmness came over me. By the time the first appointment was due, I knew the day would be better.

And it was, for the very first customer announced she would have fourteen dollars worth of work. Have had other demonstrations but this appeared more definite and positive than any previous-ly received.

BLANCHE RENNER,  
1639 E. 77th St.,  
Chicago 49, Ill.

Spiritual Science Church,  
1715 W. 64th St.,  
Chicago, Illinois.  
Rev. John Skinner, Pastor.

#### THANK YOU

I surely enjoy the many good articles I get to read twice each month in the *Psychic Observer*. Spiritualism truly has a real champion in her *Observer*, giving to the public the real truths that exist in nature around and about us that the many so-called religions have failed to give to their followers.

FRANK J. RENOLLET  
Box 29, R.F.D. No. 1,  
Cecil, Ohio.

#### SPIRITUAL EGOTIST

Thanks for the good advertising. I want the world to know I'm not a Spiritualist. So that's a boost. But why didn't you print my letter word for word as I had written it, instead of changing it to suit yourself? You didn't have the nerve, did you?

Oh My! just keep on slinging your mud and stones. You know the old saying, "Every knock is a boost." We build our foundation on the mud and stones the jealous competitors sling at us. That's why we have grown as we have. We just took in three more new members, who are happy to say they too are happy to be able to belong to a church that practices the Apostles Creed without having to be laughed at by being called Spiritualists.

You may publish this letter too, but be sure you publish it as it is written and don't add to it to suit yourself. I've still got enough strength to fight for what's good and right. So, go ahead.

I followed Spiritualism for 26 years, so I know what I'm talking about. You are very badly mistaken in your statement when you call me a Spiritualist Minister. I demand a correction in the *Psychic Observer*—say I am a Spiritual Scientist Minister. Further, I demand that you publish this letter exactly as it has been written, and if you do not wish to do so, it will be published in some other paper.

REV. AMELIA POPE  
1710 Winnebago St.,  
Madison, Wisconsin.

Since the esteemed Rev. Pope signs her name as such, which incidentally, is bad form when writing any personal letter; and since this splendid lady conducts services and serves as a medium for spirit communications; and since

## LETTERS TO THE EDITOR

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.

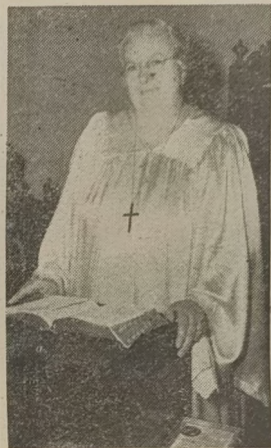
★ this spiritual woman has a "Psychic Science Charter" is it any wonder that she would be referred to as a Spiritualist minister? ★

By her own admission she has followed Spiritualism for 26 years so the burden is upon her to explain the difference between a Spiritual Science minister and a Spiritualist minister.

If this beautiful soul, meaning Rev. Pope, feels that she would be laughed at if she called herself a Spiritualist, possibly the reason does not lie in the name itself but rather in her dissemination of the truths she does not claim to embrace.

In any case, what she may call herself does not matter and if she

### Photographed When She Was a Spiritualist!



REV. AMELIA POPE  
"Spiritual Science Minister"

chooses to hide her Spiritualism under the guise of some other name that, of course, is her privilege.

The very fact that she became upset because she has taken this stand is no fault of ours but merely shows that even the self-admitted illumined souls have not learned what most Spiritualist ministers preach and practice—meaning, "Under all circumstances, keep an even mind."

Furthermore, in a folder, published by Rev. Pope some time ago, she lists her church motto as "United we stand 'Divided' we fall," yet she wants to build a fence and go it alone. Further, in her publicity circular, she refers to her church as "The Spiritualist Light-house," then closes with the statement, "So help us carry aloft the banner of true Spiritualism."

It would be lovely if this good woman would make up her mind what she really is. If she did, she could go a long way toward helping mankind.

#### FORMER SPIRITUALIST

Not since the year of 1937 have I had any connection, officially at least, with psychic matters.

However, I had retained, and still do, my very avid interest in the subject. My marriage at that time was far from conducive to further detailed study in the realm of psychic happenings. It was, at the same time, a happy union and still is.

For a while I tried industry, and then with more success the field of life insurance and remained in the same until my formal ordination in the Christian Ministry in July 1950! What had happened meanwhile was that I found I had a far greater love for the Ministry than I had imagined. It just had to be!

And I was not without the Spirit's Guidance in the matter! There were definite leadings from the very beginning, and this "guidance" still continues. From time to time there is evidence of the Spirit's presence.

I recall on one occasion that I was awakened in the middle of the night with the very distinct

feeling of a "presence," and the impression was that I ought to use a certain portion of scripture that had to do with the Transfiguration. This I did, and with the feeling that inspiration was present. I also received at that time a name of one who had been prominent in the field of electrical invention.

In these circumstances, I see nothing unusual. No doubt thousands of persons have similar experiences but do not know, nor indeed, feel led to investigate the God-source of all knowledge. Too many take for granted as commonplace the marvelous manifestations of an Intelligence Who rules in Spirit and in Truth His spiritual realm from whence cometh all material kingdoms now known.

It is pretty important for every one to know why they are what they are; and the very thing that religions world-wide will be called upon to do, is to make both individually and collectively the demonstrations of their beliefs as proof that an All-Wise God intended for man to outwardly demonstrate the power of the Presence within. Greater than a demonstration of Spirit-Power, is the demonstration of the individual's spiritual power emanating from the indwelling Source.

I believe that Jay Hudson's "Laws of Psychic Phenomena" comes closer to the actual explanation of the mechanics of man's Spirit. I believe in the life everlasting, to be sure, and that proof of an everlasting life abounds on all sides; but I also know that the individual must live out the proof of his beliefs. That, to me, is the ultimate demonstration. And, while conscious of the fact that Christianity has not as yet approached this zenith in her experience, she also must come to it.

Likewise, do I believe that the Spiritualist or persons inclined to Spiritualism, must at the same time exercise extreme care in fidelity to the Truth as a Way of Life. I would not care to be either a sensitive, or a medium, unless at the same time, I could be challenged to live the beauties that my philosophy expressed.

But there will come a time, and it is fast approaching when all great truths will merge; and the realization of Divine Truth will be offered to all;—not simply as a belief, but as a life to be lived in the realm of the new-born (resurrected); "a home, not made with hands, eternal in the heavens." But to make the Life there, it must be first realized "here."

That was why Christ advocated the new birth in which I believe, not only for myself, but for all souls. I do not say that the new birth is gained in a day. It is to be the product of many days climb towards the infinite outreaches of an Almighty, Ever-loving God. It is not to be achieved without struggle or effort.

REV. MURRAY A. CARSON.

First Christian Church,  
P. O. Box 748,  
Narrows, Virginia.

Some twenty years ago, Mr. Carson was a promising medium. He visited Lily Dale, N. Y., attended classes and worked in Spiritualist churches in the vicinity. When I heard from him some weeks ago, I asked him "How come you wandered away from Spiritualism?"

#### HEAVEN ON EARTH

We take many papers and magazines but your *Psychic Observer* is my favorite above all others.

It is wonderfully good that you and Mrs. Pressing have made your home at Chesterfield Spiritualist Camp in Indiana. That place represents heaven on earth to me. How I wish I could live there, too!

LETA R. PORTER.

Czar, Alberta,  
Canada.

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# MEDIUMSHIP

## A STUDY IN HUMAN SENSITIVITY AND ITS DEVELOPMENT

by  
**GILBERT N. HOLLOWAY, D.D., Ph.D.**

### The Proper Time to Meditate and Concentrate.

PART II  
 Robert Douglas Carr

Before returning to explanations of the rationale of mediumship I should like to mention another interesting example of supernormal sensitivity. Robert Douglas Carr is a young man of Portland, Oregon. He is less than 30 years of age, but for years has studied Oriental and Hindu philosophy with devotion. For two years, he attended our lectures in Portland, and conducted for a time a study group in behalf of the Holloway School.

About one year ago, he sensed contacts from other minds and began to hold private meetings or sittings with friends. Out of these, his mediumship began to unfold, and is still in process of development. Carr's sensitivity is unusual in that his principal Control is not a discarnate spirit at all, but is an Oriental sage and teacher named Sri Siddha, or Siddhagurumanda, who lives in the flesh in seclusion in the foothills of Nepal, upper India.

Another Intelligence of his Band is a Mr. Parr, an Englishman who speaks with delightful accent and gives much interesting information about the etheric world and its relationship to our plane. Parr is a discarnate or deceased personality.

During the course of a sitting, Sri Siddha told me that they (the medium's Band) intended to use him thus for only a year or so, and then would contact him only inspirationally as he proceeded with his career of teaching and spiritual activity in the arts.

No mediumship can receive complete evaluation until it is tested by time and experience, and usually following the transition of the person. There are, of course, hundreds of good mediums throughout America and the world who have never entered the personal experience of this writer.

During the course of our extensive lecture tours, I am always on the alert as a spiritual researcher and author and in years to come will doubtless witness and experience many remarkable demonstrations of contact between the worlds.

**Spiritual Bonds**  
 A person developing supernormal sensitivity should have an optimum environment in this world, and strong ties of a positive nature with the Etheric. The Bible speaks of "clouds of witnesses" surrounding most earthly occasions of importance, and every mediumistic individual attracts "witnesses" and helpers from the Other Side.

In fact, to a great degree, the nature and functions of the mediumship will depend upon the kind of astral or spirit people who cooperate with the medium. The Stainton Moses mediumship produced writings and other phenomena because of the collaboration of the Emperor Band of 49 exalted spirits.

This same band later manifested through Leonore Piper, also a Mrs. Chenoweth, and one of its members told me (through Arthur Ford) that it is preparing other qualified sensitives for the coming years of intense spiritual activity throughout the world.

The old saying that "Birds of a feather flock together" is definitely true in this world and the next. The loftier the aspirations of a person and the finer his or her sensibilities, the more exalted will be the collaborators from the Unseen who come to protect and inspire their selected channel.

Harry Edwards, British spiritual healer, has an extraordinarily powerful band of healing forces and spirit doctors, including, among others, Pasteur and Lister. There are said to be six Ameri-

can Indian personalities lending strength to the Harry Edwards healing mediumship, along with many other astral people who desire to help with transference of healing energy.

The various books and writings of Mr. Edwards, including his fine magazine, "The Spiritual Healer," explain well how healing mediumship is developed, and how the Invisible Forces are pouring their healing power into today's world through many dedicated channels of loving service.

If you are musically inclined and wish etheric cooperation, you will draw to your aura the influence of inspiring musical personalities. Cyril Scott, British Theosophical writer, in his book "Music: Its Secret Influence Throughout the Ages" explains how the great composers of history were inspired either consciously or unconsciously from occult sources. Great music "came through" them, and they felt this exceptional power or spiritual quickening.

**Psychic Pitfalls**  
 Life is a study in contrasts, a constant struggle between opposing forces. Medicine is a noble art, but it is often prostituted for money and other base purposes in our times. All of the learned professions have their "shadowland" where ignoble persons deceive the public and cause much unhappiness and confusion.

Alas, as one might expect, it is the same with mediumship too. There are many subtle problems and pitfalls into which the unwary and especially the morally unprepared may fall.

An essential point to remember is this: Mediumship has no necessary relationship to either intelligence or character. The psychic sense comes at times to people who are quite uneducated; in fact, formal education sometimes appears to be a hindrance to the development of psychic and spiritual gifts. "A little knowledge is a dangerous thing" and can obstruct the vision and poison the mind regarding life's higher teachings.

People are sometimes surprised when sensitives, in their normal courses of daily experience, do not seem to know the answer to everything. Must the violinist be producing music with his violin 24 hours every day? Must a sensitive be in his higher consciousness at all times, and be reproached when he is not?

A rather amusing example of this occurred to us recently in a city of the Northwest. At our booktable, a woman purchased several things and gave her personal check for \$4. Somedays later this check "bounced" from the bank and we have never heard from her in reply to our letter inquiring about this, and we probably never shall hear a word from her.

The woman gave us a "bad check." Now, said one of our friends, why did you not know the check was bad and refuse it when it was offered? The answer is that I was not trying to "tune in" at the time; I had just finished a long evening of instruction and was relaxing in more or less objective consciousness. It simply did not occur to me that the woman was passing a worthless check.

The public can be heartless and unkind in its effort to continually extract supernormal information from sensitives. About two weeks ago, I gave an intuitive analysis and Life Reading to a lady, during the course of which various names and dates were given.

Before a lecture several nights ago, this lady rushed up to me and wanted to know right away the precise date of her Egyptian incarnation, also the full name that she bore during her French life in the 17th century. She assumed that such information would be on the tip of my tongue all of the

**TRUTH WAYS**  
 with  
**Dr. HOLLOWAY**



time! Surely a little thought will show the absurdity of this.

The public must be educated to know what it can reasonably expect from its sensitives and mediums, and just when to expect information and services from the higher echelons of conscious existence.

**Character**  
 Trance mediumship in particular requires a certain "psychic idiosyncrasy" which of course only a small percentage of humanity has to any considerable degree. It is foolish to contend that "everyman" can develop good mediumship. Every normal person has sensitive faculties to a degree, but that does not mean that all will become good sensitives with splendid cooperation from High Intelligences.

Basic mediumship is a gift with which one is born—and it is often the fruitage of much effort and experience in previous incarnations. Usually its tendencies show up in childhood, and can be noted by discerning parents.

Now, one of the tragedies of the modern Psychic Movement is that there are some good mediums with ignoble characters. People will go to them for contact with the astral world, but if they are morally sensitive, may be repelled by some of the things they see or hear. The dubious character and checkered careers of some rather noted mediums have given bad publicity to the spiritual cause. All religions have had to contend with this problem.

It should be emphasized again that most mediums are persons of good character and morals, comparable certainly to the average minister or priest of any religious denomination. And of course, many sensitives are people of exceptional moral and spiritual stature. They contact the highest intelligences and angelic forces, with result that their personalities show marked spirituality.

**How To Develop**  
 First of all, let us discuss the development of sensitivity by yourself. It should be noted that many of the greatest mediums and sensitives received their gifts when quite alone, and without the specific help of earthly mentors. It can be very helpful to have the advice and guidance of a developed sensitive, but it is not absolutely required.

Make up your mind from the very beginning that you want nothing but truth, and that you firmly desire contact with the Forces of Light, Love, Healing and universal loving good-will. The primary purpose of your development is the love of truth and the desire to be of service to humanity. If your desires are substantially

less than this I would suggest forgetting the whole thing! If your real motive is desire for money, power over others, sense gratification or similar ideas you will inevitably come under the influence of Adversaries.

Mediumship in its early development and aspirations, is very much the discipline given to candidates for Yogic powers. There must be intense aspiration for the goal of spiritual unfoldment, and a willingness to sacrifice time, money, personal objective convenience and other considerations in order to attain the goal.

Then follows an intense effort to purify the body and mind, and to sustain the highest idealism consonant with your nature and role in life. Part of this purification program is the saturation of the mind with noble ideas from sacred writings, Holy Scriptures or other books that uplift and inspire you. Spend at least 15 to 30 minutes daily in the contemplative reading

(Con't. Page 5, Col. 2)

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## BE STILL

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

cept it. The acceptance is dependent upon our belief in our unity with our Creator, and our own guides.

In my last letter, I told you the guides and teachers do not force themselves into your lives. To enable you to receive these visitors, it is necessary for you to open your minds, and ask for an inflow of Spirit Power.

Everyday application of concentration and prayer is essential. This practice will teach you to be so poised that the trials of daily living will not upset you. Through meditation, you will cultivate a more detached attitude—and this alone, can be the means of evading the worst pangs of evil and unkindness directed your way.

Normally, you experience life at close range—so close, in fact, that a stray word can cause injured feelings or a careless action may cause a quarrel. This proximity is universal: for the good things, no less than the unpleasant things, excite us too much.

Considering how emotions and actions fluctuate throughout the day, in response to each new sensory impression received, it is extraordinary that the average person's health is no worse than it is. Our nervous systems are subjected to much unnecessary strain and punishment. This can be avoided by the cultivation of a detached attitude.

It may be now evident why the person who practices meditation has a better chance of happiness. He is no longer the victim of every fleeting emotion. By setting his life to a wave-length of his own choice, he gains more control over his future happiness.

He acquires an inner poise which instantly communicates itself to others. One great spirit teacher, Ramana, the late Sage of Arunachala, advised his students to meditate on "Who Am I." It is startling to note the effect of this query. Try it, consistently.

### One Thing At A Time

I studied under the direction of this great teacher for a long time and was greatly benefitted. From the unseen, I've been, at times, aided by his spiritual presence in maintaining balance. The great seer, Andrew Jackson Davis, taught: "Under all conditions, keep an even mind."

The person who mediates, is benefitted in many ways. He usually looks younger. His work improves as he learns to direct his own power and adopts the preachment: **One thing at a time.**

Thusly, he sidesteps the tension created by conflicting interests. A good motto is, "Do first things first." Above all, when conditions are against him he does not lose his head. He avoids being unduly perturbed because he refuses to submerge his personality in what happens outside. Having cultivated a detached attitude, he is better able to resist the shocks and disappointments of life. Since he is not flustered by them, he can take quick remedial action.

With the development of concentration, one becomes a more coordinated and better poised personality. Without spiritual development, one is a bundle of automatic

reactions — constantly in a "Cin-erama." One type has a sense of devotion, the other flounders where-ever chance associations lead. One has courage and independence, the other is obsessed by fear and apprehension.

One accepts fortune and misfortune with equal or near equal detachment: the other is a creature of moods, dictated by each day's fate.

Those who have actually practiced concentration, meditation and prayer, know from experience that this formula works. Having worked for one, it can work for all who apply it. In fact, it is probably already working for you,—but in a negative way.

Many physical ailments are first brought about by subconscious tension and anxiety. Fears and tensions seize the mind, and set up irritations and nerve strain that inhibit the free-flowing energy, which is our actual life force, called by some, **God.**

Modern medicine accepts this fact. There is overwhelming proof that serious illness can be simulated by mental suggestion, and inner tension. Most patients look to a doctor for cure. To look to a doctor for help to bring about a cure is good, but to expect the doctor to prescribe and do all that is needed while the patient lies back and concentrates on his ailments, is all wrong. No wonder we need powerful drugs to shock the patient out of his state of self-pity and hypnosis.

Recovery really begins at once when the patient assumes some responsibility for getting better, instead of unloading the whole condition on the doctor's shoulders. It will help still more when man discovers that all healing must take place within himself. Doctors can begin the healing work but, at some point, the patient, himself, must take over and complete the task.

### 91st Psalm

This healing concentration is a medicine to be self-administered. That is why patients don't like it. It requires personal effort. It asks the sick to focus attention on something other than their own illness.

This great power of concentration can be harnessed to improve the standard of life. We have seen how it can short-circuit the damaging wasteful daily conflicts which previously took us off our course. We have seen how it can release us from the strain of unnecessary tension and the pangs of needless disappointment.

It may seem fantastic and unbelievable that so much good can follow from such simple daily exercise. The exercises read simply but are difficult to follow out. Skill in mind control is developed by constant daily practice. Ultimately, we discover, that what the mind dwells on, it must become.

This discovery is not new really. Such knowledge has been known to man in every age. This knowledge, so true and simple, has baffled man only because of its simplicity. "As a man thinketh in his heart, so is he," says James Allen.

Of course, this power over thought can be carried to extremes but a reasonably simple application of one of Christianity's greatest mystical teachings: "Be still and know that I am God" pays big dividends.

And so, I say there is no need to allow the "Cin-erama" of life to toss us about. We must not allow our senses to dominate us, especially when we have the eternal promise of God to sustain and protect us. Want to make a start? . . . then read the 91st Psalm daily!

## MEDIUMSHIP

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

of good literature. Pause to read aloud to yourself passages that elicit an inner response of purity and spiritual contact.

Furthermore, you should avoid contaminating the mind with the low conscious impressions that so flood our contemporary society. Be very selective in radio and television programs that you may experience; in all literature that you read; in places that you go, and people you contact. If you find that certain persons or places "pull you down" into the lower frequencies of life, then avoid them.

### Diet For Unfoldment

It is very difficult, if not impossible, to purify the body-mind with-

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## COMING EVENTS

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

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

June 24-Aug. 27, 1955: Annual summer season Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1955 programs, write: Mable Ruffie, Sec'y.

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## FOR USED BOOKS

SEE PAGE 5



# SPIRIT LIFE

THEODORE PARKER,

NARRATED BY HIMSELF

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

Continued from Feb. 10, 1955,  
Edition of Psychic Observer.

## A Spirit Views

### CHRIST

#### CHAPTER XXX

I have many ways for the exercise of energetic effort. I have a school where the sciences are expounded; where we bring earth up for proofs in her keeping that will expand our altars of thought, and cause earth to appear like the background in some fairy-scene. Earth holds her pent-up treasures with the grasp of despair.

The fore-wind of knowledge is sweeping her fettered fields, and laying waste the props that sustain her dynasties of ignorant power. Earth has never yet laid open her secret caverns for the world's investigation. The law of ignorance has bound her selfish chains until the stroke from the fire-altars of heaven proclaimed the victory over benighted Christendom.

My soul cries out for light, for gifts outside of the impending stroke of pen. I would fain call down God's truths from wells overflowing with love, light, and knowledge; from worlds that span the broad arena above my platform of comparative growth.

But the World must be handled with gloved fingers; it will not do to hasten her development. The ploughshare of Truth cuts deep and wide, and also bears a leveler in front to beat aside the corrupt cumbrances of Time.

#### CHAPTER XXXI

My spirit-life bears uncton of grandeur and power in thought and purpose to serve mankind as long as services from my sphere of gleanings are required or needed. I am laboring now to establish free moral government, independent of sex, color, hierarchy, or monarchy; independent of creed, statue, or the press.

That may seem a broad sweep for freedom; but it is, nevertheless, the true aim of freedom. Individualization is sure to be accomplished. Each mind must become a world unto itself; and every star that sets in the ascendant throws out a focus of light that illuminates the channels of earth.

My duty lies in the direction of all fettered institutions of reform; and, while I seek to dispel evil in spirit-life, I seek an open portal to reach earth, and lay my flag of truce beside the quartered enemy of doubt and fear. I have the glowing thought of use ever beside my wandering footsteps, ever prompting me to search and find for the storehouse of memory and for the storehouse of humanity.

You can not separate the element of purpose existing between memory and humanity; they are co-existing in friendship, parallel in purpose to serve each other, and deft in the use of instruments propelling their movements.

Memory holds her shield of thought high and dry above the conditions of time, and bears her eminent seat back to earth by the overland route, and seeks no other way, only the one left open by cause and effect.

#### CHAPTER XXXII

Spirit-life has too long hung a dead-weight on the shoulders of Time. The incubus of ease and quiet that has so long surrounded the throne eternal is preparing graduated seats, and for ever closing the passage to that long leap in the dark that has for ages hung a pall of terror around the destiny of man.

Wherefore has this change been wrought? and wherefore are mankind seeking the element of pur-

pose in their outreach after heaven? Is it not because God's favored few fail to procure a hearing at the seat of reason? and is it not because mythology sickens the soul, and dampens the energies of faith and hope?

The century is seeking a new heaven, and a new earth. The spirit of energetic movement feels cramped and dwarfed in purpose in the confined atmosphere of sectarian by-paths and lodgments for the soul's ease and immolated daring.

The spirit of unrest is traveling the earth, seeking the items that the hand of Fate drops in the ear of Time; and the spirit of unrest is ushering in the New Jerusalem; is picking up the staff of common sense, and traveling out on the progressive road that leads to ultimate success, and also leads to ultimate happiness by the diverging lines drawn by active duty in every vineyard on the course of time.

#### CHAPTER XXXIII

My present occupation is just as real, just as much an embodied fact, just as much an effort to carry out a purpose, to culminate a design formed by the will, as was any effort I ever made on earth to further a scheme fostered by my reason. There is no such thing as an illusion: every shadow has its substance; and every inlaid principle its embodiment in art.

Spirit is the reality of a personated being, the life-giving element to design, the spiral point that reaches above matter, the focus of power on earth, and the ultimate of man. Spiritualization is the heaven of earth, the finale of all matter. The world will never know where it left its material body; never realize the utter baptism of dogmatic prejudice.

The world is nearing a great social earthquake: there will not be so much as a pillar left of the old formula and systematic worship, and by-plays of social epilogue, that furnishes a whip and driver, but no fitting harness, to travel the road of life in. Society must outgrow its stern decree of rule, its system of slavery, that furnishes a beaten track that individual effort must walk in. I ignore the force of rule; I ignore any system that carries the lash of coercion, and the hoodwink of public deception to the world's arena of strength.

#### CHAPTER XXXIII

In fitting out a ship to cross the ocean, great care is observed in having every part serve the purpose for which it is designed; and so, when man starts out on the voyage of life, it is well to have his sails set in the right direction; to have his ship of thought bear anchor at every port where science and philosophy have dropped a cargo to be lifted on board for the world's strength and honor.

Mankind, as a general principle, lack in the system of thought; lack the power of application to delve out a structure whose basis is an inlaid principle of mind. The power of mind is, to a great extent, fashioned from necessity. Man never attains to his full height when cradled in the lap of luxury.

It is the stern winter of adverse circumstances, the stern decree of Fate weaving its web of cunning meshes with the intricate finger of Content, to be thrown around the first bidder for honors in the kingdom of heaven. Thought fashions from a necessity in the motionary elements of Time.

There is no expansion to thought unless excited from the outside world; unless the reins of government are thrown at the organ of visual sense, and caught at by the finger of Want; and then Thought steps down from her pedestal of

ease, and manufactures skill from the conception of use.

Thought is only indolent from non-ability of physical movement; whether it be insufficiency in organized parts or the inactivity of muscular effort, both have the neutralizing effect on the viscera of sense.

Indolence is the moth that eats away the time-table of man, and leaves him floating in space, aimless, purposeless, and almost soulless; a drug to be fostered by the energetic law of recompense.

Man on earth is fool-hardy and unwise to tamper with time, to let his well-springs of thought dry up and choke to death for the want of a balance-wheel in the outside world to light up the springs of action to furnish the evidences that he has lived, and lived to a purpose in life.

#### CHAPTER XXXIV

The Carthaginian War spread its devastating influence around the whole Romish empire: the feudal force of arms swept the Roman Senate clear of the pillared wrongs, that, year after year, had convened at the citadel of strength.

War ever holds a purifying tone in the background; ever light the future with a torch of hope, and feels the victory won as a new start on the road of principle. The true essence of war is purification; and the next signal gun will be fired at the national treasury-house of Sin.

The Future of earth will burnish her board of deal with a lithographic design, where principles will read an honest background, and the children of earth can be seen reflected with new aims to fashion their career in life.

The tidal wave of Time moves the great ocean of man's eventual career; era after era sweeps along the uneven-track of the world's destiny.

The harbinger of peace ever walks in the ascending pathway; the glory of the rising generation will be wafted on high by the trumpeters of truth that will be set over the lost tribes of Israel.

#### CHAPTER XXXV

The world is nearing the great blending crisis when Jew and Gentile will drink of the wine prepared as a ritual of saving-ordinance, and a breastplate of church desecration. It is time that the blood of Christ be served from the standpoint of principle, instead of the upheaved holocaust of sacrificial altars and synods of heterodox memmery.

The Christian era is laboring out of her toils; is bending the bow of promise to every rational mind, and lifting the salvation-seat above the shoes of men.

The Christian era was born of a principle; the outwrought structure of Christ mingled its healing influence with the old Jewish assumption of power and idolatrous worship.

Christ's first presentation was from a humble standpoint of view. He was the one with God in spirit, the one clothed with immortality for the whole race of mankind; but successive years have changed the whole outward bearing of Christ's mission on earth.

Who thinks of worshipping Christ in sackcloth and ashes at the present time? Who, of all that are seated along the broad-aisles of the world's fashionable churches drink in the true spirit of the Christian Godhead?

Christ is the adorning grace in every sanctification-seat reared for the world's benefit; but it is the outward emblem that precedes the inglowing beauty of the loving Jesus.

It is plain to be seen that Christ's spirit of meekness is not the dress worn on the all-important once a week, when the true spirit of the Christian religion is dwarfed, and worn like a plaster of penance, to be removed when the "Amen" drops from the pillared sanctuary.

It is plain to be seen that Christ is dressed in effigy; that his adorning grace is an outside covering, worn for the benefit of public opinion. When Christ becomes the standard-bearer of principles instead of the background to a system of slavery, and the holly-branch to wave for the world's pride and egotistical bearing, then will Gethsemane sprout the true basis of the Christian era.

#### CHAPTER XXXVI

There is nothing so conducive to happiness as a firm trust on an unperturbed God. Nothing so expands the mind as searching for the imperishable seed from which our lives took root. The God of

## WHAT I OBSERVE

(Continued from Page 1, Col. 1)

"No, I have never seen a ghost. The nearest thing I ever did see to one was Crosby without his make-up."

Egan goes on to say he explained to Hope the many instances of haunted houses, poltergeist, and the like. All through his explanation, he said Bob listened in bewildered silence and finally said, "Such things sure make you think but I would rather not be around when they happen."

I wonder what Egan expected the comedian to say. Surely he did not think he would take the subject seriously because many times in his program he has shown a weakness common among all so-called famous comedians—never missing a trick to poke fun at Spiritualist mediums.

### Books Expensive

FROM time to time, we have been told that all books in the field of Spiritualism are too high. Our critics seem to think that the prices should be lowered and bought on the level with others, especially the religious publications. It is all the matter of money and these days printing is high. It is only by quantity publication of any book that the price can be lowered.

For instance, take a psychic book which today sells for from \$3 to \$5. Rarely are over 5,000 copies printed at any one time, whereas if 50,000 to 100,000 copies were printed, and the book backed by advertising, the retail price would be considerably lower.

As proof of this statement, we have only to cite books published by the Swedenborg Foundation. They have a series of some 30 bound books, each volume over 500 pages, that sell as low as \$1 and \$1.50—even less than that to members.

How do they do it? Simply because they started with an endowment of nearly a million dollars and continually receive donations and bequests from generous people. With this kind of money, the publication of books at low prices is no problem because once the type is set, the greater the number printed, the lower the price.

In England, there are dozens of publishers who specialize in Spirit-

Abraham, Isaac, and Jacob, still flourishes the wand of peace around the world's board of salvation.

The God of Israel speaks in all the modern dialects, and in all modern institutions of reform, and in the whispering winds that proclaim the shattered glory of the olden anarchy of wrongs. Future years will read a Godhead or Principality of Power that will flourish like the green bay-tree, and throw out a branch of hope to every soul on the highway for the principle of life.

Justice demands a change in the Godhead; and the law of equity and right are clamorous to establish the principle of Infinite Power beyond the reach of a personal God to demolish. The tread-wheel of Time will lay an evacuation-fee on all the incidental whipping-posts and scourging-rods that ignorance has reared by the wayside.

God will yet speak to the understanding of mankind. He will yet rear a foundation-seat in the world that the mind can grasp, and see the safety-valve through which the world will pass to its regeneration-seat.

#### CHAPTER XXXVII

I would have the Alpha and Omega of Spiritualism an abiding emblem of contentment and peace.

I would have the Rock of Ages cleft to the center, and fashioned to the understanding of mankind.

I would have the beauty of Christ's life worn as an every-day suit by the world's nationality.

I would have Christ triumph in a world He came to save, and in a world that has so long lighted its taper of knowledge at His fountain-head.

I would have Christ the recognized element along the road of progress; and, finally, I would have Christ the redeeming quality in mankind, the star whose splendor is to reflect the kingdom of heaven on earth.

THE END

ualist books and although their prices are comparatively low as compared to America's Spiritualist books, but even with duty and postage added, they are able to compete with the American market.

As far as Spiritualist books published in the U.S.A. are concerned there are few (possibly five) publishers who will even consider our literature for publication unless the author planks down the entire cost of publication in advance. If you don't think so, try it!

Those individual authors who have Spiritualist manuscripts... if they want a book to be put on the market at all, they must finance the whole deal and in most cases less than 1,000 or even as low as 200 copies are printed at any one time. The retail price must necessarily be high and it is rare that these "would be" authors even spend one dime to advertise their own book. Rather they expect the Spiritualist publications to advertise them for free. So now you know.

### "At Long Last"

CLIPPING from the "Bell-fast Weekly Telegraph" recently received from the noted Canadian Spiritualist, William C. Partridge, describes the beginning of an era in Scotland which definitely links Orthodox churches with the ministry of Spiritual healing.

Rev. Alexander Holmes, an English Congregational minister says: "Within Spiritualism there is an astonishing number of healers who differ in their methods. But the thing that really matters is that people are awakening to a belief in spiritual power as capable of bringing about healings which material means have failed to achieve."

"There are those of us ministering in and through the Church who feel that the ministry of preaching has been in progress for long enough, and what is now required is practical evidence that the ministry to which we are called is something more than proclaiming the Word and pastoral visitation."

"We have talked about the Love of God without being able to show what this means in concrete experience and without being able to show that Jesus is the Healer as well as the Redeemer."

"It is our belief that God is the Giver of Life and the only Sustainer of Life—that all healing comes from Him! That healing in the spiritual sense, while different to medical healing is complementary to medicine as an expression of God's work, and of His will, that sickness should be overcome."

"Those who exercise the ministry of spiritual healing are always anxious to do so in consultation with the medical profession, many of whose members are becoming increasingly aware of the psychosomatic character of disease, and of the need for "spiritual" as well as "physical" healing."

"Cancer, arthritis, tuberculosis, cerebral thrombosis, polio and diabetes are among the diseases which have responded to spiritual healing in my own ministry. There have been patients particularly with cancer who have not been healed physically, but they have received from the ministry of healing a mitigation of their suffering with peace of mind."

"For just over three years I have been exercising this fuller ministry in Godalming, and in all the churches I have visited prayer circles for healing have been formed. I have also been privileged to train fifteen ministers in an expanded ministry of healing through Congregationalism."

### Even Canterbury

THE "Sunday Dispatch" now sponsors a drive to investigate cases of Spiritual healing. It all started when Harry Edwards demonstrated Spiritual healing before an audience of 6,000 people in London's Royal Albert Hall.

Among those present were representatives of the British Medical Association and Archbishop of Canterbury's Commission on Divine Healing.

These cold-blooded investigators were not satisfied until they had quizzed the very persons who had submitted to the ministrations of Edwards. As a result, numerous distinct cases were recorded, each showing that help had been received.

## PS

### Healing

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# PSYCHIC HIGHLIGHTS—by Lt. Col. ARTHUR E. POWELL

PSYCHIC OBSERVER, FEBRUARY 25, 1935

## Healing in Belgium

### Apports and Levitation

Elise Desjardins is a famous Belgian medium, whose gifts include materialization, levitation and healing.

At one of her seances, Senora Benavides was told, through the entranced medium, that she would receive, as a spirit gift, a chain that once belonged to Emma Hardinge Britten, founder of *Two Worlds*. A materialized form greeted her, placed on her knees a luminous plaque and the promised chain, and flowers brought from the corner of the room.

Just previously, Senora Benavides had received 4 apports, each through a different medium, at Camp Chesterfield, Indiana.

Several materialized forms appeared at the Desjardins seance, and conversed with sitters. One, who has a terrifyingly strong grip, is responsible for levitations. The Senora was told that Mme. Desjardins, sturdily built, requiring 2 or 3 people to lift her, was taking tea with friends when she was transported, chair and all, over the heads of the others, and deposited at the other end of the table.

Having, since 1946, healed many people, this medium has 3 times been taken to court, charged with usurping the rights of doctors. Luckily, on the first two occasions, either most of the judges had been healed by her, or she had successfully treated their families, so she was discharged. Scores of witnesses testified to her successes and to the fact that she made no charges. The third charge is still pending.

## 12,000 "Incurables"

### Italy's Government Recognizes Healer

The Italian Government has officially recognized Felice Toninelli, Italy's best-known healer who, in the last 50 years, has healed more than 12,000 "incurables." He has been decorated with the "World Order Human Merit" and made a "Doctor honoris causa."

When his successes were first reported, medical authorities investigated and became convinced that, by simple laying-on of hands, Toninelli achieved indisputable cures.

Examples: Pietro Rossetti, 59, peasant, was cured of a 40-year old brain tumor by a single laying-on of hands, in 1952.

Mrs. Rina Piva, 24, totally paralyzed and confined to bed for 15 months, was similarly cured.

Toninelli in early life had a conviction he was destined to heal the sick. Neighbors who he visited regained health in hours or a few days, much to their doctors' astonishment. His home has become a place of pilgrimage for the ailing. Many newspapers speak of his "wonderful hands." He refuses to commercialize his gift. He neither diagnoses nor prescribes. With deep sympathy, he merely lays on his hands.

## Permanent Cure

### Operation Averted by Healer

Mr. A. Eland was unable to walk, owing to a hammer toe, for removal of which he was due to enter hospital. After 3 minutes treatment by Mr. J. H. Wright, medium of the Blue Star Healing Circle, the joints moved freely: the cure proved permanent.

## Healing in Scotland

### Medium Proves Doctors Mistaken

A boy, in Northern Ireland, up to the age of 5, could not walk or talk, sit up or take solid food. His parents, Mr. and Mrs. Mitchell, Steelstown, Londonderry, were told by doctors that the boy might never walk, being able only to move about the floor on his back.

After 4 visits to Thomas Campbell-Best, Londonderry psychic healer, the boy could walk. "Today," says his mother, "we see in our home a child of 5 years and 3 months who is wise and well, who plays with other children . . . a happy child who can run, jump and talk."

This story, with 5 others, was

published in the Glasgow *Sunday Post*. Reports of similar healings came in from all over Scotland, including some from Ministers and Doctors.

## Stromberg Explains

### Etheric Doubles? Archetypes?

Here is an item which may prove of transcendent importance, revolutionizing our ideas—such as they are—of the way in which a physical body is fashioned and grows and, in fact, the whole relation between 'life' and form, 'spirit' and matter.

FATE, December 1954, prints a report of a discussion on psychic matters, entitled *Science and Survival*, between Aldous Huxley, Dr. Gustaf Stromberg, the astronomer, and James Crenshaw, noted reporter and author of *Telephone Between Worlds*.

One of their topics dealt with the theory that, before any physical organism is formed, there already exists, in a type of matter which is probably etheric, a complete mould or pattern, into which physical matter is built, much like the ancient idea of 'archetypes.'

This mould has been described as an 'immaterial' (I think 'non-physical' would be more accurate) structure. A still better term might be 'living field,' as used by Dr. Stromberg, who explains that the idea behind this 'living field' is that both the structure and functions of a cell, nervous system, and so on, are derived from, are built into, are in fact copies of a previously formed, already existing, mould made of a different and finer order of matter.

## No Pain!

### Nail that Tongue!

Rolf H. Ruck, West Berlin reporter, stepped into a circus ring and asked a yogi, who had just nailed his own tongue to a wooden board, to do the same to him. The yogi obliged.

Ruck declared he felt no pain: but the photographer who accompanied him was so nervous that he forgot to take the picture!

## Doctor Curious

### Doctors Confirm Healing

In October, 1954, at The Hague, in a well-filled hall, Harry Edwards, Olive and George Burton gave a demonstration of Spirit Healing. The doctors crowded round the healing trio so much that they had to be asked to move away.

At least 8 medical men examined the patients before and after the healing, and admitted that changes for the better occurred.

After the meeting, Edwards and the Burtons were kept busy at their work for two hours.

## The Answer

### Title Deeds of Christianity

Early in October, at the Central Hall, Westminster, the Churches' Fellowship for Psychological Study held a meeting.

The Chairman, Sir Cyril Atkinson, cogently remarked: "Belief in an after-life is basic to any religion. If death is the end, what is the use of any religion?"

The Rev. F. S. W. Simpson, vicar of Shoreham, Sussex, posed this one: "Nowadays, the Christian churches are called upon more than ever before to produce their title deeds. We have not one jot or tittle of evidence available except psychological research to show to the secularist and the materialist that life persists beyond death."

## Prince of Wales

### Cheiro's Prediction

This is perhaps one of the most remarkable recorded predictions in the twentieth century. It was printed in 1925, years before the incident happened, by which time Cheiro had died:

"The present Prince of Wales has piqued curiosity many times by rumors of marriage that have

faded away into the air . . . but it is well within the range of possibility, owing to the peculiar planetary influences to which he is subjected, that he will in the end fall a victim of a devastating love affair . . . I predict that the Prince will give up everything, even the chance of being crowned, rather than lose the object of his affection."

## No Skeptics

### The Phantom Circus

Ruby Miller plays the part of the medium, Madame Barrymore, in Evadne Price's play "Through the Door." Psychic manifestations continually occur during the play.

First, there are knocks on Miss Miller's dressing-room door, made by no physical person. Next, after listening to the pianist trying over some music, in the orchestra pit, Miss Miller walked through the pass-door on to the stage. Before she had closed the door, she could still hear the pianist—but at the same time she heard an orchestra playing circus music, apparently on the stage.

No one was on the stage, nor were records being played. Then she noticed a faint animal odor, like that of lions at the Zoo. Further, she sensed a powerful feeling of tragedy and disaster.

The night-watchman, standing in the dress circle at 1 A. M., saw the heavy safety curtain ascending. He found the mechanism was in perfect order. While trying to puzzle out the mystery, the safety curtain descended. Returning to the front of the house, he saw the bar doors, which he had carefully locked, slowly opening.

As he rushed upstairs, he felt something pass him, but no one was visible. Feeling an uncanny sense of chill, he checked the bar doors, only to find them locked.

The theater fireman, alone in the theater one night, suddenly heard the piano being played in the orchestra pit. He found no one at the piano; nevertheless, the keys were being depressed, and the music was audible. This happened on several occasions. Both men have signed documents swearing to the truth of their statements.

The manager came across a man who remembered the Camberwell Palace when it was a music-hall. He said that during a lion-tamer's act, an animal mauled the tamer so severely that he died backstage. He said also: "The orchestra always played circus music."

Later, Miss Miller discovered that the unfortunate lion-tamer had dressed in the room that she now used.

During the play, Miss Miller, as the medium, sits in a cabinet on a darkened stage, so she thinks it "would be little short of miraculous if psychic phenomena did not occur." She added: ". . . if any of the players are skeptics on the opening night, I guarantee they won't be after the play has been running, even for a few weeks, as the powerful vibrations engendered by the plot and situations will be bound to cause manifestations that will give them all a peep Through the Door."

## Australian Saved

### He Left Six Doomed Ships

Christian Koff, 77 years old, Estonian members of the crew of the freighter "Catrine," interviewed recently at Melbourne, told how, six times during the war, he left vessels, believing them to be doomed.

"The ships seemed to talk to me: the deck plates and bulkheads creaked in a funny way. They told me to go: so I put on my coat and went."

On one voyage, however, the premonition of danger came too late. Time bombs detonated, the crew had to abandon ship, but were rescued by an American troop-ship.

## Lees Knew

### Jack the Ripper

The London "Evening News," in a series of "The World's Strangest Stories," gives the story of Jack the Ripper, asserting that his more than twenty murders baffled detec-

tives of many nations, scientists, criminologists, and others, and they remain a mystery to this day. This is not true.

Robert Lees, the medium who gave seances to Queen Victoria in Buckingham Palace, was responsible for tracking down this mass-murderer who terrorized the East End of London some 70 years ago. Lees dictated the whole account in a secret document, promising not to reveal the murderer's identity. As a reward, he received a pension from the Privy Purse. A committee of a dozen London physicians proved that the dreaded Jack the Ripper was a high-standing physician, prominent in West London society. After his insanity was established, all parties were sworn to secrecy.

"Jack" was a Jekyll and Hyde character, who became an ardent vivisectionist, and a sadistic torturer of animals. After a month of marriage, his wife discovered this, finding her husband torturing a cat. Yet, the next day, he was "as kind and loving as ever."

After the first three murders, Lees was at the height of his clairvoyant powers, when he suddenly became convinced that another murder was imminent. He noted the name of the narrow court down which a man and woman were walking: nearby there was a gin palace blazing with light, in which he noted a clock pointing to 12:40. The woman was half drunk, but the man was sober, wearing a dark Scotch tweed suit, with a light overcoat on his arm: he could see even the glitter in the man's blue eyes. After a brief struggle, the man drew a knife and cut the woman's throat, blood streaming over his shirt-front. He inflicted several more, scientific gashes, wiped his knife on her clothes, put on the light coat to cover the blood-stains, and calmly walked away.

Describing all this to Scotland Yard, Lees was turned down as a crank, but the police did record the name of the place and the time on the clock. The following night, a witness saw a man who "looked like a gentleman," in a dark suit, carrying a light coat, and accompanied by a woman, enter the court at 12:40—the time when public houses are closed. Such was the evidence given to the coroner at the inquest on the body of a woman found in the place described by Lees, "with her throat cut from ear to ear and otherwise horribly and indecently mutilated." (Court records).

Lees eventually met Jack the Ripper, "witnessed" another murder, and was the means of bringing to an end the career of this maniac. But that is 'another story,' as Kipling used to say.

## Real to the Boy

### A "Friday Night Dream"

Vincent Coomber, 5 years old, of Sandwich, dreamt that he fell into water and drowned. "I fell and went down into the mud—and it was all dark around me, so terribly dark," he told his mother. So vivid was the dream that the next night he said: "I hope I don't dream again tonight, Mummy."

The Monday following, playing with two friends, he tried to climb the fence between the path and the stone wall leading to the river Stour, slipped and slid down the wall into the river.

His friends ran for help and brought two young men. By that time, Vincent was all but gone, only his hands showing above the water. He was pulled ashore and, after artificial respiration, regained consciousness.

His parents and grandmother seem to think there may be something in the old doggerel about Friday night's dreams.

## Many Helped

### Baker St. Healing Brotherhood

At a meeting in the Caxton Hall, London, Mrs. Esatcott stated from the platform that she had been given up by eye-specialists, as registered blind, and given up also by doctors, because she had blackouts. After being treated by Mr. Steabben, she said: "I can now see to read the smallest print in the papers . . ."

Mrs. Still, a few years ago, was

told by doctors that nothing more could be done for her crippling osteo-arthritis. She was 'absolutely incurable,' and they said she would get worse. Two years ago she came to Mr. Steabben, "and I am thankful to say I can now walk with the best . . . my husband says he has never seen me walk so well for 16 years."

Mr. Wilson, age 65, was told by his doctor: "You have a diseased hip, and that is all there is to it." He was taken to Mr. Steabben, an apparently hopeless cripple, who had also bronchitis and asthma. After 3 treatments "I was a different person."

Mrs. Streatfeild had been suffering from hyper-tensive blood pressure for nearly 4 years: was ill in bed for 3 months: at Christmas 1952 thought she was going to die. After seeing Mr. Steabben, she said: "I am now well."

The Healing Brotherhood comprises Mr. and Mrs. Steabben, Messrs. Deubert, Thomas, Gulliver and Lewis.

## Clairvoyance?

### Can You See With Your Elbows?

How little we know of the way in which our senses work! Horace Leaf, when a young man, discovered that he could see quite clearly with his elbow: also with the area between the right shoulder and hip.

A woman, who could not see with her eyes, could see with the point of her nose. It was this phenomenon which caused Lombroso to abandon materialism.

Then there was the authenticated case of a sailor who could read with his fingertips. The faculty seems to have developed because of hysteria, which periodically robbed him of sight.

It is part of the shame of scientists (the theme of a future article, if Ed. permits) that cases of this nature have not long ago been investigated. Who knows how many blind people might not have been able to develop the power of sight with another part of the body, and so enormously alleviate their suffering?

These phenomena have led Leaf and others to formulate an intriguing theory regarding all sensory perception.

The idea is that all perception may be a form of clairvoyance, working on the same principle as what we call supernatural faculties. It seems to be an error to regard the mind as a unit, composed entirely of consciousness, when we know that the greater part of the mind lies below the surface of awareness.

The conscious mind seems to exist only to perform certain practical functions. In fact, during the last ten years, psychologists have formed the conclusion that the conscious mind does not think at all. For example, in debate or even in ordinary conversation, few think out and plan, consciously, what they are saying, or going to say.

Instead of that process, ideas well up from the unconscious, even the very phrases themselves, and then the conscious mind selects and shapes, and sets in motion the organs of speech.

Annie Besant, the famous orator, used to say that, when lecturing, she always saw in front of her three possible ways of expressing her ideas, from which she deliberately selected the one most appropriate and euphonious.

Captain Moncreiff, of Nelson, New Zealand, put forward the theory that the basis of perception is—clairvoyance. Professor Price, of Oxford, endorses that idea. Price and Moncreiff, therefore, regard all perception as modifications of the basic clairvoyance.

There seems some support of this interesting theory from physiology: just as a human being has its origin in a single germinal cell, so it may well be that all senses have developed also from a single sense cell.

Evidence of transposition of the senses also seems to support the Moncreiff theory.

All this seems to me highly suggestive, and may prove to be of tremendous importance. Will Readers think about it, and contribute further ideas that come to them, or phenomena that they encounter?



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# "THE HIGHER SPIRITUALISM"

## THE SPIRIT WORLD

CHAPTER X  
PART II

THE next description of the spiritual spheres was made by Hudson Tuttle, shortly after the book by Professor Hare. Tuttle's description differs considerably from that of Professor Hare, especially in the number of zones or spheres, which Tuttle fixes at not more than five, and also in the distances of the zones from the earth and from each other.

We have already quoted Tuttle's description in a preceding chapter, but will repeat a part of it here.

An unknown universe exists beyond the material creation. It is formed from emanations arising from the physical universe, and is a reflection of it. This is the spiritual universe.

The rings of Saturn form a fine illustration of the form and appearance of the spirit zones. . . . The spirit spheres are zones rather than spheres. They are one hundred and twenty degrees wide, that is, they extend sixty degrees each side of the earth's equator. If we take the sixtieth parallel of latitude each side of the equator and imagine it projected against the blue dome of the sky, we have the boundaries of these zones.

The first zone, or the innermost one, is sixty miles from the earth's surface. The next external is removed from the first by about the same distance. The third is just outside the moon's orbit or two hundred and sixty-five thousand miles from the earth.

#### Location of Spheres

. . . . The second zone is the offspring of the first, as the first is the offspring of the earth, and from the second, the third is elaborated by a similar process. . . . From the third sphere rise the most sublimated exhalations, which mingle with the emanations of the other planets, and form a vast zone around the entire solar system, including even the unknown planets beyond the vast orbit of Neptune.

As the emanations from the refined planetary spheres form a sphere around the solar system, so the refined emanations from all the solar systems form a still more sublimated series of zones around the Milky Way.

Tuttle's description of the spiritual spheres thus, it will be seen, approximates that of A. J. Davis, in holding to the existence of the interplanetary and intersolar spiritual spheres. Tuttle held to the existence of only the intersolar spheres. Tuttle's description is therefore somewhat of a compromise between the position of Davis and that of the spiritualists proper, although as previously stated, the Spiritualists themselves do not deny the existence of the intersolar spheres.

After Tuttle's description, the view of the Spiritualists, regarding the number and location of the spiritual spheres, attained greater definiteness and agreement among themselves; and the final working out of the idea was somewhat of a justification for both the view of Davis regarding the universal nature of the spheres and the view of the spiritualists which limited the spheres to the earth.

The number of the spiritual spheres attached to the earth was fixed at seven, and there was also pretty generally accepted the idea of interplanetary and intersolar spheres much as Davis had described.

#### Petersilea's Views

In a book published in 1905 by the medium Carlyle Petersilea, entitled *Letters from the Spirit World*, and purporting to be from the medium's father and others in the spirit world, the following information is given regarding the earth spheres and the larger zodiacal sphere. The communicating spirit purports to be Franz Petersilea, the father of the medium.

Let me say that there are but seven distinct spheres revolving with your earth, your earth making the eighth. But there are very many intermediate spheres.

Now the earth, herself, is but a

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

—by—

JOHN C. LEONARD

For over twenty years this book has been out of print. Good used copies of "The Higher Spiritualism" by John C. Leonard have sold as high as \$15. As a result of thousands of requests, we are publishing the entire volume. Chapter X, Part I appeared in February 10, 1955, edition.

★

small nucleus within her shining spheres and together with her spheres is many, very many thousand times larger than her gross material bulk; and as she travels this enormous pathway (around the sun) she leaves behind her each year tokens that she has been there.

Her very outermost sublimated sphere is partly left behind her each year—all, in fact, that she cannot hold longer by her attractive force; and all these various forms of use and beauty are gradually filling immensity.

#### Vale Owen Comments

But it is now more especially the earth's pathway that we wish to speak of. If the reader will follow us, we will say that the Zodiac is bordered in all directions, millions upon millions of miles each way, but the spiritual emanations thrown off from the earth; and here again we find scenes upon scenes of heavenly beauty.

These are of such transcendent and surpassing loveliness that they cannot be described to the children of earth. . . . The spheres are those which the earth carries with her; the zones, that which she leaves behind here in her zodiacal pathway around the sun. Herein we speak only of the earth, saying nothing about the other planets.

Of course, in the zodiacal zones there are no children or youths. All things have reached a highly perfected condition. . . . The zodiacal angels scarcely ever visit the earth—sometimes at very rare intervals—then usually in large bands; and it is generally at some epoch or great crisis which the earth is passing through, too great for the spiritual spheres to manage. . . .

I do not yet make my home in the perfected zone just outside of the earth's orbit, but I have visited it, as one might visit a splendid city and yet not be able to make his home there.

Somewhat in the same manner, one of the highly advanced guides of the Rev. G. Vale Owen gives his idea of the spirit spheres in the Rev. Owen's book, "The Life Beyond the Veil."

The spheres are so constituted both as to content and bounds, as to be not competent of any rigid tabulation in your philosophic habit of thought. If we and others speak of them, we must divide and classify them however; and this we do for your better understanding.

#### Their Inhabitants

But this method of classification is not of universal acceptance. It is no dogma with us. Yet, if you search beneath the outer wording, you will find a certain agreement among those who transmit their messages.

Some say there are spheres seven and the seventh is that of the Christ. Well, so be it. Zabbid and I have spoken of spheres up to the eleventh. Now, as we have marked them off, that of the Christ would be two sevens and one. In this way: two of these spheres of ours make one of those who speak of seven only.

In our enumeration, the Sphere Fourteen—or the two-fold seven—is the highest sphere of which we, of Sphere Eleven, have any real cognizance. We are not yet capable of assimilating instruction of what obtains in those spheres superior to the Fourteenth.

In the same book, another communicant of the Rev. Owen's band of guides, who calls himself Astriel, and who says he was a school-master in Kent, England, about the seventeenth century, gives the fol-

lowing regarding the larger spirit spheres beyond the earth:

You will see from what has been written that as we advance from the lowest to the higher spheres, there comes a region of spheres which are inter-planetary, inasmuch as they embrace within their circumference more planets than one. Still advancing, we come to a state where the spheres are of such a diameter that they are interstellar; that is, they embrace within their circumference not only more planets than one, but more stars or suns than one.

All these are filled with beings, according to their degree of sublimity, of holiness and of power, whose influence extends to all, both spiritual and material, within the sphere to which they have attained. We have but advanced, you see, from planet to star, and from star to stars in their grouping. Beyond are spheres more awful still and more tremendous. But of these, we in this tenth sphere can know but little indeed and nothing certain.

#### Material Cosmos

So much then for the number and location of the spiritual spheres; and the general idea which we gather from these various spiritualistic writings and communications is that the spirit spheres, those attached to the earth, are seven in number, but that this numbering is largely arbitrary and for convenience only.

There is no sharp demarcation of the spheres, for they are all more or less continuous and shade off into each other gradually, so that the only boundaries and separations are those made by the mind in describing them. But just the same, according to these accounts, the spheres present new and higher conditions and inhabitants as they ascend, and from this point of view, the habit of describing them by numbers, seems justified.

When progress in spirit life proceeds beyond the earth and all its influences and interests, then the spirit proceeds to higher and more universal spirit-spheres within the great material cosmos. These spheres may be interplanetary, intersolar and interstellar, according to the arrangement of the material systems.

These points having been agreed upon, let us now consider some other aspects of the spiritual spheres. A point which requires consideration is the shape and form of the spheres. What is the exact shape and form of these so-called spheres? They are referred to in some places as spheres and in others as zones or belts, and it is now necessary to determine which of these ideas is correct.

#### Tuttle's Theory

Hudson Tuttle, it will be remembered, in his account of the spiritual spheres, called them zones rather than spheres, and he even fixed the boundary lines of these zones. He says they lie about 60 degrees each side of the equator, thus constituting 120 degrees of the 180 degrees of the earth's latitude. This would make then two-thirds of a sphere, which after all, is not very far from being a complete sphere.

The zones thus pictured would in reality be a sphere or globe with a small portion cut off at each end, the top and bottom, these two portions representing the regions of the two poles. On the emanation theory, the two portions of the spirit spheres corresponding to the two poles of the earth, would naturally be missing or greatly lacking in amount, since the two poles, by reason of their

frigidity, give off very little emanations and not enough perhaps to form a compact spirit land.

On the same theory, the spirit sphere would naturally be fullest and most compact in the regions corresponding to the earth's tropics, where on account of the heat, the emanations would be accelerated and thus more substance exhaled into the higher atmosphere to form the spirit-land.

Thus Tuttle's theory of zones, considering how large a portion of a sphere his zones really are, is not very far from the idea of a sphere, and can easily be made compatible with it. Tuttle's theory is clearly founded on the idea that the spirit-land tends to become a sphere, however much it may lack of being a complete one.

#### Longley and Francis

The idea of a sphere or globe, though perhaps an incomplete one, for reasons given above, would thus seem to be the more proper and acceptable one by which to picture the first spirit sphere. The first spirit sphere would thus be somewhat of the nature of a hollow globe, enveloping the earth at all points, but more completely and perfectly formed near the regions over the earth's equator. The second sphere would then correspond to the first, and the third to the second, and so on, making a series of concentric globes or spheres.

Concerning the exact distance of the spheres from the earth, Professor Hare, in his book, says that the first sphere starts sixty miles from the earth's surface. Tuttle, following Hare, says that the first sphere begins fifty miles from the earth's surface and this is later confirmed by Dr. Babbitt and Carlyle Petersilea.

In Carlyle Petersilea's book, "Letters from the Spirit World," the communicating spirit, Franz Petersilea, refers to Babbitt's view in the following:

Dr. Babbitt says that the first spiritual sphere is about fifty miles above the earth, extending each side of the equator about sixty degrees. This is as true as truth can be. We had told our medium the same thing long before this had been read by the medium, and he read in the "Encyclopedia of Death" and "Life in the Spirit World" with a start of joyful surprise that the same thing had been told to others or another as well, it being the first time the medium had ever read it in any book or paper. But we had said this years ago, for it is the truth.

Spirit John Pierpont, already quoted, says in the book "The Spirit World," by Mary T. Longley:

#### J. Hewat McKenzie

We cannot tell you how many miles these spirit worlds (spheres) are from the earth, some of them are millions of miles; some, especially this one of which we have spoken as the lower spheres, are close to you. Inhabitants of those near you can approach your atmosphere and impinge upon you, and very often sap you of vital forces that you need for your own protection.

These worlds exist. We know these worlds—you may call them spheres if you like—merge one into the other, the first into the second, the second into the third and so on, therefore there is really no line of demarcation; yet those who pass from one to another pass through just as great a change of progressive life as you would if you were to pass out of your physical body into this other world, because the spirit body itself, the spirit entity, must become freed from its grosser elements and conditions before it can reach into another higher and more ethereal planet.

A more recent attempt to fix definite distances and boundary lines to the different spheres was made by J. Hewat McKenzie, in his book, "Spirit Intercourse," published in 1918. Mr. McKenzie states in the preface that his information had been obtained only after careful and prolonged investigation and questioning of the various spirits which constituted his spirit band, which was made up of scientific investigators on the other side, among whom was Professor William James of Harvard. The information he obtained regarding the distances of the vari-

(Continued Page 9, Col. 3)



## A SEANCE WITH DOROTHY HIETT

By  
REV. DeLORES DeRYKE, W. P. S.  
3836 — South 16, Lincoln 2, Nebraska

"I didn't believe in this while on earth, but time and the undertaker make Spiritualists of us all."

This statement, an excerpt from the conversation between a spirit and his friend on earth, took place through the mediumship of Dorothy B. Hiett, at a seance held last summer in her cottage at Camp Chesterfield, Indiana. Dr. B. F. Clark, President of the Indiana State Spiritualist Association, was the cabinet attendant.

This priceless gem, and many more, are but small samples of the magnitude of wisdom, faith, spiritual upliftment, encouragement and love offered us in a relatively short period of time. In the all too brief minutes, our feelings ran the gamut of human emotions. The unforgettable embraces, treatments, and loving words wholly dispelled the physical world from our minds and we were as much as physically possible within the realm of heaven.

### Reality of Spirit

Some of us, then and there, came into the full realization of having our "dead" prove they were able to come back, speak with us, give relief to our physical disturbances, and most of all, prove "THERE IS NO DEATH."

There were nineteen sitters in the circle. To us, each in turn, came a total of one hundred and eighteen strong independently voiced, materialized loved ones, guides, and friends. Each of us received messages that would help us most when we returned to our homes. The experience was truly heavenly, yet very much 'down to earth' as the following excerpts prove.

"If you want things done right, do them yourself," was the opinion of Sister Ada, one of Dorothy's guides, as she adjusted the red light.

Nancy Sue, the cabinet guide jokingly remarked, "Write-up or no write-up, I've not got my raise yet."

"Darling, I'll meet you half-way," stated the materialized loved one, as he walked toward the red light. "I said half way not three-quarters of the way."

Another of her loved ones sang 'Moonlight and Roses,' then asked "Did you hear anyone applaud me?" And the sitters did applaud!

"You are an angel on earth, but your wings have not as yet spread," was another precious gem offered by a loved one.

As she returned to her seat she remarked: "That makes me feel twenty years younger."

"You mean twenty-five years younger"; corrected Nancy Sue.

"Hello, Sis. This is Bill. Remember how I always told you if your dresses were too short? Well, this one is just about right."

The 'Sis' spoke up: "Isn't that evidential? Who else in that room would have known that?"

"This is a good medium to work through"; was the comment several materialized souls made.

"I've got a new pale blue dress on. I dressed up especially for my girl, on account of it being Wednesday"; stated one grandmother proudly.

"Mother, how lovely you look. Just like you did before you went over!" was one daughter's comment.

"I'm glad to be here"; was her mother's reply.

"I can see you so clearly! The clearest ever!" exclaimed the daughter.

"If Eleanor Roosevelt has her day, then dear, you can have your year!" was her mother's reply.

"This is my first time to materialize. When we materialize it helps our progression." This comment was repeated, as many were enjoying the experience of materialization for the first time.

"I don't want to look like anyone else, I just want to look like me! I told that little girl in there if she gave me one wrinkle I would not come out of the cabinet!" was one grandmother's stern declaration.

"Your mom didn't believe in kisses, like you and I did, but if she paddled you and you cried, she gave you a kiss to stop the

tears"; was one father's proof to his daughter.

"Look at my pretty apron with the beautiful lace. This is my Cathedral apron. I stayed for the healing in the Cathedral to add strength"; stated one grandmother. The apron was easily visible with dark diamond shaped squares along the hem.

One materialized lady asked, "I love it here. Is it all right with you, Dr. Clark, if I stay here all night?" After being told "suit yourself," she continued: "Did you recognize that card writing you received as mine? I wrote it like it was a butcher slip so you could recognize it. Everyone used to call my writing 'Hen-scratches.'"

"That is just what the card looked like," was the answer.

One lady was given a healing treatment at the cabinet for leg trouble, another for her hearing. One lady was enshrined in the folds of the black cabinet cloth as her doctor guide aided her development.

Suddenly a voice said: "Sweet-heart, let's go for a walk"; and the late Dolly Clark came from the cabinet, took Dr. Clark's arm, walked around the circle greeting us with a few words.

After Dolly returned to the cabinet, Nancy Sue offered a blessing for the sitters, then said: "Auf Wiedersehen" (Till we meet again in German), "Au Revoir" (Till we meet again in French), and that is how our thrilling seance ended.

## THE MEDIUMSHIP OF DOROTHY HIETT

By THE EDITOR

DURING the past several months, accounts have appeared in *Psychic Observer* describing seances attended by Dr. Kohei Ando when he visited Chesterfield Spiritualist Camp, Chesterfield, Indiana, last July.

Previous articles described demonstrations of mediumship when Dr. Ando attended seances conducted by Rev. Clifford L. Bias, Rev. Gloria Taber and and Rev. Loretta Schmitt.

This article will cover Dr. Ando's experiences in a seance with Rev. Dorothy Hiett and Dr. B. F. Clark, the former demonstrating various phases of mediumship: trance, independent-voice and direct-voice.

According to my notes, Dr. Ando received communications from numerous distinguished spirit visitors: William Hope, Sir Arthur Conan Doyle and Professor T. Fukurai. Some of the messages were relayed by the medium's spirit collaborators, Nancy Sue and Dr. Bell.

A former Japanese medium, whose name sounded like Meta



Rev. DeLores DeRyke

A graduate of the University of Nebraska, she has followed the philosophy of Spiritualism for many years and during that time, has never missed an opportunity to visit Chesterfield Spiritualist Camp during the summer months.

Kaichi, expressed the desire to help Dr. Ando develop his mediumship, and complimented him on the fact that he was trying to spread the truth of Spiritualism to his people.

Doyle's message to the Japanese Professor was most encouraging. The message from Dr. Fukurai outlined in a general way, a procedure of study and concentration, that, if followed, would bring results.

All of the sitting was more or less of a personal nature, complete notes having been taken by Dr. Ando. The sitting which was held in semi-darkness, the glow from a red bulb affording the only light during the entire seance.

A complete account of this particular seance has been written by Dr. Ando and will appear in the Japanese Spiritualist journal. This account will be translated and published in *Psychic Observer*.

## "HIGHER SPIRITUALISM"

(Continued from Page 8, Col. 5)

ous spheres from the earth was as follows:

The first sphere begins at about 300 miles from the earth and extends to about 750 miles. The second sphere begins at about 1,000 miles from the earth and extends about 1,250 miles. The third sphere which he says is the Summerland of the spiritualists, is 1,350 miles from the earth. The fourth sphere, or the philosophers' sphere is 2,850 miles from the earth; the fifth sphere, the advanced intellectual and contemplative sphere, is 5,050 miles from the earth; the sixth sphere, the love sphere, is 9,450 miles from the earth; and the seventh sphere, the Christ sphere, is 18,250 miles from the earth.

These distances he says are ap-

proximate only, as it is impossible to obtain absolutely accurate figures of distance regarding the spheres.

We see thus that the whole question of the location and distances of the spheres of the spirit world is enveloped with much obscurity and exists with considerable doubt and uncertainty in the minds of the spiritualists themselves and even, it might seem, in the minds of the spirits themselves.

### Matter of Distance

And the reason for this obscurity and lack of agreement in the accounts is doubtless the fact already mentioned, of the inapplicability of natural measurements of space and distance to the space and distance of the spiritual world.

These various accounts of the nearness and relationship of the spirit world and its spheres to our earth doubtless mean something and are doubtless founded in a considerable degree of truth; but the hopelessness and incongruity of attempts to fix, in units of miles, the distance of the spiritual world from the earth cannot but be apparent to every thoughtful mind.

Yet, the spiritual world, as we have said, has a spacial and temporal order, though particularly its own, and this serves of course to make the spiritual spheres an actually objective and spacial reality. The fact, moreover, that the spiritual world is unfolded and manufactured out of the earth, and exists in constant connection and contact with it, shows that the spiritual world or spirit planet must be in reality very close to the earth and even perhaps extends down into it, pervading it, even as our spiritual bodies pervade our natural bodies and yet also extend beyond them.

The figures of distance in the minds of the various spirit communicators were doubtless understood as more or less comparative only and not meant to apply in all strictness as constituting the actual relationship in distance between the two worlds. The spirit communicators had to answer questions in a way that would be suited to the minds of the inquirers, and they naturally had to use actual measures of distance, such as are employed in this world. At least this is one of the ways of explaining these discrepancies.

### Arcana of Spiritualism

The next point which we may consider in connection with the spirit spheres is the nature of their composition and the manner of their formation. We have already noticed A. J. Davis's explanation of the formation of the spiritual spheres or the Summerland, which, he says, are formed from the emanations which arise from the various objects on the earth and form the earth itself.

Practically all the writings of Spiritualism agree with Davis on this point. Hudson Tuttle gives a very clear explanation of this process of the formation of the spiritual spheres in his book, "The Arcana of Spiritualism," from which we have already quoted.

This explanation is as follows: The universe is undergoing a refining process, and the spirit world is formed from the ascended and sublimated atoms.

The mineral world, by the processes at work among its atoms and by the disintegrating chemical action of electricity and magnetism throws out ethereal particles into the great ocean of unindividualized spirit. The plant, taking up the crude mineral atoms, subjects them to a refining process in its interior cells and eliminates the finer particles.

The animal feeds on the vegetable and subjects it to a refining process, ultimating a portion of its atoms and exhaling them into the atmosphere. When the animal dies, the spiritual element, which retains not its identity after the dissolution of the body, escapes, as a drop of water evaporates, and mingles with the great ethereal ocean.

The spirit world is derived from these atoms. Hence it is born from the earth, as the spirit is born from the body. It depends on the earth for its existence and is formed through its refining instrumentality.

Concerning the appearance of the spiritual spheres, as regards their surfaces and the particular organisms existing upon them, the spiritualist writings say that the surfaces of the various spheres, especially the lower ones, do not es-

(Con't. Page 10, Col. 4)

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## ANDO'S FIRST DIRECT-VOICE EXPERIENCE



This photograph taken last summer at Chesterfield Spiritualist Camp, Chesterfield, Indiana, was snapped after a seance held specially for Dr. Kohei Ando, Japanese Professor.

Left to right sitting, Dr. Ando, Rev. Dorothy Hiett, the medium; and Dr. B. F. Clark, President of the Indiana State Spiritualist Association, attendant. R. G. Pressing, standing.



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**PART I**

**"THE NEAREST** simile I can find to express the difficulties of sending a message is that I appear to be standing behind a sheet of frosted glass—which blurs sight and deadens sounds—dictating feebly to a reluctant and somewhat obtuse secretary . . ."

The complaint, which came through the hand of an automatic writer, was signed with the name of a dead man—F. W. H. Myers, poet, classical scholar, and one of the founders of the British Society for Psychical Research.

The message went on: ". . . A feeling of terrible impotence burdens me. I am powerless to tell what means so much—I cannot get into communication with those who would understand and believe me."

The time was the early part of this century, and the automata was a woman who used the pseudonym of "Mrs. Holland."

She was one of a small group of "sensitives" being used by members of the Society of Psychical Research in an investigation into the value of automatic writing as a psychic phenomenon.

### "State of Mental Dissociation"

Automatic writing is defined by the late Mr. G. N. M. Tyrrell, one of the Society's most eminent members, as "writing done in a state of mental dissociation, without the aid of normal consciousness."

The method is to hold a pencil or a pen lightly touching a sheet of paper, and allow it to move automatically, without the direction of the conscious mind.

In many cases the pencil will make only meaningless scrawls. Even when it writes intelligible words, these can mainly be discounted as coming from the writer's subconscious.

It is claimed, however, that there are a number of authenticated instances in which the scripts have yielded material which would not have come from the mind of the automatist.

It is usually found that this material was available in the conscious minds of people with whom the "sensitive" was associated—often in the minds of those present in the room. In these cases, telepathy or clairvoyance are usually given as explanations of the phenomenon.

There remains one very small section of all the great bulk of supervised automatic writing which, investigators claim, cannot be explained by any of these alternatives. In this section, the case of the "cross-correspondences" is outstanding.

### Telepathic Bond

The principal figures involved were:

**Among the living:** Mrs. A. W. Verrall, a lecturer in classics at Newnham, and the wife of a well-known Cambridge scholar; Miss Helen Verrall, her daughter; Mrs. Holland and Mrs. Willett (both pseudonyms); and Mrs. Leonore Piper, a professional medium of Boston, U.S.A.

**Among the dead:** F. W. H. Myers (died 1901); Edmund Gurney (died 1888); Professor Henry Sidgwick (died 1900); later, A. W. Verrall (died 1912); and Henry Butcher, Professor of Greek at Edinburgh University (died 1910).

Except for Mrs. Piper, the women who took part in the experiments were not in any way connected with Spiritualism. All were well-educated—although in varying degrees. All showed an unusual aptitude for automatic writing.

At first, except for Mrs. and Miss Verrall, the work of the women was quite independent.

Later, when certain curious features began to appear in their scripts, care was taken to ensure that their winners were "isolated" and were sent directly to the Psy-

chical Research Society without reference to each other.

In the course of the experiment, the group was sometimes separated by great physical distances. Portion of Mrs. Holland's work was done in India, and portion of Mrs. Piper's in Boston.

It was first noticed that Mrs. Verrall's scripts—written in English, Greek and Latin—were usually signed with the name of Myers; while messages purporting to come from Myers, Gurney and Sidgwick occurred frequently in the scripts of Mrs. Holland and Mrs. Willett.

Officers of the society were next struck by the fact that the writings, coming from quite independent sources, showed signs of corresponding with one another.

The correspondences were strong enough for a panel of investigators to be appointed; The Earl of Balfour, Sir Oliver Lodge, J. G. Piddington, a classical scholar, and the secretary of the society, Miss Alice Johnson.

The only theory which could be advanced at this stage was of some unrealized telepathic bond between the women which was inducing them to insert references to the same subject in their scripts.

### Messages in Greek, Latin

About this time, the society was investigating the work of the American medium, Mrs. Piper; and further "correspondences" between her post-trance utterances and the scripts of the automatists soon became apparent.

Thus the case for a fantastic telepathic link was being established, when further study of the scripts revealed a new factor.

The writings not only corresponded, but were complementary. Taken individually, they made little sense; taken together, they fitted like pieces of a jigsaw puzzle, and made, in some of the more advanced experiments, a complete picture.

Here is an example of the earliest and simplest kind of "cross-correspondence," quoted by G. N. M. Tyrrell in "The Personality of Man":—

On two occasions in April, 1907, Mrs. Piper uttered the Greek word "Thanatos" (death) several times during sittings.

On April 16, Mrs. Holland, writing automatically in India, wrote: "Maurice, Morris, Mors. And with that the shadow of death fell upon him, and his soul departed out of his limbs." ("Maurice" and "Morris" are obvious attempts at the correct word, "Mors.")

On April 29, Mrs. Verrall wrote: "Warned both hands before the fire of life. It fails, and I am ready to depart. Pallida mors aequo pede pauperum tabernas regumque turres pulsant" ("Pale death with equal foot the huts of the poor and the towers of the rich strikes").

This was but a single instance of similarities which occurred so often as to rule out coincidence. They were, however, only the prelude to the real "cross-correspondences" which lasted over a period of years.

These were all marked with an outstanding scholarship, and often contained references so obscure that only a scholar of the first rank could understand them.

### "Cubes in a Mosaic of Ideas"

Much of the research which contributed toward their interpretation was done by J. G. Piddington, who described the correspondences as "cubes in a mosaic of ideas, which had been distributed among several automatists."

This idea was supported by messages in the scripts themselves, which claimed that the cross-correspondences were part of a deliberate plan to produce evidence for survival.

The "communicators" claimed they had taken a theme, split it into a number of parts, and dis-

## "HIGHER SPIRITUALISM"

(Continued from Page 9, Col. 4)

sentially differ in appearance from the surface of the earth, and that these surfaces have trees and vegetation upon them the same as our earth has.

The surfaces of the spheres, according to Spiritualism, are earthy. They are constituted of soil or earth just as the earth is, and the surface of the lower spheres contains rocky formations, such as are found on earth. These lower spheres also contain trees, lakes, forests, birds, flowers and animals, together with human beings, who live in houses much as they did while on earth.

The explanation of this similarity of formations to those of earth is that the emanations from material things, on arriving at the first spirit spheres, tend to assume the same form and shape which

tributed these among various automatists. Only when the parts were brought together would they make an intelligible whole.

Such a result, claimed the messages, could not easily be explained away by cross-telepathy. Some other explanations must be looked for.

### Death and Sleep

Many of the later cross-correspondences are too complex and too recondite to summarize. But here is a relatively simple example quoted by H. F. Saltmarsh in "Evidence of Personal Survival":—

During November, 1906, there began to appear in the scripts of Mrs. Holland references to shadows, death and sleep, dawn and twilight, morning and evening.

In January, 1907, Mrs. Verrall's scripts reiterated the words "laurels" and "laurel wreaths."

In February, Mrs. Piper spoke in trance of laurel wreaths, and mentioned "nigger" and "Morehead."

In March, Miss Verrall wrote in her scripts, "laurel wreaths" and "Alexander's tomb." On March 27 Mrs. Holland referred to "light and shadow" and "Alexander Moor's Head."

On June 10, 1910—three years later—Mrs. Willett wrote, "Laurentian tombs, dawn and twilight."

These scripts were brought together and studied, but it was not until 1912 that it was realized all the references were to the family tombs of the Medici.

These are ornamented with statues, representing dawn and twilight (or morning and evening) and light and shadow.

The laurel, to which such constant reference was made, was the personal emblem of Lorenzo Medici—Lorenzo the Magnificent.

In addition, the tombs contain the body of Alessandro de Medici, son of Clement VII and a mulatto slave. He was negroid in appearance, and was known as Il Moro, the Moor—easily enough transcribed into "Alexander Moor's Head."

The authenticity of this and other messages is accepted by Mr. Saltmarsh, who believes the cross-correspondences scheme was devised principally by Myers.

He points out that Frederick Myers believed in survival, and had an intense desire to discover objective evidence for it.

An experienced psychical research worker himself, he knew how most unusual features of automatic writing could be explained away by telepathy or clairvoyance. He found in cross-correspondences—so Saltmarsh claims—an ingenious way to overcome this difficulty.

### Mysteries Remain Mysteries

But let what purported to be the voice of Myers, speaking through Mrs. Willett, have the final word: "Remember, there is as much room in some ways for speculation here as with you, and many mysteries remain mysteries only approached from other and higher standpoints."

"Much more than you suspect is absolutely hidden from me. The small amount in one way of accretion of knowledge which succeeds bodily dissolution is a surprise to every spirit which crosses the Rubicon."

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they had when on earth; not altogether so, in the sense that emanations from particular houses here make corresponding houses in the spirit world, for that is not the case, as the spirits build their own houses.

But the emanations from things here tend to enter into the same kind of organizations in the spirit world and constitute the general substance, diffused in the atmosphere, which spirits utilize in building their formations. The emanations or soul substance, of the lower organizations on earth—the earthly surface, rocks, trees, plants and even animals—do not retain their individual form and identity in the spirit world, but are generally dissipated in the ether, to form part of other and new organizations, of the same kind in the spirit world.

Animals, it is said, may preserve their own spirit organizations or bodies for a while in the spirit world after leaving the earth, but their individuality and identity there are only temporary and dependent upon very peculiar conditions. The spirit bodies of animals are not immortal.

The spirit spheres therefore have a substantial and very tangible reality, according to Spiritualism, and are in no wise to be regarded as mere phantoms or imaginative conditions. Hudson Tuttle says:

Matter when it aggregates there, is prone to assume the forms in which it existed here. Hence, there are all the forms of life there as on the earth, except those, such as the lowest plants and animals, which cannot exist surrounded by such superior conditions.

The scenery of mountain and plain, river, lake and ocean, of forest and prairie, are daguerrotypes of the same on earth. It is like the earth with all its imperfections perfected and its beauties multiplied a thousandfold.

The spirit holds the same relation to this spiritual universe that man holds to physical nature. The surface of the spheres is solid earth, in which trees and flowers take root, and the waters of the ocean surge perpetually on the shore.

An ethereal sky arches overhead, and the stars shine with universal effulgence. The spirits breathe its spiritual atmosphere; they drink its crystal waters; they partake of its luscious fruits, they bedeck themselves with its gorgeous flowers.

It is not a fancy world, nor one of chance or miracle; but a real world,—in fact, more real than is earth, as it is its perfection.

The spirit walks on its surface, it sails on the lakes and oceans; in short, follows whatever pursuit or pastime it pleases, and the elements there hold the same relation to it that the elements of earth held to it while in the physical form.

The spirit world, therefore, is a real world, with real life in it, just as the earth is real, with real life on it. Practically all the communications received from the spirit world agree in asserting that the spirit spheres contain a definite, substantial surface, after the manner of our earth; that this surface consists of a spiritual earth which is several miles in thickness; and that this spiritual earth has on it mineral, vegetable, animal and human organizations, very much the same as those of earth.

They claim, in short, that the spiritual world, or at least, the lower spheres, is almost a complete duplicate of our earthly world in all its essential organizations, the only important difference being that these organizations of the spirit world are composed of matter in its more refined state or one degree higher in the scale of organic development.

**TO BE CONTINUED: Chapter X, Part III deals with further discussions of "What and Where is the Spirit World?" by Eugene Crowell, Mary T. Longley, A. J. Davis, Emmanuel Kant and James M. Peebles.**

## ★ PROPHECIES FOR 1955 ★

The prophecies for 1955, received through the mediumship of Rev. Richard Zenor, were published in two editions of *Psychic Observer*: Jan. 25th and Feb. 10th editions. For both editions, send 50c to Psychic Observer, Inc., Drawer 37, Chesterfield, Indiana. When ordering, clip this ad, enclose 50c in coin or stamps and both editions will be mailed to you postpaid prepaid.

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Moses Temple of Science, 20134 West Jefferson Blvd.; Services: Sunday, Lyceum 9:30 A.M.; Church 10:45 A.M.; 7:45 P.M.; Wed. 7:30 P.M.; Minister: Rev. Manilla Moses; Phone: REpublic 8931.

Spiritualist Church of Divine Light, 837 South Parkway St.; Services: Sun. 2 & 7:30 P.M.; Messages: Wed. 7:30 P.M.; P.M.; Minister: Rev. Beulah Englund; President: Dr. Gerald Light; Phone: DUrnirk 9-1956.

Westlake Spirit Ch., 1722 W. Santa Barbara Ave.; Sun. Wed. & Fri. 8 P.M.; Pres. Irene Wood; Rev. Florence Reed; Spiritual Church of Revelation, Embassy Auditorium, 839 South Grand Ave.; Services: Sunday and Thursday 2 and 3:30 P.M.; Minister: Rev. W. Q. Savers, 1807 West Pica Blvd.

Universal Chapel, 1231 West Manchester Ave.; Services: Wednesday 2:30 and 7:30 P.M.; Friday and Sunday 7:30 P.M.; Minister: Rev. Walter R. Knorr; Rev. Eula L. Perryman-Goff; Phone: OXford 6-0660.

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

Holloway School of Philosophy & Religion, Dr. Harold Holloway & Rev. Mercy Holloway. For counsel, descriptive literature, lecture tour programs, write: Box 9866, Los Angeles, 271 Phone: NORmandy 2-4494.

Church of Hope, U.C.M. No. 109, 4505 South Vermont Ave.; Services: Sunday-Open Forum and Messages 2 P.M.; Devotion 8 P.M.; Messages: Minister: Rev. John Knorr; Asst. Minister: Mabel Behmyer; Phone: Pleasant 3-7022.

Rose Chapel Psychic Center, First Christian Episcopal Church, 257 South Occidental Blvd.; Services: Sunday: Trumpet-in-the-light 11 A.M.; Devotional 8 P.M.; Class: Tues. 8 P.M.; Bibles: Friday 8 P.M.; Minister: Rev. Thomas E. Sanders; Associates: Arlene Stensrud and Rev. Leah Pitzer; Phone: DUrnirk 3-3486.

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

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

Kosmon Centre Church, Ebell Hall, 1440 Harrison St.; Meetings nightly 7:30 P.M.; Circles: Wed. through Sat. 2 to 4 P.M.; Phone: HI 4-7219.

TOO LATE TO CLASSIFY

YOU MAY become a member of the Universal People's Divine Healing and Abundance Circle. Healing through prayer. State your problems for healing. Send money offering and self-addressed envelope, no postcard. Write: Rev. R. W. Lagrange, 333 South 42nd St., Louisville 12, Kentucky. (P-401)

First Spiritualist Episcopal Church, 1 O. O. P. Bldg.; 34th & B-way; Sun. 7:45 P.M.; Minister: Rev. Wilson H. Beasore; Phone: HUdson 1-1899.

San Bernardino, California First Spiritualist Church, 6th & Arrowhead; Services: Sunday, 8 P.M.; Minister: Ann Cannara; Sec'y: C. A. Cannara.

Spiritualist Episcopal Church, 134 East 3rd Ave.; Services: Sunday, 1:45 P.M.; Class: Mon. 1:30, also Tues. and Wed. 8 P.M.; Phenomena Sat. 8 P.M.; Co-pastors: Rev. Lula Taber, Rev. Harold Taber and Rev. Gloria Taber-Draxton; Phone: 89523 and 869286.

San Diego, California Harmony Temple of Spiritual Brotherhood, 1039 Seventh Ave.; Michael Frohne; Phone: MAjor 4-2298.

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

Fraternal Spiritualist Church, 1502 Sec. 4, 47th St.; Services: Sunday, 11 A.M. and 8 P.M.; Divine Healing: Sun., Tues. and Thurs. 7 P.M.; Minister: Rev. Lillian Greer; Sec'y: Ann E. Wilson.

San Francisco, California Golden Gate Spiritualist Church, (N.S.A.) 1901 Franklin St. (cor. Clay); Services: Sunday, 8 P.M.; Wed. 7:30 P.M.; Minister: Rev. Florence S. Becker, 44 Broadway Ave.; Phone: JUmba 7-4660; Sec'y: Donald H. Haddick; Treasurer: Charles Ross McKendry; Church Phone: TUxedo 5-9976.

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

First Spiritualist Temple, 3324-17th St. (near Mission) Sun. & Wed. 2 & 7:30 P.M.; Minister: Julia Bramah; Sec'y: Gaynell Peacock.

The San Francisco Harmony Center U. M. C. 47, Spiritualist 715 Valencia St.; Services: Sun. 1:45 P.M.; Trance circle, Tues. 8 P.M. & Fri. 2 P.M.; Bibles: Reading: Wed. & Thurs. 7:45 P.M.; Rev. Lovie Murray; Phone: MAjor 4-2298.

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

San Jose, California Grace Spiritual Church, Inc. 1 O. O. P. Hall, Third and Santa Clara; Services: Sunday, Messages 2 P.M.; Healing, Meditation, 7:30 P.M.; Circle, Wed. 8 P.M.; Ruble Swisher, 120 North Buena Vista.

Church of Spiritual Prophecy, 65 South 7th St.; Services: Sat. 7:30 P.M.; Minister: Rev. O'Dell Brown.

Santa Barbara: Universal Chapel of Light, 1509 Del La Vina; Services: Sunday 7:30 P.M.; Friday 8 P.M.; Minister: Rev. Jo-hanna Rubina; Phone 26344.

Santa Monica: Spiritual Prayer Home, 1213-10th St.; Services: Sun. and Wed. 8 P.M.; Meditation, Mon. 8 P.M.; Minister: Rev. Mary H. Bringaze; Phone: EXbrook 3-1713; Sec'y: Albert Vincent.

Stockton: Spiritual Science Church, No. 244, Fidelity Hall, 230 East Fremont St.; Services: Sun. 2:30 and 8 P.M.; Lecture 8 P.M.; Messages 8 P.M.; Blindfold bullet, 1st Sunday each month; Dinners 2nd Sunday each month; 4 to 7 P.M.; P.M.; Minister: Rev. Edna Miller, 1410 East Market St.; Phone: 32285; Sec'y: Glennel Hyde, R.F.D. No. 5, Box 366, Stockton, Cal.

Venice: Church of Universal Light, 142 Lincoln Blvd.; Services: Sunday and Tuesday 7:30 P.M.; Minister: Rev. Harry L. McNitt and Amy E. McNitt, 1832 Electric Ave.; Phone: EXbrook 6-1714.

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Norwich-First Spiritual Union, 20 Park St.; Sun. 2:30 & 7 P.M.; Pastor: Rev. Maymie W. Wheeler; Sec'y: Otis Branard.

Stamford: Albertson Memorial Church of Spiritualism, Inc., 483 Summer St. (N.S.A.) Services: Sunday 4 P.M.; Thurs. 8 P.M.; Minister: Rev. Raymond E. Burns; Sec'y: Harry C. Todd, 483 Summer St.; Phone: 3-0275; Church: 3-5411.

## DELAWARE

Wilmington: First Spiritualist Church of Delaware, 907 Tattall St.; Services: Sun. 7:45 P.M.; (N.S.A.) Sec'y: Laura M. Shilling, 105 Marsh Road; President: Peter Deluke.

## DISTRICT OF COLUMBIA

Washington, D. C. 1st Spiritual Science Church, 1900 "F" St. N.W.; Park Central Apartment Hotel; Suite 604; Services: Tues. 2:30 P.M.; Sun. 7:45 P.M.; Thurs. 8 P.M.; Rev. Alice Tindal; Phone: MEtropolitan 0540, Ext. 004.

Christian Light Church of Divine Healing, 7 4th St. N.E.; American Legion Hall; Services: Sunday 8 P.M.; Minister: Rev. Millie Thrash, 23-4th St. Apt. 4; Phone: 114-3270.

Ch. of Two Worlds, 2460 16th St. N.W.; Services: Sun. & Wed. 8 P.M.; (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: EMmerson 0010; Sec'y: Freda Doran; Ext. 7329 Alaska Ave., N.W. Washington (12).

## FLORIDA

Bradenton: Universal Spiritualist Church, American Legion Auditorium, 607 13th St.; Sunday: Healing, 7:30 P.M.; Services: 8 P.M.; Minister: Rev. C. Reaume; Phone: 8918 13th St., Tampa; Phone: Tampa 33-4365; Sec'y: Eleanor Abrams, Route No. 2, Box 42, Palmetto, Florida; Phone Palmetto 1-499.

Cassada: Southern Cassada Spiritualist Camp Meeting Association; 1955 sessions-January: Rev. Helene Gerling; February: Rev. Ruth Walling; March: Rev. C. B. Norris; Services: Sun. 2:30, 4:30 and 7:30 P.M.; Tues. and Thurs. 7:30 P.M.; President: Ray Babcock.

Coral Gables (Miami): Universal Church of The Master, No. 409, 1520 San Remo Drive, Apt. No. 1; Services: Sunday and Thursday 7:45 P.M.; Minister: Rev. Mary Shillip; Phone: 70-0772.

Daytona Beach, Florida Hays Memorial Spiritualist Church, 221 First Ave.; Sun. Wed. & Fri. 7:30 P.M.; Wed. and Fri. 2:30 P.M.; Minister: Rev. Margaret Springstead; Asst. Minister: C. E. Brady; Phone: 2-2429.

Psychic Science Church (NSAC) Prince George Hotel, 218 North Ridgewood Ave.; Services: Sunday 8 P.M.; Minister: Rev. Betty Posdell; Laura D. Ball, Sec'y.

Fort Lauderdale: Beckoning Light Spiritualist Church, Woman's Club; Services: Sunday 8 P.M.; Message Circle: Wed. 2 P.M. and Friday 7:30 P.M. at 200 N.E. 4th St.; Minister: Rev. Jewell Williams; Phone: 2-2432.

Homestead-Redland Spiritualist Episcopal Church, 28 N.W. 1st St.; Odd Fellow Hall; Rev. 2:30 P.M.; Rev. Sada Lubben; Phone 253 M.

Jacksonville, Florida Friendship Spiritualist Temple, 2963 Spencer St.; Services: Tues. & Thurs. 8 P.M.; Minister: Rev. Martin C. Held; Phone: KY 9-8102; Sec'y: Rev. J. H. Hays, 64 West 55th St., Jacksonville 8, Florida.

United Spiritualist Church, 123 Market St.; Services: Sunday 8 P.M.; Circle: Wed. 8 P.M.; at 113 Hubbard St.; Asst. Minister: A. Gardner; Phone: 60351; Asst. Pastor: Joe Connelly.

Kissimmee: Kissimmee Spiritualist Church, Limits & Ernest St.; Sunday 2:30 P.M.; Minister: Rev. Archie Thompson; Sec'y: Eleanor Nardi; Phone: Kissimmee 6702.

Miami, Florida Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P.M.; Healing Center: 7:15 P.M.; Minister: Rev. Ruby J. Schmidt; Asst. pastor: Rev. Lucille L. Wedge; Phone: 87-8486.

Church of Revealing Faith, N.W. 71st St. & N.W. 4th Ave.; Services: Sunday 8 P.M.; Minister: Rev. M. L. Sackett; Asst. Pastor: Rev. Frank Mead.

Little Shenandoah Spiritualist Church, 601 S.W. 7th St.; Services: Sun. & Wed. 7:45 P.M.; Minister: Rev. Frances Stevenson.

Sir James Church of Spiritual Science, Dolphin Hotel, N.E. 1st Ave. & 10th St.; Services: Sun. & Wed. 7:45 P.M.; Study Class, Wed. 8 P.M.; Message Circle, Thurs. 8 P.M.; Healers: Burl and Dorthea Potts, Mary Kissinger; Pastor: Rev. Theresa N. Hines, 6780 Coral Way.

The Spiritual Church of Christ, 612 N.W. 85th St.; Services: Sun. and Tues. 8 P.M.; Thurs. 2 P.M.; Minister: Rev. Maude Allen; Phone: 7-0511.

Beckoning Light Spiritualist Church, 1621 S.W. 6th St.; Services: Sunday 7:45 P.M.; Wednesday and Thursday 8 P.M.; Minister: Rev. Bertie Lilly Candler; Asst. Pastor: Rev. Madge Hart.

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

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

People's Spiritualist Church, 1011 Ninth Ave. North; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Clifford L. Bies.

Universal Psychic Science Church, 625 12th St. North; Services: Sun. and Wed. 8 P.M.; Minister: Rev. Helene Gerling; Asst. Pastor: Rev. Linda Lynn Linhos; Director: Rev. Clifford L. Bies.

Church of Spiritual Philosophy, 1715 Tancred Ave. South; Services: Sunday & Thursday 7:30 P.M.; Minister: Rev. M. McBride Pantoni; Phone: 53-1515.

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

Universal Spiritualist Church, 8701 Tampa St.; Services: Sun. 7:30 P.M.; Messages: Wed. & Thurs. 7:30 P.M.; Classes daily; Minister: Rev. Nellie Cherry; Phone: 916371.

## ILLINOIS

Alton: Alton Illinois Spiritualist Church, 1019 State St.; Services: 1st Tues. of each month; Leader: Elsie Andrews, 3818a North Grand Ave., St. Louis, 7; Illinois: Phone: 3-474.

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

## INDIANA

Chicago, Illinois First Southeast Spiritualist Church, 10657-59 South Park Ave.; Services: Sunday: Lyceum 2 P.M.; Worship service 3 P.M. and 7:30 P.M.; Messages: Wed. 7:30 P.M.; Minister: Deon Fry; Phone: Pullman 3-2965.

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

First Church of Spiritual Science, 6330 Stony Island Ave.; Services: Sunday 4 & 8 P.M.; Monday and Friday 8 P.M.; Minister: Rev. Jessica Chambers; Phone: Diemel 0-924.

Silent Prayer Sanctuary, 3602 West McLean Ave.; Services: Sunday, 7:30 P.M.; Wed. 8 P.M.; Leader: Sophia Schaffer; Phone: 4-0401.

Friendly Church of Christ, 1529 North Larabee St.; Services: Sun. 3 & 8 P.M.; Tues. 8 P.M.; Minister: Rev. Harold Klingemeyer; Asst. Pastor: Rev. Chonita Anthony Camarero; Phone: 3-6071.

Church of The Spirit, 2651 North Central Park Ave. (Chicago's oldest Spiritualist Church) Services: Sunday, Junior Church, 10:30 A.M.; Evening at 7 P.M.; Message Circle: Wed. 7:45 P.M.; Minister: Rev. Ernest Schoenfeld, 3501 Shakespeare Ave.

Evangelical Spiritualist Church 654 North Parkside Ave.; Services: Sunday 8 P.M.; Minister: Rev. Harry Hilborn; Asst. Pastor: Pauline A. Burger; Phone: AUstin 7-3151; AUstin 7-4058.

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

Liberal Psychic Science Church, 3449 West Altgeld Ave.; Sun. 2:30 & 7:30 P.M.; Class: Mon. & Fri. 7:30 P.M.; Social: last Saturday of each month; Minister: Rev. Anthony Camarero; Phone: CApital 7-6333.

Belmont Spiritualist Church, 1219 Belmont Ave.; Services: Sunday 7:45 P.M.; President: Lester J. Bolman; Phone: 3-3123.

Chantons of Zaya Church, 410 South Michigan Ave. Room 812; Services: Sat. 8 P.M.; Sun. 11:45 A.M.; Classes: Mon., Wed. and Sun. 8 P.M.; Leaders: Vernon Hays, Maria S. Carbye.

Golden Key Spiritualist Church, 812 West 69th St.; Services: Sunday 3:30 & 8 P.M.; Minister: Rev. Lillian K. Hammond, 7403 Inglewood Ave.; Phone: HUDson 3-4607.

American Federation of Spiritual Mediums, Inc., Suite No. 810, 410 South Michigan Ave.; Regular meetings every 3rd Saturday of each month at 8 P.M.; President and Founder: Rev. Maria Carbye.

Brotherhood Church of Spiritual Light, 9052 North Merrimac St.; Services: Sun. 8 P.M.; Social circle: Wed. 8 P.M.; every month; Pastor and President: Albert A. Soth; Sec'y: L. Healy; Phone: RODney 2-4444 and RODney 2-4444.

Golden Key Spiritualist Church, 812 West 69th St.; Anderson Hall, Sunday 8 P.M.; President: Rev. Lillian K. Hammond; Vice President: Eleanor Moenich.

Spiritualist Temple of Immortality, 1700 West 51st St.; Services: Sunday 8 P.M.; Social night every Saturday 8 P.M.; Rev. 3-8102; Pastor: Rev. Ann Reid; Asst. Pastor: Phone: Hemlock 4-9370.

Second Spiritualist Episcopal Church of Chicago: Room 1206, 116 South Michigan Ave.; Sunday: Worship Services: 7:30 P.M.; Monday: Public Class Instruction, 8 P.M.; Tuesday, Healing and Message Service, 8 P.M.; Rev. Sylvia and Clifford Birkner; Pastor: Rev. E. Moenich.

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

First Fraternal Spiritual Ch., 4039 W. 54th St.; Services: Sun. 7:45 P.M.; Wed. 7:45 P.M.; M.J. Rev. Emma Binz.

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P.M.; Minister: Rev. Hays; Sec'y: Rev. Hays; Phone: 4-9181.

Flower Candle Light Guide Spiritual Science Church, 5165 North Clark St.; Services: Sun. 2:30 & 7:30 P.M.; Class: Thurs. 2 & 8 P.M.; Healing: Wed. & Fri. 2 & 7:30 P.M.; Messages: Wed. 7:30 P.M.; Minister: Rev. Mary Kearney; Phone: GR 7-1707.

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

Sunflower Spiritualist Church, 2424 North Avers Ave.; Sun. 7:45 P.M.; Wed. 7:45 P.M.; Rev. Lena Schaefer; Phone: ALbany 1418.

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

Church of Higher Spiritualism No. 2, 549 North Cicero Ave.; Sun. 7:30 P.M.; Healing Services: Friday 8 P.M.; Rev. Ruth Foster, pastor; Rev. John Fastest; Asst. pastor; Phone: CO 1-3429.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Services: Sun. 7:45 P.M.; Minister: Rev. Fred Brown; Services: Sun. 8 P.M.; Sec'y: Elsie Travers, 8028 South Green St.; Phone: JAck Bellow, 7829 South Green St.; Phone: 71-6016.

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

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

Cicero: First Spiritualist Church, 6033 Cicero Place; Services: Sun. 7:45 P.M.; M.J. Monday, 8 P.M.; Lyceum: Sat. 1 P.M.; Minister: Rev. Lena Crane; Phone: TOWnhall 3-6542.

PSYCHIC BOOK CLUB

Danville: Psychic Study Club, 401 North Gilbert St.; Class for spiritual unfoldment under the supervision of Elsie L. Reed.

Decatur, Illinois Infinite Christian Spiritualist Church, 1153 West Main St.; Services: Sunday, 8 P.M.; (U.G.A.S.) President: Viola Tait, 1739 Rock Springs Road.

First Spiritualist Church of Truth, 833 North Edward St.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Grace Bowman Brown, 940 North Edward.

East St. Louis, Illinois Memorial Spiritualist Temple, 1120 St. Clair Ave.; Services: Sun. & Wed. 7:45 P.M.; President: Bert L. Hess, 5605 Warren Ave.

Joliet: First Society of Spiritualists, Jasper and Glenwood Place; Services: Sun. 7:30 P.M.; Minister: Rev. Florence Flak; Sec'y: Laura L



# Spiritualist Churches

(Cont. from Page 11)

## KENTUCKY

Louisville: "The Second Spiritual Light Chapel" and "The Universal People's Divine Healing and Abundance Circle" Services: Sunday, 2:30 P.M. at 936 South 5th St., Rev. R. W. Lagueau, founder and pastor; 333 So. 42nd St., Rev. W. E. Woods, Asst. Pastor; No. 3 Eutropia Court.

## MARYLAND

Baltimore, Maryland Temple of Wisdom Church (Spiritual Science, 500 East 39th St.; Sun. 11 A.M. & 8 P.M.; Wed. & Thurs. 8 P.M.; Minister: Rev. Elizabeth H. Denala.

Spiritual Sanctuary, 2106 Eutaw Place (at North Ave.) Services: Sunday & Wed. 7:45 P.M.; Minister: Rev. Robert J. Barnes 2106 Eutaw Place; Phone: Madison 3-6976

## MASSACHUSETTS

Amesbury: The First Spiritual Church, Lower Odd Fellows' Hall, Water St. Services: Sunday 3:30 and 6:45 P.M.; President: Martha Dor.

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

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

Quincy—First Spiritual Church, John Sun 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) 36 Hawley St.; Sec'y: Mrs. J. B. Kelley, 33-37 Bliss St., Springfield 5.

West Gloucester: Massosett Spiritualist Camp, 19 Lincoln St. Services: Sunday 2:30 & 7 P.M.; Thurs. 7 P.M.; President: Vivian L. Harvey; Phone: 3708-W. Gloucester.

Worcester: First Spiritual Church, Inc. (N.S.A.) 35 Oread St. Services: Sun. 3 and 7 P.M.; President: Ernest A. Coffin, 12 Trinity Ave.

## MICHIGAN

Battle Creek, Michigan Paul's Memorial Cabin (Spiritualist) 260 Helmer Road; Sunday 3 P.M. Thursday, 7:30 P.M.; President: Edna V. Briggs, 85 Welch Ave.; Sec'y: Marie Pauley.

Bay City: Congregation of Spiritual Unity, 215 South Linn St. Sunday, 7:45 P.M.; President: Clara Trombley, 613 Hart St., Essexville; Phone: 4-1094.

Coldwater: Pearl Burns Memorial Spiritualist Temple, 114 West Chicago St. Services: Sun., 7:30 P.M.; Class: Thurs., 7:30 P.M.; Minister: Agatha Rasler, 21 South Hudson St.

Davison: Spiritual Light Church, 8291 East Atherton Road; Services: Sunday 7:30 P.M.; Minister: Rev. Elhel Bowen; Phone: (Mt. Morris) Niagara 9-7004.

Detroit, Michigan Center of Spiritual Hope, Barium Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P.M.; Minister: Hazel Damrau; Asst. Pastor: Ina Stigall.

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

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

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

Allen Memorial Spiritualist Episcopal Church, 616 West Hancock St. (at St. Anthony) Federation of Women's Club Building; Services: Sunday 2:30 P.M.; Minister: Rev. Edith L. Greb, 2212 West Grand Blvd.; Phone: Tyler 4-1094.

St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemeley; Phone: A-4336.

Bible Christian Spiritual Church, 4464 Cass Ave.; Services: Sunday 2 P.M.; Minister: Rev. John Veysey; Phone: Tasmoo 5-9134.

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

Ferndale: Metropolitan Spiritualist Church of Greater Detroit, 400 East Nine Mile Road; Services: Sunday, 7:45 P.M.; Rally Day: second Sunday, 2:30 and 7:45 P.M.; President: Charles L. Youngs; Phone: LI-1-146; Sec'y: Norman E. Whiting, 31 West Kalama, Royal Oak, Michigan.

Flint, Michigan Spiritual Episcopal Church, Dartmouth and Ave. "A"; Sunday 7:30 P.M.; Minister: Rev. Noah Rice, 515 West 2nd Ave.; Flint Spiritualist Church, 118 East Belvedere Ave.; Sun. 7:30 P.M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.

Grand Rapids, Michigan First Church of Truth, 26 Shelby St. Sunday, 3:30 and 7 P.M.; Sec'y: Frank L. Witthof, 1311 Calgary, N. E.; President: Harry Molier.

Church of Good Will, 632 Wealthy St., S. E.; Services: Sunday, 7 P.M.; Wednesdays: Ladies' Auxiliary, 2 P.M.; Messages 8 P.M.; Minister: Rev. Emma Farington; Phone: G. L. 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.

Corinthian Spiritualist Church, 1805 East Ganson St.; Services: Sunday 8 P.M.; Minister: Rev. Bessie L. Wells, 335 Wood Ave.; Sec'y: Leonard H. Besley, 848 Lincoln St.

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

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

## MICHIGAN—Continued

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

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

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

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

Romeo: The Spiritualist Episcopal Church, 10514 South Main St.; Services: Sunday, 7:30 P.M.; Minister: Bessie Thomas, 36051 Friday Street, Richmond, Michigan; Phone: 327-R.

Roseville: Spiritual Church of Harmony of the Christian Corinthians of America, 17559 Roseville Blvd. (at Maple) Services: Sunday—Lyceum 10:30 A.M.; Regular services, 7:30 P.M.; Message service, 3rd Sunday at 3 P.M.; Minister: Rev. L. E. Mathews, 5823 Belvidere, Detroit, 13; Phone: Walnut 2-7203.

## MINNESOTA

Duluth, Minnesota First Spiritual Temple, 601 Fifth Ave.; Sun. 7:30 P.M.; Minister: Rev. F. W. Hutchinson; Rev. Bessie Magnuson & Ann Sec'y; Sec'y: Ida Anderson, 3204 N. 7th Ave. E.

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

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

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

Order of The White Cross, Inc., Endicott Bldg., Robert St. Entrance; 4th floor; Services: Sun. 2:30 P.M.; Sec'y: William Sharp; President: Clifford E. Reed; Founder: Clara Cathay.

Spiritual Science Church, No. 205, 310 Frontier Bldg., 4th and Robert Sts.; Sunday services, 2:30 P.M.; President: R. A. Haberton, 1040 Laurel Ave., St. Paul (4) Phone: Elkheart 4813.

## MISSOURI

Kansas City, Missouri Truth Center of Christianity, "The Little White Chapel," 5704 Prospect; Sun. and Wed. 7:45 P.M.; Minister: Dr. Maurice D. R. Eggers.

Rhinehale Chapel (Spiritualist) 4317 State Line; Services: Sunday 7:30 P.M.; Chartered by The Science of Progressive Life; Minister: Rev. Anna Tyler; Phone: CL 7749.

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

St. Joseph: Christ Memorial Church, 2102 1st St.; Sun. Wed. 8 P.M.; Sec'y: Bernice McGrew, 209 South 15th.

St. Louis, Missouri Independent Assembly of Missouri, Psychic Center, 3813 Washington Blvd., Thurs. and Sunday, 3 P.M.; Minister: Rev. Ida E. Eggers; Phone: FB-1-4386.

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

Spiritualist and Psychic Center, 5705 Chipewa Blvd.; Seances and private sittings by appointment only; Rev. Emma Rohlfing.

Soul Science Spiritual Church, Melbourne Court, Second Floor; Xavier Room, Grand Blvd. and Lindell Ave.; Services: Sunday, 7:45 P.M.; Minister: Rev. Iona Brandt, 3863 Dover Place; Phone: Vernon 2-1116; Sec'y: Clara Pietsch, 4917 Mandel.

Burket Spiritualist Church, Inc., 2653 Nuttall Bridge Ave.; Services: Sunday 10:30 A.M.; Acting Pastor: Florence G. Ware, (Licentiate); Sec'y: Dorothy M. Buss, 1856 Switzer Ave.

Memorial Spiritualist Science Church, 108 North Kingshighway; Services: Sunday 8 P.M.; Minister: Avis Appleby, 7711 Wallence Terrace, Clayton, Missouri; Phone: U-3441; Sec'y: Lillian Mavor, 3959 Flora Place, St. Louis, 10; Phone: Fr 1-5183.

St. Joseph: Christ Memorial Church, 2102 1st St.; Sun. Wed. 8 P.M.; Sec'y: Bernice McGrew, 209 South 15th.

St. Louis, Missouri Independent Assembly of Missouri, Psychic Center, 3813 Washington Blvd., Thurs. and Sunday, 3 P.M.; Minister: Rev. Ida E. Eggers; Phone: FB-1-4386.

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## NEW JERSEY—Continued

Newark: Mother Temple of Psychic Science, 632 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.; Rev. Dortha C. Dancer, Thurs. Rev. Rena L. Nagle; Friday, Rev. Dortha C. Dancer, Psychometrist; Sunday 3 and 7 P.M., guest mediums.

North Bergen: Spiritualist Church of the Holy Family, 7812 Bergenline Ave., Services: Sun., Tues. and Thurs. 7:30 P.M.; Thurs. and Thurs. 2 P.M.; Minister: Rev. Margaret Lehe; Phone: (North Bergen) Union 4-7821.

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

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

Union City, New Jersey Divine Psychic Mission of Consolation, 419 38th St.; Founder: Rev. Anna Doerner-Simms; Pastor: Rev. H. C. Millar.

Spiritual Ch. of Divine Healing, 1000 Newark Ave.; Sun. 11 A.M.; Tues. 10 A.M.; Tues. 8 P.M.; Fred Becki; Tues. & Thurs. 2 P.M.; Thurs. 8 P.M.; Rev. Elsie E. Richter; Phone: Union 4-0393.

West 71st St. (at 11th Ave.) B'way; Message service: Sun., Tues. & Thurs. 8 P.M.; Class: Tuesday, 7:30 P.M.; Minister: Rev. Jean Delores Stewart.

Seventh Spiritualist Church, Hotel McAlpin, 34th & Broadway; Message service: Tuesday 7:30 P.M. in Room 364, Hotel McAlpin; Minister: Rev. Lillian Bleser, 444 40th St., Brooklyn, N. Y.

United Spiritualists' Church, 300 West 56th St.; Services: Sunday 11 A.M.; Message services: Sun. & Tues. 7:30 P.M.; Wed. 8 P.M.; Thurs. 8 P.M.; Sec'y: Martha Feinstein; Phone: Circle 5-4566.

Metaphysical Spiritual Society, Inc., 248 West 73rd St. (West of B'way) Hazel Watson, Director; Message service: Sun., Thurs. & Sat. 8 P.M.; Mon., Tues., Wed., Thurs. and Sat. 2 P.M.; Development Class Tues. 8 P.M.

Mystic Center of Universal Light Church, 10th & 7th Ave., Carnegie Hall, Suite 1002; Services: Sunday 7 P.M., Thursday 7:30 P.M. Healing, Messages and classes. Andrew T. Choy-Kee, Medium.

Helen Brand Memorial Church (I.G.A.S.) Studio No. 30, 1425 Broadway Studios (near 40th St.) Services: Sunday 2:30 P.M.; Minister: Rev. Hazel Brand Herjelson.

Cathedral of Faith, 41 West 73rd St.; Services: Sunday, 6:15 P.M. (Worship), 7:30 P.M. (Messages); Wed. & Thurs. 8 P.M.; Sec'y: Rev. Richard Renardo; Phone: TRafalgar 3-0904. (Coffee Shop on the premises).

Cathedral of God, Inc., 53 West 82nd St. (off 5th floor), Services: Tuesday and Wednesday, 7:30 P.M.; Thurs. 8 P.M.; Barbara Lenowich; Phone: AP 7-0338 evenings regular classes.

Aquarian Brotherhood of Christ, Embassy Hotel, 70th and Broadway, Suite 106, Monday, Carolyn C. Duke, Sun. 8 P.M. and Monday, 7:30 P.M.; Class: Wed., 2:30 P.M. Also services by Rev. Sylvia Greco, Wed. 6:30 P.M.; and services by Rev. Olive Kruger, Friday, 7:30 P.M.

First Spiritual Science Church of Brooklyn, Studio 1002, Carnegie Hall, 7th Ave. and 56th St.; Services: Tues. and Fri. 6 P.M.; Minister: Rev. Frances H. Parker, Studio No. 1001; Phone: JUdson 6-6541.

First Church of Spiritual Vision, 104 West 81st St.; Minister: Rev. Angela V. Calli; watch for opening date of new church; for information write: Sec'y: Mrs. S. Miano, 100 West 61st St., N.Y.C. 23, N.Y.

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

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

Beacon Light Spiritualist Church, Apt. 1-A, 204 West 94th St.; Services: Tues. & Thurs. 2 & 7:30 P.M.; Sunday 7:30 P.M.; Minister: Rev. Hermine Legere; Phone: 2-9223.

The Universal Temple of Light, Ansonia Hotel, 2109 Broadway, at 73rd St., Suite No. 454; Services: Sun. 3 P.M.; Tues. & Thurs. 8 P.M.; Wed. 8 P.M.; Minister: Frank Decker; Phone: TRafalgar 3-9313; SUsequahanna 7-330.

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

Fourth Spiritual Science Church, Inc., Suite No. 703, Steinway Hall, 113 West 57th St.; Services: Sun. 3 P.M.; Sun. Thurs. 8 P.M.; Healing & Message circle, Tues. 8 P.M. & Wed. 2 P.M.; Classes, Wed. 8 P.M.; Dr. Sam Ram Manjiv of India; Phone: IN 3-5827.

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

Chapel Eternal Star, 237 West 72nd St., Message Services: Tues. 8 P.M.; Sun. Tues., Wed. & Fri. 7:30 P.M.; Minister: Rev. Rose Ann Erickson; Phone: TRafalgar 7-1113.

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

Spiritual Science Mother Church, Inc., Studio No. 1010, 7th Ave. & 56th St., Sunday: Sermon and Messages, 7:30 P.M.; Minister: Rev. Glenn Argoe; Phone: COLUMBUS 5-2952.

Spiritualist Church of Guiding Light, Sherman Square Hotel, 71st St. & Broadway; Services: Tues. & Fri. 7 P.M.; Wed., Sat. 1 P.M.; Sun. 3 P.M.; Minister: Rev. Helen A. Thury; Phone: EDnicott 2-8400.

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

The New York Psychology Forum, Steinway Hall, 113 West 57th St.; Wed. 8:15 P.M.; Director: Ann Koernig, 64 West 9th St., N.Y.C. 11, N. Y.

Church of Divine Inspiration, 27 Appleton St., Services: Wed. & Sun. 7:30 P.M.; Medium's Day every 4th Sun. 3:30 & 7:30 P.M.; Minister: Rev. Ethel T. Andrews; Phone: BA 3328-W-2.

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

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

Progressive Spiritualist Church, Inc., 6 Mynders St.; Services: Sunday, 7:45 P.M.; Messages: Tues. 8 P.M.; Sec'y: Lillian L. Weir.

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Writer Luthera C. Harkins, M.S.D., D.D., P.O. Box 11, Naugatuck, Conn. (D-395)

## NEW YORK CITY—Continued

Niagara Falls: White Rose Center of Free Psychic Truth, Unitarian Church Bldg., 615 Main St.; Services: Sunday 7:30 P.M.; Social: Tues. 8 P.M.; Minister: Rev. Rosebud Vogel; William; Phone: 4-3170; Sec'y: Wm. E. Hill, 676 Chilton Ave.

Temple of Light (I.G.A.S.) Suite No. 706; 152 West 42nd St., inspirational address and Healing Silence, Sunday 11 A.M.; Tues., Thurs., Fri. & Sun. 7 P.M.; Tues. & Fri. 2 P.M.; Class: Mon. 7:45 P.M.; Rev. Wil- Class: Class Owens, Pastor; Rev. Marion Owens, Sec'y.

Spiritual Temple of Light Church, 163 West 71st St. (at 11th Ave.) B'way; Message service: Sun., Tues. & Thurs. 8 P.M.; Class: Tuesday, 7:30 P.M.; Minister: Rev. Jean Delores Stewart.

Seventh Spiritualist Church, Hotel McAlpin, 34th & Broadway; Message service: Tuesday 7:30 P.M. in Room 364, Hotel McAlpin; Minister: Rev. Lillian Bleser, 444 40th St., Brooklyn, N. Y.

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The Universal Temple of Light, Ansonia Hotel, 2109 Broadway, at 73rd St., Suite No. 454; Services: Sun. 3 P.M.; Tues. & Thurs. 8 P.M.; Wed. 8 P.M.; Minister: Frank Decker; Phone: TRafalgar 3-9313; SUsequahanna 7-330.

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Church of Divine Inspiration, 27 Appleton St., Services: Wed. & Sun. 7:30 P.M.; Medium's Day every 4th Sun. 3:30 & 7:30



# SPRITUALIST CHURCHES

(Cont. from Page 12)

## OKLAHOMA

**Tulsa, Oklahoma**  
 Second Spiritualist Church, 919 South Cheyenne St.; Services: Sun, 7:45 P. M.; Healing 8 P. M.; Rev. Adella Reynolds, Minister.  
 Unity Spiritualist Church, 711 South Cheyenne; Wed. & Sun. 8 P. M.; Class: Tues. 2:30 P. M.; Sec'y: Rev. Orpha C. Beaulieu, 1231 South Frankfort, In California; 6233 Hollywood Blvd., Hollywood, 28, California. Phone: 5-3394. (X-383)

## OREGON

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

## Portland, Oregon

Universal Sanctuary of The Soul Temple, No. 2, 5729 S. E. Boise; Services: Sunday & Wednesday 8 P. M.; Minister: Rev. Jean Krause; Phone: FR 5081; 1-8986; Sec'y: Zaida Hein.  
 1st Spiritualist Ch. (N.S.A.), Red Man's Hall, 9th & Hawthorne Blvd.; Sun: Healing 7 P. M.; Service 7:30 P. M.; Visitors welcome; Pres. Alma Gudhart; Sec'y: W. B. Kurtz.

## PENNSYLVANIA

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

## New Castle, Penna.

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

## Philadelphia, Pennsylvania

Third Spiritualist Church, 3044 Germantown Ave.; Sun. 10:30 A. M.; regular service 8 P. M.; Message service Wed. 8 P. M. and Friday 2 P. M.; President: Harry G. Berry.

Universal Spiritualist Brotherhood Church, 2012 Girard Ave.; Sunday 7:45 P. M.; Wed. 7:30 P. M.; Minister: Rev. Anna K. Ross, 1004 West Wyoming Ave.; Philadelphia 440.

**Dorothy's Psychic Center,** 5307 Walnut St.; Services: Wed. 1 P. M.; Thursday 7 P. M.; (Universal Church of Psychic Science) Minister: Rev. Ruth B. Gallagher; Phone: GR 2-8831; Sec'y: Margaret Wirt; President: Charles W. Gallagher.

**First Association of Spiritualists:** Master and Carlie St.; Services: Healing, Lyceum, 2 & 8 P. M.; lecture and messages; Wednesday evening; President: Charles H. McElwain; Sec'y: Elizabeth H. Phillips, 2232 LeClancy Place, Philadelphia, 7, Penna.

## Pittsburgh, Pennsylvania

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

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

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

## RHODE ISLAND

## Providence, Rhode Island

W. F. Stead Spiritualist Church, Inc., 32 Haskins St.; Services: Sun. 2:30 & 7 P. M.; Wed. 7:30 P. M.; Sec'y: Olive Lowe; Phone: Plantations 1-6604.

## TEXAS

**Dallas—First Spiritualist Church (N.S.A.)** 4621 Reiger Ave.; Sunday, Junior League 6:45 P. M.; Devotional Service 7:30 P. M.; Message service: Wed., 8 P. M.; Minister: Nancy A. Huston; Treat: Joseph S. Huston.

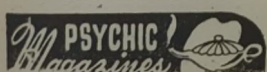
**Beaumont:** Progressive Spiritual Christian Center, 4905 Wyatt; Apartment 4-D; Services: Sunday 7:30 P. M.; Minister: Rev. Ida Stansbury; Phone: 8-4485; Sec'y: Georgia Ryan.

## Fort Worth, Texas

First Spiritualist Episcopal Church, 2503 Lee Ave.; Services: Sunday 2:30 & 8 P. M.; Minister: Ella Pedigo; Phone: M. A. 7575; Sec'y: Virginia Jordan, 450 St. Louis.

## TOO LATE TO CLASSIFY

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**Houston, Texas**  
 First Spiritualist Church, 3523 Beaumont St.; Sun. 10:30 A. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams.  
 Second Spiritualist Church, 4301 Rosemoyn Blvd.; Services: Sun. and Tues. 8 P. M.; Minister: Rev. Elsie Hicks; Phone: LA 6229.

## San Antonio

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

**Federation of Spiritual Church and Associations, Inc.** (Book shop and Reading Room) Headquarters: 612 Travis Bldg.; Business Manager: V. B. Cummins.  
 Inspiration Chapel (U.C.M.) 519 South McCullough St.; Services: Sun. & Thurs. 8 P. M.; Co-Pastors: Rev. Rose Marie Delano and Rev. Antonio Donato; Asst. Pastor: Rev. G. L. Brotherton; Phone: PE 50496.

## VIRGINIA

## Norfolk, Virginia

Light of Truth Ch. of Divine Healing, 20th & Omeahound St.; Wed. & Sun. 8 P. M.; Rev. Fred A. Jordan, Pres. I.G.A.S. Memorial Spiritualist Church, 307 West 57th St. Service: Wed. and Sun. 8 P. M.; Minister: Rev. Floyd Thigmon; Phone: 20070; Sec'y: Florence Siebert, 634 West 37th St.

## WASHINGTON

**Bremerton:** Goodwill Spiritualist Church, (N.S.A.C.), 837 Fourth St.; Services: Sunday, 7:30 P. M.; President: Leonia Watson; Phone: 7-2423.

## Seattle, Washington

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**True Spiritualist Church,** services every Sunday, 2 and 8 P. M. at 4229 West Garfield Ave.; Minister: Rev. Loraine Nesbitt; Recording sec'y: Polly Urban.

**Christian Spiritual Church,** 2544 North 27th St.; Services: Sunday—9:30; 10:30 & 8 P. M.; Minister: Rev. Marie J. Hillman; Phone: Division 4-2557.

**South Side Spiritualist Church,** 1238 South 15th St.; Devotional service, and Lyceum Sunday, 10:30 A. M.; President: A. H. Kuhlmeier; Sec'y: E. Hildebrandt.

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

**First Psychic 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; Recording sec'y: Polly Urban.

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**Winnipeg Spiritualist Church,** Odd Fellows Hall; Services: Sunday 11 A. M. & 8 P. M.; President: F. W. Woodward, 633 Agnes St.; Phone: 74-8653; Business, 320 Burnell St.; Phone: 3-7088.

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**"The GLORY"—A Book You Should Not Miss!** This book contains personal testimony of the 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, a whole new purview 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 935, Troyon, North Carolina. (P-399)

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



## CLASSIFIED ADS

(Continued from Page 14)

### Books

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**A SHORT MESSAGE:** "Where in the L L are you going? Dam if I know!" by Dr. S. E. Schell, Jr., M.S., P.D., D.D. This short folder contains a message that will tell you how the spiritual powers and personalities from God, through me, can bring to you victory over evil and you will be crowned with success, love, health and happiness. Absent treatments given. Send cash love offering, plus 10c in stamps for postage to: Rev. Dr. S. E. Schell, Jr., P.O. Box 53, Rahway, New Jersey. (P-399)

**YOU MUST READ** one of the outstanding booklets of the year: "The Way and Purpose of Spirit Phenomena"; Photographs and Explanations of Ecstasies and Materializations; Price \$1.00. For your copy, send one dollar in currency to: Samuel N. Craig, Box 852, Los Angeles 33, California (No stamps, please). (P-406)

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**Burlingame, California:** The secretary of the Chapel of Truth reports that their minister, Rev. Guita Prineas is being sponsored over KNBC, San Francisco with a regular fifteen minute morning program. It is said that this is the first time a Spiritualist minister in this vicinity has been invited to make broadcasts based on the religion of Spiritualism.

**Muncie, Indiana:** According to the secretary of the Union Spiritual Church, 517 Rex St., minister of the church, Rev. Virginia Leach Falls, conducted two marriage services recently: Phyllis Anne Walters, Anderson and Corp. Myron L. Humbert, Muncie, December 20th at 603 E. 27th St.; Anderson; Edna Arthur and Chester L. DeWitt, New Castle, January 3rd, services in the church.

**Madison, Wisconsin:** According to Rev. Myrtle Williams, secretary of the St. Johns Church of Divine Spirit, Inc., 447 W. Gilman St., Rev. Adel E. Walker, minister of the church, was installed as President of the State of Wisconsin for the American Federation of Spiritual Mediums, Inc.

The charter was presented to Rev. Walker by Rev. Maria S. Carlyae, Chicago, Illinois, president and founder of the organization.

In a brief discourse following the installation, Rev. Carlyae outlined the purposes, advantages and benefits derived when qualified mediums become members of the organization. In addition to Wisconsin, nine other states have already received charters.

Officers of the Wisconsin unit of the A.F.S.M.: President, Rev. Walker; vice president, Rev. Agnes Wolf, Milwaukee; Treasurer, Rev. Harriet Polcyn; Secretary, Rev. Myrtle Williams Madison, Wisconsin.

**Burlingame, California:** Edwina Cadwell, correspondent for the Chapel of Truth Spiritualist Church, Rev. Guita Prineas, minister, reports the visit of two distinguished guests: Rev. Diana Hastings, missionary for the National Spiritualist Association and Ellen Ewart, Rochester, N. Y.

After an outstanding lecture and message service, featuring the two guests, Rev. Prineas announced that, during the past year, rapid strides had been made toward a building fund, the monies to be used to erect larger quarters, club-room, etc. in the near future. Plans are also under way for the formation of a Lyceum, so important to the solidarity of any Spiritualist church.

**St. Joseph, Missouri:** Rev. Richard Ireland, Ashley, Ohio, was featured recently at the Christ Memorial Church, 21st and Felix St., according to Bernice McGrew, secretary.

"Rev. Ireland's unusual phases of mediumship, especially the blindfold billet, were extraordinary, many receiving convincing evidence for the first time," says Mrs. McGrew.

**Chicago, Illinois:** A group of Spiritualists representing the Liberal Psychic Science Church, 3449 W. Altgeld St., left January 22nd for the Island of Puerto Rico where they will serve their branch church, The First Liberal Psychic Science Church at Ponce.

The delegation headed by president and founder, Rev. Anthony Camardo, will include Rev. Jessie Curl, noted Spiritual healer and Rev. Herman Brostoff.

They will be the guests of Mr. and Mrs. Enrique Anglade, Guayama, Puerto Rico. Mr. Anglade holds a responsible post as Government representative on the Islands. They expect to return to Chicago about March 1st.

**St. Paul, Minnesota:** Rev. Ernst A. Schoenfeld, pastor of the Church of the Spirit, Chicago, Illinois, visited Rev. Joseph P. Whitwell, the "Grand old man of Spiritualism," recently. Rev. Whitwell, now 94 years of age, was former president of the National Spiritualist Association. He lives at the Masonic Home and is always anxious to meet his friends who are still carrying on to promulgate the religion he loves.

Rev. Schoenfeld was accompanied by John Kahler, newly-elected president of the State Spiritualist Association of Minnesota.

## CHURCH NEWS

**Oakland, California:** Southern California Spiritualist Rallies sponsored by the Universal Church of the Master will be held during the months of March and April in the cities of San Diego, Los Angeles and Long Beach, according to president, Rev. B. J. Fitzgerald. Just recently Rev. Fitzgerald was

featured at the Church of Soul Science, 801 S. Wilton Place, Los Angeles,—Rev. Danny Hart, minister.

Under the leadership of Rev. Fitzgerald, services are being resumed at the Kosmon Centre Church, Ebell Hall, 1440 Harrison Street, every evening at 7:30;



The photograph above was taken during a banquet in Hotel Krasnapolski, Amsterdam, Holland, when Dr. S. M. and Rev. Jacoba Van Duyzers were guests of the Harmonia Spiritualist Association.

Left to right they are: Mr. Van Doorn, President of the H. S. A.; J. P. Smith, secretary of the H. S. A.; Dr. S. M. Van Duyzers and Rev. Jacoba Van Duyzers.



The photograph above shows members of the Delft (Holland) Spiritualist Church. They are, left to right, Mr. and Mrs. Van Moeten, Mrs. Hartjesveld, Mrs. Q. Van Engel, Rev. C. Van Engel, Mr. Van Buittink, Rev. Jacoba Van Duyzers, Mrs. Van Buittink and Mr. Hartjesveld, secretary of the Delft group.



This photograph was taken at Filburg, Brabant, Holland, at the home of noted Dutch Spiritualists. They are, left to right: Lena van der Hoek, Rev. Peter van der Hoek, both Rotterdam, Holland; Jacoba and Dr. S. M. Van Duyzers, Bradford, Pennsylvania.



The photograph above, taken on the streets of Amsterdam, Holland, during the International Spiritualist Congress, shows three of the American delegates. They are: Dr. S. M. Van Duyzers, Rev. Jacoba Van Duyzers and Rev. Melvin Smith, Columbus, Ohio, representing the National Spiritualist Association.

Thursday and Saturday afternoons from 2 to 4.

**Chicago, Illinois:** The 48th anniversary of the First Fraternal Spiritual Church was celebrated recently (Jan. 23rd) at a special service held in McEnery-Hall, 4039 W. Madison St., according to Rev. Emma Binz, minister.

Speakers and mediums featured at the church during January: Rev. M. Rausch, Lena Nasello, Rev. Marietta Stanley, Tillie Miller, Anna Fletcher, Rev. Fred C. Pieper, Rev. Dorothea Cork, Rev. Louise Quinn, Rev. Sophie Schaffer, Margaret Amstutz, Jake Goldman and Rev. M. F. Fuller.

**New York City:** Eric G. Hagen, 187 Pinehurst Ave., received a degree of Doctor of Divinity recently. The degree was granted by the College of Divine Metaphysics, Indianapolis, upon completion of the required study and written examinations.

## THE VAN DUYZERS

Their Trip To

## HOLLAND

FROM June 13th to September 17th last year, Dr. and Mrs. S. M. Van Duyzers, leaders of the Christian Spiritual Church, 46 Chestnut St., Bradford, Pennsylvania, completed a most outstanding tour on behalf of the cause of Spiritualism.

Their work began when they conducted a service before an audience of over 600 persons on board the S. S. New Amsterdam, having been invited by the ship's Captain, Commodore William Fisser.

Later in Holland, they served a church at Hilversum and the Christian Spiritualist Church of Amsterdam, Rev. H. K. Spee, Pastor and G. Van El, secretary.

Another church included in their itinerary: Harmony Association, The Hague, Holland, Rev. Leene, pastor and J. Richmond, secretary. This church, located in De Ruitersstraat, is recognized as the National Spiritualist Association of Holland.

Later, they filled an engagement at the invitation of Rev. L. C. P. De Bruin, lecturing in a large Hall at 231 Groot Hertoginnelaan; also the Delft Spiritualist Church, 54 Voorstraat, at the invitation of Rev. C. Van Engel and Mr. and Mrs. Hartjesveld.

After attending the International Spiritualist Congress, they filled an engagement at the Spiritualist church, 1 Czaar Peter St., Zaandam, Holland, where they were introduced by minister of the church, Rev. Keizer.

## A Tribute To

Dr. H. F. Miller

ONE OF Spiritualism's foremost propagandists for the religion of Spiritualism, Dr. Frank Henry Miller, passed away suddenly (January 8th) at Chesterfield Spiritualist Camp, Chesterfield, Indiana. He was 76.

Dr. Miller will be remembered by readers of *Psychic Observer* as a pioneer in the field of contemporary psychic research. It was through his efforts that photographs were taken in materialization seances with Rev. Fanchion Harwood-Dorsch; Rev. Edith Stillwell, New Castle, Indiana, cabinet attendant. The resulting photographs received wide publicity, not only in this country but in numerous foreign Spiritualist publications.

Each summer for some fifteen years, visitors to Chesterfield sought out the kindly doctor who was always glad to discuss the subject so close to his heart.

During his latter years, after his retirement, he moved from his home, Odessa, Texas, to Chesterfield and never in his failing years, did he ever miss an opportunity to champion the religion of Spiritualism.

Almost as well-known as the Doctor himself was his spirit daughter, Helen Miller, who manifested for the first time through Chesterfield mediums, finally showing herself by way of materialization, photographs of which are classics in the realm of modern day psychic research.

Dr. Miller is survived by his brother, Robert S. Miller, Bonner Springs, Kansas.

## ORDINATION AT CHICAGO



This photograph was taken at The St. Paul's Spiritual Church, 3124 West Ohio St., Chicago, shortly after Rev. Louise Quinn (center) ordained Pauline Hughes (right). Rev. Hughes will assist at all regular church services.



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- J-3—The Life of Richard Hodgson (\$3.50). The story of a psychic researcher and his times; by A. T. Baird.
- J-5—Life Goes On (\$3.50). Written by inspiration from the vivid personality of Rudolph Valentino from his home in the Spirit World by Lora Ella Barber.
- J-6—Looking Backwards (\$2.00). Amazing prophetic novel (2000 to 1887) by Edward Bellamy.
- J-7—A Renaissance in the Art of Healing (\$3.50) by Lawrence J. Bendit.
- J-8—The Key To Health (\$1.50). What Health Is, Body, Mind and Spirit; by Arthur Bhaduri.
- J-9—Oracle (\$1.50) by Claude and Eugenie Bragdon.
- J-10—The Art of Preaching (3.00) by Dean Charles R. Brown.
- J-12—How to Solve Your Problems by Prayer (\$3.00). Transform your life by living prayer; by Dorthe Campbell.
- J-13—The Lighted Pathway (\$2.50). The Creation of All Life by F. E. Chamberlain.
- J-14—The Way, The Truth and The Life (\$2.00) by Glenn Clark.
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- J-28—The Dawn Of A New Day (\$5.00). The day is dawning bright and clear; by Helen Edwards.
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I Am Silent because, I am weary and tired of all words even in the name of religion and God.

I Am Silent because, I can save precious time avoiding all the vain questions, arguments and prattle of the men of outer life.

I Am Silent because, Silence speaks louder than all the words in the world.

I Am Silent because, I can help, serve and reach people better through Wise Silence than with finite words.

I Am Silent because, words may help only a few who come face to face, whereas Silence help many who are near and far, known and unknown.

I Am Silent because, I am losing faith in many a man who is absorbed in selfishness and interested only in himself than in his neighbors and in the welfare of the suffering humanity.

I Am Silent because, there is the most sacred place within, where evil criticisms and deep hurts cannot reach and affect one from outside.

I Am Silent because, when all words fail, it is Supreme Silence that wins and succeeds.

I Am Silent because, I long to love and serve you and all His children in East and West through Silence which excludes none but includes all.

I Am Silent because, it is through Complete Silence, I can serve you best, nay, I can serve the wide world in the highest manner, in a Silent way.

I Am Silent because, Silence is a Vital Force, a Moving Power, the Primal Energy that can change the destinies of individuals as well as nations.

I Am Silent because, an example is better than all the precepts in the world and I long to help the seekers of Truth with Silence, setting an example of the Glory of Silence.

I Am Silent because, it is in Silence that souls are illuminated. As the clouds of ego disappear, they shine in full glory.

I Am Silent because, I want to listen to God, Who is speaking with a million tongues, in a million voices on every side. Verily, God speaks both in Silence and Sound.

I Am Silent because, Silence is Completeness. Silence is the Peace that passeth all understanding. It is the complete annihilation of the ego.

I Am Silent because, I have nothing to speak. Silence is consciousness of the Indivisible.

I Am Silent because, Silence is the Soul and the ultimate goal of precious human birth.

I Am Silent in advance because, anyway I have to be silent, when the call comes from the Unknown Great Beyond.

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## **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.

JOHNSON, Bessie (67) Lily Dale, N. Y. December 27th, enroute to Cassadaga, Florida, survived by husband William H. Johnson, President of Lily Dale Assembly; sons Paul, William and James; daughter, Mrs. Dawn Renhart and sister Carolyn, St. Petersburg; Rev. Robert Macdonald officiated.

MILLER, Dr. Frank Henry (70) Chesterfield, Indiana January 8, 1953, survived by brother, Robert S. Miller, Bonner Springs, Kansas.

O'DONNELL, Elizabeth Perkins (85) Bay-side, Texas; Dec. 25th; survived by daughter, Rev. Beulah Englund, minister of The Spiritualist Church of Divine Light, Los Angeles.

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