

Animal Healing

"HE PRAYS and sick animals are cured" says a five-column heading in London's Pictorial "The People."

In this article, written by Evadne Price, she describes the healing powers of 65-year old George Tompkins, to whom she refers to as being "a miracle healer."

According to the article, Mr. Tompkins spends most of his spare time healing sick animals. He is not a veterinarian and knows nothing about medicine or surgery, rather he is referred to as being a post office engineer. In her long article, Miss Price cites ten cases where, as a result of his healing ministrations, dogs, cats and even horses have been healed.

27 Associations

FOR a number of years, Spiritualist Associations have advertised on page 13 of *Psychic Observer*. On this page the advertising rate is specifically stated (1 Year—\$25.)

From time to time, we have received letters from members and even officers of these associations calling us to task because their association has not been listed. The only reason for this is because the officers of the association have not expressed the desire to pay for this listing.

In the United States, there are 27 Associations and if less than one-half of them choose to advertise, members of those who do not advertise can hardly place the blame upon *Psychic Observer*.

The same applies to the listing of the churches on pages 11, 12, and 13. As of January 1st, 1955, there are over 3,000 chartered Spiritualist churches in the United States. Only the churches who distribute at least ten copies of *Psychic Observer* are entitled to a free listing.

Members of the churches not listed should bring the matter before the leaders of their church and advise them of the importance of having their ad placed with the others in *Psychic Observer*.

It would be a different matter if we asked the churches to pay for these ads but, when *Psychic Observer* published their first edition in 1937, the policy was adopted which specified that ads would be given free to churches who distributed ten copies of our paper every two weeks. Would that all Spiritualist churches in the United States used our columns but to date, such has not been the case.

Spiritualists Excommunicated

IN HIS WEEKLY letter to the Chicago Sunday Tribune (Feb. 6th) Henry Gaggiottini, special Rome Tribune reporter, features an article with the heading "Spiritualists Have Newspaper in Italian Town."

Mr. Gaggiottini says: "The little town of Camerino has long been famous for its university, smallest institution of its kind in Italy and the only free one left. Now the town has another distinction—a Spiritualist newspaper."

"The newspaper is called *L'Aurora* (Dawn) and is printed by a Spiritualist society headed by the professor of animal anatomy at the university."

"The seven members of the society's board of directors meet twice a week in the home of Camerino's bank manager. In a corner of the room is a tape recording machine and near it is the medium, a middle-aged woman."

"The Spiritualists say the spirits

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PSYCHIC OBSERVER

No. 399 JAMESTOWN, N. Y., AND CHESTERFIELD, INDIANA, APRIL 25, 1955

One Year \$4.00 Payable in Advance ★ ★ ★ TWENTY CENTS

The Mediumship of John Bunker

—by—

DELORES DE RYKE
3836 South 16th St.
Lincoln 2, Nebraska

"I WOULDN'T miss John Bunker's for anything," is an often heard exclamation at Camp Chesterfield. Each sitter has a reverence for the wonderful work and philosophy of Thistle, Rev. Bunker's guide.

The seance begins with Thistle's laughter creating comments during the roll call of circle members. Her personal knowledge of each one is astonishing. The doctrines set forth are wonderful whether given by the Masters, the Indians, or Thistle.

Here are some samples from Indian Seances: "Man cuts down orchard today, has nothing to bear fruit tomorrow."

Indian Philosophy

"Red Man lived quietly with his religion. Then White Man desired to Christianize him. While Indian was on his knees praying to White Man's God, black robed White Man in wigwam robbing and stealing from the Indian. Before White Man come, there were no locks, but White Man brought them with him through necessity. When one steals another's property, gold, silver, and such, after he gets to the 'Happy Hunting Ground', he has not blanket to hide it under. It is on his hands for all to see."

"White Man's religion cultivated a weed—FEAR. Has not the church of the White Man's belief been founded pretty much on fear? Death is one of the most natural things in the world, why try to avoid it?"

"Indian pay great attention to youth. You heed Indian. Place child in care of Mother to be brought up—duty of Motherhood through age of innocence—to teach and train youth. Children born to you, you like bow that shoot arrow; child like arrow, you shoot in air, to do good work for you or to do bad work through you. How far that arrow goes, depends on the strength of the bow!"

"Echo, what you send out, Echo exactly, like you send out; send out good, or send out bad, all come back, like Echo."

"The gossip's robes are blotched while he tries to pay off his debts to those whose reputation he stole. Much harder to pay back reputation than gold. Like a thistle, whose seeds are sown to the four winds, the work of a gossip is thus spread too. They can never be gathered together again. Words go and go, until one little word of gossip reaches all ears. A gossip is the beggar of the soul in Heaven."

Apport Phenomena

Each guest receives an apport from one of his Indian guides. One was of gold metal, with thistles engraved over it, cut in the shape of a large crescent, on the bottom of which were five little dangling crescents, and also there was a crescent swinging just inside the large one. It too was fastened with a jump ring, so it and the larger crescent could be hung from a single ring on a chain as a

(Con't. Page 2, Col. 3)

Is Spiritualism a Philosophy?

Awareness of Psychic Phenomena Will, Sooner or Later, Compel Many to Change Their Attitude Toward Life and Its Problems.

by

LT. COL. A. E. POWELL

IN THE preceding article of this series, an attempt was made to show that Spiritualism IS a religion IF a person wishes to make it so, for him- or herself, just as many other religions have been built on a wide variety of objects, phenomena, ideas and so on. But there seems to be no compulsion or necessity, scientific or other, for an individual to make

Spiritualism into a religion—for himself—or to accept any Spiritualistic religion made by others.

Further, we saw that it is not only possible, but a fact, that there are Spiritualists who profess no 'belief' which they would designate as a 'religion', it being practicable for a person to accept the fundamentals of Spiritualism while being a Freethinker, Agnostic, Atheist, and so on.

Now comes the problem whether Spiritualism is a Philosophy. Before we can approach this question rationally and adequately, it is clearly imperative to define our terms as carefully as we can.

I hope you will allow me to assume that the fundamentals of Spiritualism are: (1) that it is possible, (2) that it is possible, (3) that it is possible.

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

OUR DUTY TO SPIRIT

When Our Duty to Spirit Is Fulfilled, We Fulfill Our Our Higher Self.

by MICHAEL FLAGG

MANY of us are aware of the blessings of Spirit, for they have been demonstrated and proved to us time and time again. But we too often take those blessings for granted, and we too often forget our duty to those on the higher side of life.

If we reflect for a moment on two things—our purpose in life, and what Spirit does for us—we shall see that this duty is a clear one, and one we should be happy and eager to fulfill.

Our purpose in life, as wise ones constantly remind us, and as nature reveals to all who observe, is progression. That purpose remains ever the same, no matter whether we are spirit in a physical body, as you and I are, or spirit without a physical body, as are those who pass on to other fields of expression.

Whether we are here on the earth plane or in the spirit realms, we progress in large measure according to the selfless service we perform—according to the unselfish help we give others on lower rungs of the spiritual ladder. It is a spiritual law.

Prayers Answered

As for what Spirit does for us—and by Spirit I mean the guides, companions and teachers and other dear ones who enter our universe—no volume, however large, could more than remotely cover the subject. If we are at all receptive, they bring us harmony, and tranquility, and inspiration, and wisdom, and love and affection, and light and guidance, to name just a few of their precious offerings.

They show us a generosity and tolerance and understanding that are far superior, as a rule, to anything we on earth show one another.

They carry our prayers upward to the One Great Source; and if it is in divine order, they see that our prayers are answered as we wish.

They instruct and elevate us, if we let them, and to the extent that we keep the channels open.

They show us a patience that often seems much greater than we deserve—perhaps because they realize that life is eternal, and that what we call a lifetime is scarcely a flash in eternity.

Personal Responsibility

Except for those charged with a special mission, the enlightened ones who come to us from the higher realms of spirit have the same aspiration as the enlightened in this world have—progress towards the One Great Source. Our spirit friends know that their progress depends largely on how they help us who are on earth. But they never interfere with our free will.

In fact they could not do so even if they wished, for nothing is allowed to affect our personal responsibility, which we cannot shift upon another. That too is a spiritual law.

Our spirit friends are always ready to try to heal us in body and in mind. They are generous with their counsel, without forcing

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Money Changers at Work in God's Temple



Elmer and Wilbur Don't Believe in Taking Chances

SPIRITUAL HEALING

By REGINALD M. LESTER

Author of "In Search of The Hereafter" and Chairman of the Churches' Fellowship for Psychical Study.

What are the conclusions? The claims are many and varied. Sometimes cures are temporary, sometimes lasting; but the possibilities are immense.

There Are Undoubtedly Tremendous Possibilities in the Linking Up of Spiritual Healing with Medical Science.

WHAT conclusions should be drawn from these investigations? One obvious fact is that there are several different types of spiritual healing and that the many and varied claims must be weighed up very carefully and impartially. The first question that arises is: how permanent are these alleged cures?

In many cases, the healing has been useful so far as it has gone, and has undoubtedly given considerable alleviation to most of the patients. But these improve-

ments have not been permanent.

On the other hand, I have investigated quite a number of instances of chronic illnesses, which the medical advisers have diagnosed as incurable, and yet these patients have subsequently made a complete recovery through spiritual healing.

From this it would seem that there is a right and wrong approach to the subject; one brings success and the other failure.

All the permanent cures I have looked into have been cases where the patients have been under private treatment, either at their own homes or at healing sanctuaries.

Many of the public healing demonstrations that are given in halls and churches all over the country have been indeed spectacular. I

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Is Spiritualism A Philosophy? —(Continued From Page 1)

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sible and practicable to communicate, in various ways, with entities who are physically deceased; (2) that survival of physical death is a proven fact.

The next question is: What is Philosophy, essentially? This is obviously very important to formulate clearly; it is also not difficult; and it is an interesting intellectual analysis and research, which will well repay time and effort. In addition, it will aid us in clarifying the relation between Philosophy and Religion.

Historically, the earliest uses of the word Philosophy implied pursuit of knowledge. That definition is not wholly satisfactory, because Science also, I think, could be defined as the 'pursuit' of knowledge. Etymologically, Philosophy signifies 'Love of Wisdom'; but Plato rightly distinguishes between *sophos*, a wise man, and *philosophos*, a lover of wisdom, because, clearly, one could love wisdom without necessarily being wise oneself. What, then, is Philosophy, as the term is ordinarily used?

This question we can answer, I think, quite easily, if we start, as we should, at the beginning. I am confident we shall agree that there can be no Philosophy without Knowledge. But to speak of Knowledge is to speak of an abstraction, which does not take us far. To make the meaning concrete and practical, we must speak of Knowledge of Something.

What Phenomena Is

Can we agree also that that Something must have come to us through one or more of our senses, our means of perception of our environment? These sense-perceptions are, technically, Phenomena. We must put aside a secondary meaning of the word Phenomenon as something unusual, a rare fact or event, something abnormal. 'Phenomenon' means any object or event known through the senses (so the dictionaries say), rather than through thought or intuition, though I do not myself see why even these should not also be included. It is the object of experience (Kant).

Let it, therefore, be crystal clear that any object, any event perceived by our senses, is a Phenomenon, in the primary sense of the word.

In order to become aware of Phenomena, we have to Observe. Over and over again it has been insisted that Observation is the primary requisite of all Knowledge, all Science.

Next, what do we mean by Science? When we have a number of observations, what do we do next? We arrange our material, we sortify it, we group it, tabulate it, sort

it out, and generally 'tidy up' the jumble of recorded observations into an orderly, as-logical-as-we-can-make-it, systematic grouping and classification. That, of course, is Science—accumulated Knowledge, systematized and classified.

I am well aware that all this is obvious and simple, practically platitudinous. But we must make sure that we have a sound, reliable, agreed foundation for the more interesting superstructure we shall now try to build.

Why the Phenomena

Here we have, in front of us, a carefully arranged mass of Observations, of information, of data, of evidence delivered to us by our senses, and 'tidied up' by our minds. What do we do next?

We start to cogitate; to think about it; to puzzle over it; we rack our brains to try and find out what it all means, the WHY of it. We have perceived that certain things happen.

Now, driven by curiosity, by inquisitiveness, by an urge to know, to understand, we strive to find out WHY these things happen, what are the conditions under which they happen, the underlying cause or causes. That is Philosophy. In crude, but, I believe, accurate language, Observation and

Science find out WHAT, Philosophy tries to find out WHY.

Precise Descriptions

How does Philosophy proceed? Philosophy, in one word, is GUESSING! Phenomena, at first, are riddles. Scientists, of course, are far too dignified to dub this process Guessing; but that is what it is. They call it theorizing, forming hypotheses, inventing explanations, all these being respectable words for Guessing. Philosophy IS Guessing. Without Guessing, no Philosophy.

From here, where do we go? We test our Guesses; we try them out; we try them on, to see if they fit the phenomena, the observed facts, precisely as a tailor tries on a coat to see if it fits the person. Forgive these baby-words! They are, I submit, precise descriptions, intelligible to anyone. All said and done, when confronted with information that is new to us, that we do not yet understand, are we not in effect babies in knowledge of what that particular piece of information means?

So the Philosopher tries his theories, his speculations, on the phenomena, the facts he is studying, to see if they fit. Like the tailor with a garment, he cuts off a piece (Con't. Page 4, Col. 2)

Spiritual Healing —(Continued From Page 1)

have seen people brought up to the platform on crutches, and even stretchers, who have received healing and then been able to walk back to their seats.

On following up these cases, however, I have found that often, in a matter of weeks, they are back to where they started. I believe that an element of mass hysteria naturally enters into these public demonstrations and that, for a short while, mind takes ascendancy over matter.

There are also scores of sincere people up and down the country who believe they have the gift of healing, and are freely giving up their time to this entirely selfless work, but fail to achieve the one real aim—permanent cures.

Undoubtedly much of this type of healing is more animal magnetism than the true type of spiritual healing that draws on some of the higher forces of the Unseen. The different categories of healing appear to fall under four main heads.

The first and most simple of these is out-and-out Faith Healing, where the healer merely lays his hands on the patient and, through the religious faith of both, the complaint is at least alleviated. A

certain amount of this is being done already in some of the orthodox churches.

In the field of Psychic Healing the patient need have no faith at all, and I have seen complete sceptics or agnostics completely cured.

Much of this is done in a completely natural and normal manner, and again consists mainly of the laying-on of hands supplemented by a certain amount of manipulation.

What is being put into operation here is undoubtedly fourth dimensional healing in which the healer accepts directions from co-operators on the Other Side.

Another form of Psychic Healing is by trance, where the healer claims that he surrenders his body to healing "guides," who in many cases have been well-known doctors while they were on earth and have acquired greater knowledge as they have progressed in the spirit realms.

The healer, while in this state of trance, has no knowledge of anything he is doing, nor has he any recollection of what has been happening after he comes out of trance.

These healing or doctor "guides"

JOHN BUNKER



The Mediumship of JOHN BUNKER

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

neck piece. The receiver interpreted this to mean, crescent—to grow; seven crescents to strive for a complete growth.

Each member of the circle is also given a vividly described 'thought' lesson. Sometimes each one ties in with the previous one. Sometimes they go around the circle in turns. Then again Thistle jumps turns across the room, back and forth. It gives her a good excuse she says to; "Get all mixed up."

This summer, there were forty-three present, at one of these Indian seances, but we were all served in a little over two hours. Time seems as naught. All are equally profound lessons delivered graphically and to the point of our need. Our Red Brother pulls no punches, handles all subjects: Their spiritual elixir flows down our hungry throats, as if a sudden spring formed an oasis in a desert. All this and more too, if possible, is experienced in the solemn, deeply Spiritual Blessings as we all receive from one of our Master teachers, in the Master seances.

have been controlling him during the period of diagnosis and treatment, and in some cases—as in one of the examples quoted in this series—have performed psychic operations.

The type of spiritual healing that has a scientific basis, and for that reason has attracted many of the medical profession to co-operate more than with other types of healing, is known as Psycho-Therapy.

These practitioners contend that spiritual healing is as much a science as any branch of orthodox medicine, and for that reason every healer should be fully trained and developed.

Auric Radiations

There seems to be a certain divergence of opinion about this among healers themselves, but to the outsider it would certainly appear logical that any healer—however great his gift may be—has a duty to his patients to make himself as perfect an instrument as possible, just as the most eminent surgeon or consulting specialist is abreast of new discoveries. There are new discoveries in the realms of spiritual healing just as in the fields of medicine and surgery.

It is sometimes puzzling to find out why an occasional patient may receive treatment from one of the best known and most successful healers and yet obtain no benefit, but later on visit a more or less unknown healer and be cured quite speedily.

I have experienced this myself, and I think the answer is that the patient has not been on that particular healer's vibration. I am sure the matter of vibration comes into it a great deal.

It has been scientifically proved that every one of us has auric radiations. This means that we all have our own wave lengths, according to our personal qualities and characteristics. Everyone's wave length is different, just as all the millions of people have individual fingerprints.

To sum up, there are undoubtedly tremendous possibilities in the linking up of spiritual healing with medical science.

"The Spiritual Healer"

Some samples of their Doctrines are: "The cross gives great message of Light. Orthodox religion sees only darkness with cross. The Spiritualist see Life, and Light, radiating with it. When man realizes the true meaning of the cross, the world's religion will change."

"When fear dies, joy is born. Most of the things that cause you worry, are your fears. Greatest problem today is fear. Greatest fear to master—is FEAR."

"There is naught but what will pass away; but learn lesson before it passes."

"The Masters walk beside you, and are capable of protecting you. Place the weight of thy burdens in their hands."

"Free thy self of ever envying another. Each has Blessings of his own. He, who cries out with envy and greed, robs himself."

"A new born babe cries, as it clings to God's breath; physical breath like prison, all freedom of Spirit gone."

"Day of Paradise"

Rev. Bunker always explains, apporits are solid articles changed into vapor and brought into the seance room and then changed back into its original solid form again, as they are delivered out of the trumpet to come flying through the air, to be caught by the recipient in his lap or hands.

Thistle always calls the name of the one to be served, and asks him whether he sees the Light in the air, up and in front, of him. It travels toward that person after he sees it. This is Natural Law in action as the token drops into his personal possession. Thus is demonstrated a cycle of evolution.

These apporits also are symbols of one's earth work, or a needed 'thought' lesson in fortitude. They come in all shapes, colors, and materials, such as stones to be mounted, or already mounted articles of jewelry.

One Master teacher explained his gift with; "I bring this symbol for you to study. Around the edge is a crystal lake, in the center is an amber isle with mountains. A cottage sets down along the lake's edge with green grass and tall trees, around whose trunks are entwined colored flowers. Look for the rainbows. Use this for meditation."

Upon examining this in daylight, one saw an oblong tear-shaped amber colored stone with a clear circle around the edge. A deeper center with what looked like mountains, and here and there a speck of rainbow colors. And just as he stated, one of the rainbows was just below the mountain peak. By holding this 1"x1/2"x1/4" stone in the palm of the hand, and slowly turning it, a shaft of light will fall through the stone. In this light one can see the bust of an Oriental Master, seemingly turning his head, as if to follow the Light.

Is it any wonder that we who make a yearly pilgrimage to Camp Chesterfield, lay down our radios, our newspapers, our mundane burdens and duties, of this physical world, outside the entrance gates of this 'Heaven on Earth'. How we wish that all our loved ones and friends could; "Be with us this day in Paradise."

WHAT I OBSERVE

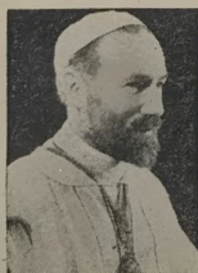
(Continued from Page 1, Col. 1)

of Dante, Italy's greatest poet, and other famous Italians, such as Machiavelli, Petrarca, Leopardi, and Manzoni, have appeared.

"Every word published in L' Aurora, the Spiritualists assert, is dictated through the medium and is recorded on the tape recorder. They say that the spirit of Dante, who lived from 1265 to 1321, has informed them that he is working on a long narrative poem to be called "From Earth to Heaven" which will take its place with his ancient masterpiece, the "Commedia." Dante's spirit, they say, has started to record the new poem on the tape recorder. The newspaper will start publication when the spirit finishes dictating, the editor of L' Aurora said.

"The unusual activity of the Spiritualist group has incurred the displeasure of the Catholic church and the seven persons responsible for the newspaper have been excommunicated.

THESE QUESTIONS NEED ANSWERS



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Ancient Chaldean Rite

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Our Shrine is one of the greatest centers of Ancient Spiritualism in the world. We feel safe in saying that more healings have taken place through this spiritual work than through any other in this country.

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THREE-HUNDRED NINETY-NINE

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

April 25, 1955

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THREE-HUNDRED NINETY-NINE

APRIL 25, 1955

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The Flying Saucer Stir

FOR THE PAST eighteen months, the English speaking world and possibly the rest of the world for all I know, has been hearing and reading various stories regarding flying saucers. Dozens of books, many of them illustrated with photographs to prove their point, have been released and their sales have been phenomenal. According to reports, no less than ten additional saucer books are scheduled to be marketed before July 1st.

That Spiritualists are concerned about this heavenly phenomena is quite natural but, as in the case of personal conscious survival, proof for one person is not necessarily proof for the other. Differences of opinion arise and, at this very moment, a controversy is brewing between the flying saucer fans.

According to James S. Rigberg, editor of the new mimeographed magazine "Flying-Saucer News," the "big fight" between the flying saucer enthusiasts rages between those classing themselves as Occultists and those interested only in the so-called scientific approach.

From the Spiritualist point of view, the subject should be regarded from the standpoint of evidence. Some feel that enough evidence for saucer phenomena has been presented to accept their authenticity, and in much the same way. Evidence for survival is partially based on what we, too, are told from the world of the unseen. This being true, is it any wonder controversy enters into the picture? In any case, the saucer fans are in for some real heckling—much as the Spiritualists have had to weather, in these many years.

And why wouldn't there be controversy when one is forced to gasp at the titles of the books already presented: *Aboard a Flying Saucer*; *Coming of the Guardians*; *Coming of the Space People*; *Worlds in Space*; *Is Another World Watching?*; *Flying Saucers Have Landed*; *Behind the Flying Saucers*; *Flying Saucers On the Attack*; and what might be classed as the most fantastic of all, *I Rode a Flying Saucer*. And these are just a few of the titles.

Many of the statements made in the books include quotations from government authorities — men who class themselves as being scientists. Illustrations purported to have been taken of the saucers are added.

Who are the Spiritualists to question their authenticity, especially since few, if any, have made a serious investigation of the subject. The result would be similar to the position we Spiritualists find ourselves when the least informed about Spiritualism make asinine remarks regarding not only the possibility but the truth of spirit return.

At this very moment in New York City, lectures are being held on flying saucer phenomena, the latest delivered by Dr. Gilbert N. Holloway and Nianda Lynnabath Hayden. Even Rigberg, one of the leaders of the saucer fraternity, has received publicity in "The New York Times,"—the latest being the "Earth-bound Stargazers on Third Avenue Still See Flying Saucers" by Meyer Berger. In addition, Rigberg appeared March 3rd on the radio,—being quizzed by Joey Adams on his "Spend a Million" show.

The aforementioned Berger lists *Psychic Observer* as "a dispenser of the very latest Flying Saucer chitchat." News to us.

And so it goes, but it behooves the Spiritualists to keep their feet on the ground and hew to the line. Their job is to propagate the truth of survival and the continuity of life. That in itself is a big job. It has taken over one hundred years of Modern Spiritualism to make a dent in the craniums of a very few.

In the general way, we wish the flying saucer fans every success, but they must realize that their road is just as tough, if not a bit tougher than that of the Spiritualist, because they are, in a sense, challenging the smug material

HAIR-SPLITTING CONTEST

Being the person to whom Col. A. E. Powell refers as denying that an Atheist could be a Spiritualist, may I say that I stand by that denial? An "Atheistic Spiritualist" is much like a "Republican Democrat," an "honest burglar," an "ugly beauty," or a "one-armed violinist!"

If Col. Powell wishes to coin a particular definition of 'Atheist,' for his own private use, that is his right. When he uses the term in speaking or writing to others, he should, if he wishes to practice his 'Religion of Common Decency,' have the decency to use the definition accepted by the rest of mankind. Our dictionaries define an atheist as a person who does not believe in the existence of a supreme intelligence.

Every atheist I have ever spoken to, or whose writings I have read, has denied that there is a hereafter, that there is a planning intelligence, and has insisted that when the physical body dies, everything is ended—that it is just as though the person had never existed. That is just about as far from Spiritualism as it is possible to get.

Play On Words

I do not know where Col. Powell got the idea that Christians, or other believers in God, consider God to be an intelligence localized in one entity, and perhaps occupying a limited space somewhere out in the universe. Even my childhood catechism published around 1890 states that "God is everywhere; there is no place where God is not. God has no eyes, no ears, no hands. God is spirit." So even that long ago Christians did not consider God to be like a person. And saying that "God is Spirit" is much the same thing as saying "God is Intelligence"; and with God being everywhere, wouldn't those other possible intelligences postulated by Col. Powell have somewhat of a parking problem?

Never having studied law nor theology, perhaps I am not well up on my Tweedledum and Tweedledee; for the life of me I cannot make the distinction between "intelligence" and "AN intelligence." Our dictionary says that intelligence is "the faculty of understanding," "the capacity to know or apprehend," "the quality of knowing or understanding." In order to be "AN intelligence," it would seem that it would have to cease being a faculty or quality, and become something that can be circumscribed or limited in space.

It is not clear to me how there could be more than one intelligence, unless we do assume that intelligence is indeed limited in space, as objects are, and that a number of intelligences can exist side by side. But even our scientists, in the persons of psychologists and kindred researchers, are coming to the conclusion that all human minds are one, and all of us merely part of a greater whole; that our individual minds are but a concentration of this universal mind, much as our present electricity is but a concentration of a world-wide force, a force which is everywhere, and for everything.

"Common Decency"

I do find myself in agreement with Col. Powell's remarks concerning the touchiness of religious persons. How true! You surely have to watch your step if you wish to avoid hurting their feelings. If Freethinkers and Atheists can discuss religion without getting all worked up or offended, that is to their credit.

It is likewise easy to agree with him in what he says about ethics, and about being decent, kind, considerate, humane, trustworthy, honest, etc. Very true. But wasn't all that said so much more concisely in "Do unto others as ye would be done by?"

Nor does it require much of an effort to agree with what he says about a "Religion of Common Decency," one which needs no inducements, no external support, no revelations, no authoritative commands, no bait, reward, or threats of punishment. That whole paragraph is very sound, and I can readily see that the religious practice of the future will be very much like that. But are all of us ready for that right now? I do not think so. Mankind at present knows very little about the supreme intelligence, but we do

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.

know a bit more than did the Hebrews in the days of Moses, when God was a God of vengeance. As the race progresses, I believe it will follow along the lines laid down by Col. Powell. That very thing seems to have been foreseen long ago, when it was predicted that in the latter days would come 'a people having indeed the appearance of Godliness, but denying the power thereof.'

There is much truth in what Col. Powell says about the vagueness and lack of information in communications with those who have passed on, and the difficulty of identifying the communicators. That has been the experience of many others besides Col. Powell and myself. There may be some very good reasons for that condition; we do not know what the apparatus of communication is, whether it requires great skill to use properly, etc. Those who have passed on are in a different world, and is it reasonable of us to expect that they can describe a non-earthly world in earthly language? Who of us could accurately and adequately describe a television set to an Australian bushman? Perhaps those in the spirit world are in much the same situation when they try to communicate with us.

Point of Information

For some years I sat regularly with a voice medium, and certain communicators spoke regularly. The voices, the mannerisms, the style of speech, and the intellectual plane of the communicators was quite constant, so that I got to know them as soon as they started to speak. There was no way I could positively identify the communicator as being the person he represented himself to be; if they were impersonations, they were certainly very consistent. It was noticed that when the communicator was pressed for some particular point of information, the communicator became vague or hedged. It may be that the communicator was but one of a group waiting to communicate, and was aware of the others around him, and got flustered. How many of us here on earth can speak easily and fluently when facing an audience? Very few of us. Should we expect that death suddenly changes that?

One more point of clarification: Can there be any such thing as 'A Religion'? Isn't that like saying, 'A kindness', 'An honesty', 'A knowledge'? Don't we mean simply 'religion'—which the dictionary defines as 'piety, conscientiousness, scrupulousness, spiritual purity'—and by that refer to man's relation to his future in the universe, and the steps and the practices necessary to make the future successful? When we speak of 'The Christian religion', 'The Jewish religion', 'The Mohammedan religion', aren't we but using a linguistic short-cut, much as when we say 'auto' or 'car' for 'automobile', and 'plane' for 'aeroplane'? Shouldn't we really say 'The Christian form of religious practice', 'The Jewish form of religious expression', etc.?

Yours truly,

W. S. ARNS.

258 Parkwood Ave.,
Kenmore, 22, N. Y.

JUDAH HASID

Before the turn of the 19th century, there must have been very many people who were clairvoyant and saw spirits, because in the Jewish Encyclopedia Funk & Wagnalls 1907, Vol. XI, page 599, under "Death Superstitions" it states: "Several curious customs are mentioned in the remarkable will of Judah Hasid. Thus, at the dedication of a cemetery it was usual to kill a rooster and bury it as the first victim of death. If a man meets a ghost and it asks him to go with it, he should say 'It is God's will that I go not with thee.' The next day he should go to

the cemetery three times, fasting, and say: 'As God wills life, do not come forth, thou or any messenger of thine, to carry away me or my children, or any Israelite, for I desire this, not the future world.'

Peculiar objection seems to be taken to being the first person buried in a cemetery. Small communities sometimes hire an old man to join them so that he may be first to be buried in their cemetery. It is reported that an aged man was maintained by the community of Passaic, N. J., for ten years, being taken there in 1893, but not dying till 1903. (THE SUN, New York, January 14, 1903).

ELISABETH TISCHLER

539 Pennsylvania St.,
Denver 3, Colorado.

PSYCHIC EXPERIENCES

I was told by my spirit friends to write a story about my experiences in the field of Spiritualism. I have been a Spiritualist since I was 12 (I am now 53) and was a member of the First Spiritualist Church of East Aurora, N. Y. My husband is Rev. W. A. Riggs, a member of the Universal Psychic Science Church, North Redondo Beach, California.

My story "I Met My Father Through Direct Voice Mediumship" starts when I attended one of my husband's circles at the First Church of the Spiritualist, Bradford, Pa. There were 78 persons present. In this seance Dr. Alexander, my husband's spirit control, said to me: "Do you know a spirit by the name of Eugene, called 'Jane'? She says she is your own grandmother. Does this mean anything to you?"

I replied "My grandmothers were Martha and Sophia." Not being recognized, the seance went on but later a voice spoke to me saying, "I am your own grandmother. Why don't you write to your father. He has wondered where you are."

I replied, "My father is in the spirit world."

"No," the spirit said, "I knew Moses also, he was your step-father. Your father is living and would like to hear from you."

At this point I countered: "How can I write to my father if I do not know his name?"

The spirit replied, "Your father's name is Edward Gardner; he lives in Lockport, N. Y., and you can write to him: Box 77, Rogers Ave." After the seance was over, people came to me and said: "I have known your father for years. I remember him, he was our ice-man."

That same night I wrote to the address given me. As a result, we were united for three years. I moved to California but he still lives in Bradford. This story is true. I used the real names so hundreds of people will know.

MRS. JESSIE RIGGS

1705 Havemeyer Lane,
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Please do have more articles by Michael Flag. I have just read his on "Justice" in your March 10th issue, and consider it outstanding in basic truth, clarity of thought and impersonal presentation. This sort of writing will surely attract to your paper many sincere thinkers.

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(P-402)

Is Spiritualism A Philosophy?

(Continued From Page 2, Col. 3)

here, adds a bit there, changes the
shape somewhere else, and so on,
aiming to produce something that
will fit all the facts, 'like a glove',
touching at every point, a skin-fit.

Often he fails to get his theory
to accommodate all the facts: some
just will not fit in. But, at the
moment, it is the best he can do.
Unfortunately, many 'scientists'
disregard (Charles Fort's favorite
word) and try to forget the intract-
able items.

In this, they betray their craft;
they cease to be true scientists or
philosophers. The true scientist
knows, and always remembers, that
his theory is only a makeshift,
probably only partially correct, and
so some day, when he knows more,
he will have to modify it, or even
scrap it altogether, and start all
over again.

No Longer a Theory

The Philosopher, then, Guesses,
and passes his Guesses to Scien-
tists and Experimenters, precisely
as Einstein passed his remark-
able guesses to astronomers, to
test out. The practical experi-
menters check the guesses, to see
if they work out in practice, pro-
ducing results that can be ob-
served, measured, recorded.

They submit the guesses to the
most rigid, exacting tests again and
again, from every angle they can
think of, under varying conditions.
The tests may reveal that the
guesses are only partially con-
firmed by concrete observations; if
so, they throw them back to the
Guessers, and ask them to guess
again.

And so the co-operative process
continues until, eventually, a guess
stands up to the facts; the coat
fits; the dam holds; there are no
leaks. The facts are there; they
cannot be altered to fit the guesses
(though some weak 'scientists' try
to do so). When the fit is good,
when theory fits facts, an inter-
esting event takes place.

The theory is no longer a theory.
For the present, at least, it is ac-
cepted as fact. It ceases to be a
guess. It has become truth. It
becomes part of knowledge, of Sci-
ence. The Philosophical Guessers
have won their point, but lost
their theory—as a theory—now
become a scientific fact.

The child they gave birth to has
been taken from them and handed
over to foster-parents—science. The
child has become a man, inde-
pendent, self-supporting, no longer
asking to be nourished by his first
parents or creators.

No matter. Philosophers are
creative. They conceive further
guesses. The seeds of observation
they fertilize with new guesses.
Here we have what may well be
called a 'virtuous' circle. Observed
phenomena lead to guesses. The
guesses in time establish them-
selves, passing from the guess-
world to the fact-world.

Founded On Belief

In the phenomenal world, they
serve as agents, as levers, as new
tools to pry more secrets from
Mother Nature. The Guessers get
to work again, raise another fam-
ily, only to lose it to the science-
world. And so the process goes
on and on. Theories die, as the-
ories, but reincarnate in the sci-
ence-world. Do you think the
analogy stands up?

At this point in our little in-
vestigation, shall we see if we can
find where Religion fits in? So
far as I can see, Religion is a step
further than Philosophy cares to
go; or, if you prefer, Religion is
Philosophy that has taken a side-
step in a different direction.

I think we can agree that Re-
ligion is not knowledge. I think
even the most confirmed Religion-
ist would not dare to claim that
knowledge is the basis of what he
believes. Usually, he openly states
that his Religion is founded on
Belief, and that Belief derives from
Faith.

In the last analysis, Belief, fall-
ing short of Knowledge (which
would convert it into Science), is a
Guess, and therefore stands on
much the same ground as Philoso-
phy. Belief may thus be accurate-
ly designated as Religious Philoso-

phy, or Philosophy reaching into
and becoming Religion.

I think we should pursue this
idea a little further. Supposing a
Belief, classed as Religious, could
be definitely and conclusively
proved to be an actual fact, a phe-
nomenon that really happens or
did happen. Would it not then
become Knowledge, a part of Sci-
ence, and so cease to be a Belief?
In those circumstances, would it
still come into the category of Re-
ligion? I think not.

For example, at one time, thun-
der was considered miraculous, an
'Act of God'; and hence a Religious
phenomenon. But when the ma-
terial causes were found, it auto-
matically left the region of Re-
ligion, and passed to the realm of
Science. The same process would
take place, it would seem, if other
'Religious' phenomena were traced
to physical causes. What once was
Religion, would become a Science.

As we all know, this process has
come a long way, especially in the
last century or so. So much so,
that many scientists and philoso-
phers 'guess' that it is only a
matter of time, and further re-
search, for even more Religious
Beliefs to pass to the kingdom of
Knowledge. What Religion loses,
is gain to Science.

Accusing Fingers

Every Scientist, every Philoso-
pher, would agree that, of ultimate
causes, we know little or nothing.
Probably all Scientists and Philoso-
phers would agree that man can
never expect to probe to and com-
prehend ultimate causes. If he
did, he would probably have ceased
to be man! So may we identify
the fundamental difference be-
tween Scientist, Philosopher and
Religionist, somewhat on the fol-
lowing lines?

All agree, as mentioned, that ul-
timate causes at present are utterly
beyond our scope or even imagi-
nation. The Scientist 'believes'
that Science will steadily proceed
nearer and nearer to these ulti-
mate causes. Philosophers, the
Guessers, also think ('believe') that
they will be able to Guess their
way to the ultimate causes. But the
Religionists 'believe' that their
Belief is nearer to the ultimate
goal of certainty than the unde-
fined, somewhat vague guesses
and speculations of the Scientists
and philosophers.

Surely the three groups can co-
exist and not go to war? Each
thinks the other two are making a
mistake. So what? They can
smile indulgently on each other!
They can still be friends. They
could even hold hands, couldn't
they?

Yet, as we know, the three
groups to this day quarrel and
blackguard each other, sometimes.
In so far as they do, I would hazard
a guess they at once cease to be
either Scientists, Philosophers or
Religionists!

Now, at long last, we seem to
be in a position to try to answer
the question that prompted this
little essay: Is Spiritualism a Philo-
sophy?

A Personal Question

Once again assuming that the
essence of Spiritualism is Com-
munication and Survival, surely no
one would claim that these facts,
these Phenomena, constitute a suf-
ficient basis upon which to build
a complete Philosophy? Suppose
a primitive, who had never seen
a wheel, knew only of a pair of
legs for transportation, had never
even heard of telephone, radio, the
mail, and so on, suddenly saw
these things for himself.

If he avoided the pitfall of mak-
ing them into a Religion (for which
we could forgive him), could he
build a Philosophy on these me-
chanical and electrical phenom-
ena? Surely not. But what he
could and should do is to incor-
porate these new elements into
such philosophy as he already pos-
sessed, and re-orient his outlook on
life accordingly.

Does not the same apply to us,
who accept Survival and Communi-
cation? Insufficient as a founda-
tion for a whole philosophy, we
can and should absorb and as-
similate these into our existing
Science, Philosophy and (if we
have one) Religion, and make the
necessary changes to our outlook
on, and conception of, the purpose
of life.

In answering the question "Is
Spiritualism a Philosophy?" I
think it would be better to enlarge
the question into "Is Spiritualism
a Science, Philosophy and/or a Re-

ligion", rather than fragment the
larger question.

This is the answer I would offer.
There can be no general answer
to this three-in-one question. As
the question is posed, we are not
entitled to say, and we should be
entirely in the wrong, if we did
say, either Yes or No. It is not a
general question, but a personal
one.

What is Science to one, is jibber-
ish to another; what is Art to one
is a monstrosity to others; what is
Philosophy to some is fantastic day-
dreaming to others; what is Re-
ligion to one is hocus-pocus to an-
other.

Imagination Staggered

These questions must be an-
swered by each individual for him-
or herself—alone. No one has any
right whatsoever to answer them
for another person. Of course we
can (or should be able to, if we are
civilized) discuss, debate, argue,
defend one view, attack another
view, to our heart's content, but I,
personally, utterly fail to see that
anyone has the right to 'lay down
the law' for any other person.

It goes without saying (you
agree?) that no one, for a single
moment, should 'browbeat' an-
other, by getting angry, for anger
is an expression of hatred, and
leads only to the pit of bitterness.
Granted, for some this ideal is not
easy. But at least all should try.
And, by the way, why not use Spir-
itualism itself to help oneself to
perceive the un-ethic of anger, and
how ludicrous is an angry man
or woman?

I am only too well aware that
this essay bristles with loose ends,
and has set free countless hares
which, some day, we must run to
earth. But of this I am sure.
Every serious investigator, student,
thinker or devotee in the Spiritual-
istic movement cannot fail to re-
cognize that Psychic Research, that
Spiritualism, has a future of poten-
cy so vast as to stagger the imagi-
nation.

As we come to perceive the signifi-
cance of the phenomena we know
as Spiritualism, we cannot fail to
see that this increased perception,
this enlarged awareness, is bound,
sooner or later, to impinge on and
compel us to change our entire
attitude to life, and its problems,
to such an extent that there will
be scarcely any department of liv-
ing which will not, to some degree,
be affected by what at present we
know as Spiritualism.

This should be an inspiration
and a spur to action. What about
making it so?

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OUR DUTY TO SPIRIT

(Cont. From Page 1, Col. 5)

it upon us. And if we but aspire to
spiritual unfoldment, and make the
effort, they help us night and day.
And they ask nothing in return.

But that doesn't mean we owe
them nothing. We owe them
much. And the greater our sense
of justice and morality and con-
science, the greater do we realize
our debt and our duty.

Our duty to Spirit is to be grate-
ful for our blessings, and to take
what appear to be crosses without
bitterness or rebellion, while at
the same time taking every proper
means to rid ourselves of those
crosses. Gratitude opens the chan-
nels of the soul, which bitterness
and rebellion close; and it is
through these channels, our spiri-
tual faculties, that our spirit
friends work.

Our duty to Spirit is to keep
well physically—and mentally too,
of course—to "do our part" in
keeping sound of mind and body.
Otherwise too much of the power
of spirit is used merely in restor-
ing, or trying to restore, our
health. That power is limited, for,
like everything else in the spirit
world, it must be earned, and no
individual spirit has unlimited
power. The more we preserve our
physical and mental health, the
more can our spirit friends use
their power for our psychic and
spiritual unfoldment.

Our duty to Spirit is to aspire
to higher things, to truly pray for
light and guidance, with the prayer
coming not merely from our lips,
but from the depths of our heart.
Aspiration and prayer strengthen
the ties between us and our spirit
friends, and bring a richer, fuller
intimacy and affection with them.
And affection and love, we must
remember, are vastly more im-
portant in the spirit realms than
they are here on earth, where so
many things will, if we let them,
distract us from true and eternal
values.

Our duty to Spirit is to help our
guides complete any of their un-
finished work. It is a law that we
must sooner or later complete our
work, and meet our aversions, be-
fore unlimited progress is open to
us. If we do not complete our
work here, or meet our aversions
here, we shall, when we pass on,
have to do so through people on
earth.

We should welcome the chance
to help our spirit friends in that
respect. Because of the Law of At-
traction, which draws them to us,
the work they may not have com-
pleted is often work that we our-
selves do not particularly relish;
and if we help them with it, we
shall, more likely than not, be
helping ourselves at the same time.
Our duty to Spirit is to hand
the truth to others, as generously
as Spirit hands it to us. That
duty calls for discretion, because
people can only acquire as much
truth as they are capable of per-
ceiving.

We can liken ourselves, each
one of us, to a pipe; and as Conan
Doyle reminded us, a pipe can car-
ry only so much as its diameter
permits. If, in trying to hand the
truth to others, we choke one end
of the pipe, nothing will pass
through it.

Once people are convinced that
there is no death to the spirit, and
that we can in fact commune with
those who have gone on, then
everything else about Spiritualism,
especially its phenomena, will ap-
pear normal and reasonable to
them—as of course it is. But until
they are convinced of the funda-
mentals, it is unwise to present
too much to them. It is like giving
people the most abstruse philoso-
phy to read when they cannot read
even two-letter words, or don't
even know the alphabet.

We do disservice to Spiritualism,
and harm the cause of Truth, for
we make people look askance at
it, when we try to feed them with
more than they can digest. Over-
feeding is always dangerous, no
matter whether it is physical or
mental.

Our duty to Spirit is to prepare
ourselves as fully as we can, before
we write or talk on any aspect of
Spiritualism. Only when we are
armed with all the facts we can
muster, only when we have them
marshalled and ordered, and only
when we have them clear and co-
herent in our own mind, are we
ready to speak.

(Cont. Page 7, Col. 1)

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Heart-Hunger

The first key to successful meditation is **aspiration**. The student must have at least a degree of what the ancient sages of India called "heart-hunger for God." If earth life with its sense pleasures is entirely sufficient, and no desire is felt for a "Moreness" that is related to the Invisible, then meditation can have no significance.

As a public and private teacher of metaphysical philosophy for many years I have had considerable experience with persons who attend spiritual meetings out of curiosity but with no inner drive for higher knowledge. Such persons are especially uncomfortable in a meditation class. They fidget and squirm, worry about the passage of time, and sometimes abruptly leave the room. There is no hunger for Truth, and they simply do not belong.

Highly developed intellect often is a bar to meditational unfoldment. The deep things of God can never be known by the intellectual faculties—only by the intuitional. Only the soul in man can sense anything concerning the Soul of the Universe.

Purification

Jacob Boehme, one of the wisest of mortals, once compared man with a mirror. A person without understanding is like a darkened, cloudy or dirty mirror. It gives little or no reflection. Its images are distorted and untruthful. Spiritual training is like polishing and cleaning the magic mirror within—"Now we see through a glass darkly," in the words of St. Paul—until finally the day will come when "God sees Himself clearly within us."

The more we cleanse and purify ourselves—physically, mentally, morally and emotionally—the more natural it is to hunger for the life of the Spirit. If the bloodstream is very toxic, and the daily diet is one of "dead foods" with continual artificial stimulants, then the meditation process is much more difficult.

There are ashrams in India where people who are physically, morally or mentally sick go for healing and rejuvenation. One of the first parts of their treatment is **fasting**—first short fasts of a day or so, and later longer fasts that dig deeply into the long established impurities of the body-mind.

The Bible refers in many places to "fasting and praying" as part of the indispensable method for coming into closer contact with God. If only those who pray so much would also fast commensurably, it would certainly facilitate

the mass evolution of spiritual consciousness!

Posture and Breathing

Oriental masters of meditation teach that there are some 64 different postures for meditation—each of them relating to some definite aspect of mind-body discipline, and therewith to the intensifying of spiritual consciousness. For general purposes of western students, a satisfactory posture is to sit with the spinal column comfortably erect, head erect, eyes closed; hand resting easily upon the knees, with the legs comfortably crossed at the ankles. If desired, the thumb and first finger of each hand may be held together while meditating; this is known technically as "locking vibrations."

One should support the spine at its base, not sitting back and resting until after the meditation period is completed. With a little practice this fundamental or basic posture can be held with ease and comfort for five to twenty minutes—which is long enough for the average meditational contact. Those who say they meditate "for hours" are usually deceiving themselves, as they are merely supporting pleasant spiritual attitudes of mind or mystical reverie—ever giving themselves what Dr. Harry Emerson Fosdick used to call a "spiritual massage."

The Great Obstacle

Assuming that you are now ready for meditation, you must face the hurdle or obstacle that is the bane of most western students. It is to STOP THINKING, or as Patanjali, Hindu master of long ago wrote, to "control the modifications of the thinking principle."

This is much easier said than done. The average person, upon closing his eyes, will be tormented by a host of invading thoughts. They are not necessarily "evil" or unpleasant thoughts, but they are mental states that disturb meditation. Some examples would be: Where shall I go this afternoon or this evening? Did I put the cat out? Did I turn off the gas stove at home? Where is Willie (or Martha or Susan or Ralph or someone)? Why is my left foot itching? Is there anything to this business of meditation? And so on and on for many minutes! These distracting thoughts cause many to give up in disgust, believing it is impossible for them to control their thoughts.

The Third Eye

Many centuries before the birth of Christ the early Adepts of India and the Orient learned that by controlling the breath it is possible to control one's thoughts. Various disciplines were perfected for such control, and were made a part of the systems of advanced instruction in Yoga. Breathing ex-

ercises were called "pranayama" or the control of prana, the vital life force, through the breath. In our school of spiritual philosophy and religion we have experimented considerably with breathing exercises as a part of meditational discipline, and have found them extremely worthwhile.

A number of western thinkers have objected to breathing exercises—some even going so far as to suggest they will drive one mad! Many Theosophists have been indoctrinated to the effect that controlled breathing is harmful. But I have found that those who object to breathing exercises do not understand them and have not given them satisfactory personal experimentation. There is a saying in the Orient: "Critics of breathing exercises and meditation are never found among their earnest practitioners."

A Fundamental Breath

Listed elsewhere on this page you will find an announcement of the publications of the Holloway School. One of our most popular and useful writings, "Breathing Exercises and Meditation" explains fully six basic exercises of great merit. Also in our latest volume, "Living In Higher Consciousness" you will find many suggestions and ideas for improvement in meditation and the spiritual life. Each exercise has a three-fold effect: upon the body, mind and emotions, and upon the spiritual selfhood or soul nature.

One of the most useful exercises is as follows: Sitting in the basic posture as explained before, close the mouth and eyes and place the chin upon the chest. Keep the body relaxed and at ease with the spine comfortably erect. Then inhale deeply through both nostrils, filling the entire lungs with good air, and hold the breath. Slowly bring the head back until it is tilted upward at an angle of about 45 degrees. Hold for several seconds, then exhale through the nostrils and slowly bring the head down again until the chin rests upon the chest. Repeat this from five to seven times with a slow and pleasing rhythm that seems natural for you. Then pause in the basic posture and MEDITATE.

Prayers and Mantras

You will feel an intense elevation of consciousness and strong surges of spirituality moving throughout your entire being. Everything godly and spiritually within you is encouraged and strengthened by such practices. Your aura is enhanced in its finer qualities, and you will progressively attract higher forces from the Other Side.

Spontaneous prayer is very good at this point. Pour out your heart and spiritual feelings to the God of your inmost Heart. Talk to Him as a loving Father, or in whatever aspect you feel closest to the Divine Being.

There is a famous Gayatri Mantram of India of which the following is a westernized adaptation that many of our students have found inspiring and useful:

"We worship and adore Thee, O King of the Universe! Eternal Brahman, Infinite God-Essence Within!"

Mystical Quietude

Gradually the undulations of the mind die down and you will become peaceful, quiet. To facilitate this, turn your inward attention to the THIRD EYE. This important spiritual center is located in the area of the low central forehead, just above the base or root of the nose. It is not a physical organ, but is a spiritual center in the etheric body.

As your eyes are closed physi-

TRUTH WAYS

with

Dr. HOLLOWAY



cally, turn your inward gaze and attention to the area of the Third Eye and hold this attention for several seconds. In time, perhaps sooner than you think possible, you will sense a wonderful withdrawal of consciousness from the physical sense world, and a tremendous elevation of awareness into the realm of Spirit or pure consciousness.

Levels of Meditation

In blessed moments of meditation your consciousness will soar into many mansions of the soul. You will at times sense the planes or spheres of progression. One of our colleagues is a devout Hindu who often contacts astral entities in meditation. Says he, "They come to me while in meditation to enjoy my peace."

Then at times we rise entirely beyond the worlds of form and matter, however tenuous, into the mystical or empyrean realms of pure undifferentiated consciousness. In the East this is known as Samadhi, or bliss; in the West it is called Cosmic Consciousness or mystical Illumination.

All Is Within

Ancient Egyptian schools of wisdom taught the principle of Correspondence: that everything that exists in the outer world, or Macrocosm, also exists potentially within man. The early Greeks put it this way: Man is the measure of all things. Man is a microcosm, and he mirrors every law, principle and existent of the surrounding macrocosmic universe.

There is an external deity who created and now governs the physical (and spiritual) universe. But man cannot know this external God. THE ONLY DEITY MAN CAN KNOW IS THE GOD WHOSE ESSENCE GIVES LIFE, WISDOM AND LOVE AT THE CENTER OF THE SOUL. This is the God Who is sought in meditation, the God Within. Of course, the inner and outer Deity is the same Being. Whose nature is extended in un-separated segments throughout humanity and all life expressions. All creatures are bound together in the Brotherhood of Life.

Results of Meditation

Let this entire process seem obscure and entirely unrelated to our daily round of affairs, let it be said that meditation has remarkable consequence in the practical life. It stabilizes the nerves and emotions, thus banishing the causes of psychosomatic disorders that so plague modern living. It is thus very beneficial to the health and harmony of the entire person. Meditation opens wide the doorway to the INNER SELF and releases the POWER OF INTUITION. More will be said of this in detail in our next article which will discuss "The Development of Intuition."

Any significant creation is from within outward. Creativity is a cosmic mystery closely linked to the realities one experiences in meditation. The greatest artists, musicians, writers, speakers and thinkers draw freely from the deep inner wells of spiritual thought. Inspiration comes from within, and is enhanced through regular meditation.

Some Simple Rules

Meditation is best accomplished in the morning when the body is refreshed with sleep and the stomach empty. Never meditate or do breathing exercises after eating, at least until two or three hours have elapsed. If you tend to fall asleep when meditation is attempted it probably means that you need sleep more than meditation at that moment.

One can meditate anywhere, but

it is helpful to establish a sanctuary, sanctuary or spiritual place where you meditate regularly and thus create a suitable vibratory condition. If you can devote a room of your home to spiritual purposes you will soon find that just to enter that room elevates your consciousness and invites the meditative mood. It also becomes a focal point of inspiration, healing and attunement from the Invisible World.

Self-Restraint

An invariable rule to students is to EAT LESS AND BREATHE MORE. We have already stressed fasting as a wonderful adjunct to the spiritual life. Read our discourse entitled "Fasting, Fruit Diet and Nature Cure" for many ideas and helps in fasting. On a fasting day spend the time you would ordinarily devote to preparing and eating food, to meditation and resting.

Experiment with your diet. Many of us have found through long experience that perhaps the hardest thing to persuade people to do is to change their mind, and to change their diet! If you have been subsisting for years with items like coffee and doughnuts as part of your principal fare, you

(Con't. Page 7, Col. 3)

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Life In The Spiritual World

CHAPTER XI

Part III

CONSIDERING these quoted extracts as a fair example of the descriptions of general conditions in the spirit world, let us now go on and consider some of the particular features and items of interest in the life and conditions in the spirit world. Let us first take up the question of homes in the spirit land and inquire specifically concerning their nature and the manner of their construction.

The homes of the spirit world as already seen from the quoted selections, correspond to the status of the different individuals living there. Those in the lower spheres have very poor homes, corresponding to their small degree of constructiveness, while those in the higher homes have beautiful dwellings which correspond to the beauty of their minds and mode of life. The point which interests us here particularly, however, is the mode of construction of these homes and the material out of which they are made.

Considering first the question of material, it is said that the material out of which the houses are made is first drawn from the atmosphere in which it, as emanations from the earth, was absorbed. The atmosphere of the spirit world, it is said, contains in solution in an invisible state, the emanations of all things arising from the earth, and these emanations may be made use of by spirits who know how to extract them from the atmosphere.

Breath Of Life

This idea of substances existing in the atmosphere from which they may be drawn for use in making things may seem a little strange to us at first glance, but a little thought on the subject will show that it is not so strange after all. Our own atmosphere contains in solution the elements of all things on earth, and trees and plants and even animals and men to some extent, extract those elements and substances which they need from the atmosphere and appropriate them into their own constitutions.

The plant world lives entirely by this process of breathing in or extracting the various elements and substances which they need from the atmosphere and appropriate them into their own constitutions.

The plant world lives entirely by the process of breathing in or extracting the various elements and compounds from the atmosphere; while animals and men live largely by the same process, and by internally assimilating, in the process of digestion, plant substances which have obtained their elements directly from the atmosphere.

What plants and animals and even we of earth accomplish instinctively and unconsciously in drawing from the atmosphere and constructing our bodies, the spirits in the spirit world do directly and voluntarily, by their ability to consciously draw from the atmosphere what they need and by thought to give it the form they desire.

Thought Externalized

The process by which spirits extract their required material from the atmosphere and the process by which they create material things is said to be one of thought concentration or by the imaginative faculty. A spirit steadfastly holds in his mind or projects the image of the thing he desires to create and this image automatically draws from the atmosphere the required substance to fill it in and materialize it. The thought image acts as a matrix which automatically attracts matter to it.

Thus a spirit externalizes his thoughts and conceptions and is able to give objective and substantial form to things. But it is not to be supposed that all thought take external form in this manner, but only those which the spirit

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 XI Part II appeared in April 10, 1955, edition.



desires to materialize or create. And this, of course, requires a separate and deliberate kind of thought activity.

In his ordinary thinking, however, the thoughts of a spirit do not externalize or become objective any more than the thoughts of mortals do. These two modes of thought, thinking and consciously, willing or creating, remain separate and distinct with spirits, even as with mortals.

An excellent illustration of how the spirits create things by thought in the spirit world is given by Mrs. Longley in her book, "The Spirit World." She relates how Nannie, the child attendant at the circle, describes her studies and instruction in the spirit world in the art of creating or giving external form to thought.

Mind Creates

Relating instances of her wonderful school life, she told of the manner of work and teachings therein. Lessons are both subjective and objective. The pupil must first be taught to perceive the thought clearly in the mind, picture it mentally to itself and then produce it in the outer atmosphere.

Said the little prattler: "We can make a lily or a rose, but we must first think of it so we can mentally see the flower: then we must learn to concentrate the mind on that and nothing else. We must learn about vibration and how to harmonize with the vibration of the rose or the lily, then how to gather the forces of the flower from the atmosphere."

The teacher shows us by her own work. She gathers a lot of mist and works it with her hands till it gets thicker and more like substance. At first it is thin and finer than steam, but she works it till it gets as firm as snow, and then till it grows more substantial, and just as she wants it to fashion into form, all the time she breathes on it and thinks of the color she wants—pink or red or some other color.

She keeps her mind all the time on the appearance, texture and hue of the flower, and moulds it into shape. Her breathing helps to make the color and the perfume of the flower, and she does the work in a minute or two very quickly. No one can tell it from a real grown flower.

As Above—So Below

We children have to learn all this, but we like it; it's real play, and sometimes its funny too, for we don't always remember to think Rose or Lily, or whatever it is we want, and the thing becomes broken or out of shape and fades right away and then teacher says we haven't concentrated properly.

The building of homes and temples was described by Nannie as follows, the wording being that of Mrs. Longley:

Homes may be built by spirits, temples or any sort of structure desired by each worker putting the best that is in himself, as well as drawing the fine and subtle forces and elements of the universe into his work. Will power or personal concentration has a great deal to do with the completeness and utility of the workmanship.

There are other methods beside that of manipulating the atmosphere and drawing from it and from humans, material for the formation of "stone" or other substance, to put in place in the building of a structure, or the fashioning of any object desired. . . . The spirits teach that as all produce

tions of men spring from the mental conception or image of those creations, it is easy for advanced students in their world to at once, by will power, externalize the ideal or conception of the mind thus the sculptor thinks his model into created shape, and produces his statue without other labor than that of the mind, yet it is enduring and substantial. (pp. 23-24).

One of the spirit guides, Arnel, in the Rev. G. Vale Owen's book, thus describes the building of a temple in one of the higher spheres of the spirit world.

The building has been slowly coming into being for some time past and is near completion. We will describe, as well as we may, first the material of which this structure is builded, and later the use to which it will be impressed anon.

The material is of various colors and of various density. It is not put together in bricks nor blocks as of stone or earth, but grows of a piece in one together. When we had settled on the design of it, we went to the place already chosen where it should stand. That place was a plateau between the lower and the higher lands of Sphere Five.

Harmonizing Personality

Note you, that we here in these messages, follow the line which Zabdil laid down in the numbering of the Spheres. Others sometimes adopt that method, and others again form another of their own. But you are familiar, more or less with this way, and so we use it. . . .

We assembled, therefore, and after a silence by way of harmonizing our personalities into one endeavor, we concentrated our minds creatively on the foundations, and, gradually and very slowly, raised the stream of our will power from the ground upward and higher until we came to the dome-like roof. . . . So the first stage was the outer building in completeness, but faint in outline and of transient duration.

So resting space, we set once again to our task, and starting at the foundations, as afore, we strengthened each pillar and gate and tower and turret as we ascended slowly, until the dome again was reached. This we did many times, and then left the structure standing, the outer shell alone, but still completed in form. What was lacking was, in principal, depth of coloring, rounding off of the finer ornamentation, and, when this should be done, then the solidifying of the whole, until it should be so strong as to endure many ages.

We went for long time and oft, as our forces were renewed, to the process, and most delightful and blissful was the work of beauty. For the Temple was of much majesty, both of proportion and size and also in design—a thing of beauty, ever growing more beautiful as we gave each of our own to its generation.

Spirit Homes

Buildings are not ever thus raised in the spheres; there are many methods of their erection. But when they are so made, they become not so much the work of the builders as our children much beloved, because they be of our own vitality and of our own idealizing. While such a house as this shall last, its function is to us, its creators, as the human body is to the spirit who uses it, both waking and sleeping.

We are always in touch with the work therein proceeding through its sensitiveness, (Vol. III, pp. 59-62.)

It is stated in the above description that the material of the temple was all of a continuous piece, without any separate stones or blocks. This however, according to other descriptions, is not the general rule in the building of houses. In most houses, units of construction, stones or blocks are used the same as in earth life, and even the hands, it appears in the case of buildings of the lower spheres, assist in the construction. The rule seems to be that stones or blocks are used in the lower spheres, where the spirits still construct chiefly by hand, while in the higher spheres, where all is purely thought activity, the units of construction are not required.

Atmospheric Chemicalization

Yet even in the lower spheres, where the houses are built of stone or blocks, and by manual labor, the thoughts and influences of the people play a large part in giving final form, shape and character to the house. The substance out of which the house is erected is more or less sensitive in its nature and it readily responds to the influences and thoughts of the people dwelling within it, so that it soon in a way becomes an exact external expression of their lives and characters.

The stones or other units of construction used in the building of houses on the first three planes may be prepared mechanically, it is said, without requiring the direction of creative thought. This is done by specially contrived machines, which extract the peculiar substance from the atmosphere and condense it into blocks.

A most complete account of this process is given by Mr. McKenzie in his book, "Spirit Intercourse." The details, he says, were given him by the group of scientists in the spirit world mentioned on a preceding page.

The material which goes to the structure of a house, is neither quarried from the soil nor prepared from trees. It is entirely extracted from the atmosphere by chemical generators. Skilled chemists and engineers have constructed machines which revolving at a high velocity, draw from the air particles of matter of various qualities and substances, from which are manufactured articles similar to cloth, glass, bricks, stone, wood, metal, etc.

These machines, viewed outwardly, look simple in appearance, but internally are most intricate and remind one somewhat of a dynamo for generating electricity. The principal fly-wheel, when at work, is seen to draw to itself, first a foggy vapor, which gradually solidifies the closer it comes, until it actually contacts the wheel, where it is caught and projected by ordinary mechanical laws into hoppers immediately below it.

No Selfishness

Habitations are constructed on every plane, except upon the lowest, where the inhabitants are too lazy and degraded to build. Houses are seldom constructed for those entering spirit states, this being unnecessary, as a continual exodus to higher spheres is constantly taking place at an equitable rate. Slight adaptations were made to suit the various tastes of new-comers, but if one is unable to find the kind of house required, it may be specially built.

No useless work is done, nor are there any selfish beings to require it, above the first sphere, and on the first sphere they are directed by superior persons in such a matter.

Temples of rare beauty are to be found upon the third sphere and upwards, becoming more and more perfect in their magnificence and beauty as they are found on the fifth, sixth and seventh, where they are constructed of material closely resembling precious stones, from which radiates light so brilliant in some cases that they may be seen at a great distance. (pp. 211-214.)

Let us now compare this account of Mr. McKenzie's of the machines for making stones, bricks, etc., with the account of the same kind (Con't. Page 7, Col. 4)

OUR DUTY TO SPIRIT

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

worthy to address any assembly or write on the greatest boon that mankind has been blessed with.

The great teachers and mediums and speakers may not need such preparation. But the rank and file, such as you and I, certainly do. We owe it not only to our visible audience, but to our spirit friends. Our spirit friends will try to inspire and impress us, whether we are aware of it or not; but we should first always do all we can, and then look to Spirit to add or subtract from it.

Keep An Even Mind

Spiritualism needs more good writers and speakers—those who will stick to the topic and cover it well, and not inflict upon their audience the same rambling generalities time and again.

Some are so anxious to cover everything, that they cover nothing well. Some appear to think that a flood of words can make up for poverty of thought—it can't!

We should not be like the preacher who announced: "I take this text as a point of departure." We should take our text as the point of arrival, and stay there.

To speak or write well, one must prepare well. There is no short cut, unless one is a trance speaker or writer controlled by a highly advanced spirit.

Our duty to Spirit is to make great effort in attempting to reach any goal. We sometimes wonder why some prophecies of Spirit do not come true. Spirit is not infallible—one is. But when prophecies fail, the fault is usually our own.

If Spirit, for example, tells us that we shall soon get a job, it does not mean that we can just sit back and do nothing, and expect an army of employers to besiege our home and batter down the gates to thrust employment upon us.

What it does mean is that the doors are open, and that we shall get work if we begin applying for it at once—if we make the effort to go through the open doorway.

Our duty to Spirit is to try under all circumstances to keep an even mind—the magic staff that so sustained Andrew Jackson Davis.

In the seance room, when we ask our dear ones what we can do to repay them in some slight measure for all their kindnesses, how often do we hear them say: "Be tranquil!" And we can be tranquil if we try. With each endeavor to let nothing ruffle us, the easier will it be. And the more tranquil we are, the more can Spirit inspire and impress us.

Our duty to Spirit is to be happy and cheerful, to remember that the sun still shines, even if the clouds hide it for a time. Cheerfulness and happiness possess a much higher rate of vibration than gloom and unhappiness, and the higher our rate of vibration the greater our rapport with Spirit.

Frankly, I cannot see how true Spiritualists can be anything but happy and cheerful, aware as they are of the priceless blessings we possess.

Our duty to Spirit can never be fulfilled unless we do our duty to our mediums, through whom we obtain the proof that life continues, and through whom we have exquisite communion with beloved ones.

Our duty to our mediums means understanding, for one thing, that they too have frailties. We should not try to exact the last drop of blood from them. We should remember that they too are entitled to some private life, and we should not disturb them with things that we can handle ourselves.

Our duty to Spirit means proper attitudes in the seance room, not only during a seance, but before

the seance begins. We prepare ourselves for any important interview, do we not? And what could be more important than sweet converse with our dear ones!

We should not eat a heavy meal just before a seance, or we will find it hard to remain awake and alert.

We should try to be rested and reposed, so that our friends will not have to use their power to refresh us.

Cause and Effect

We should enter the seance room with love and welcome in our heart for anyone who may come to us. We should be serious and attentive and receptive and cheerful. We should, in our mind's eye, soar up to our beloved ones, not drag them down to us.

When we sing, we should sing sweetly and softly, not harshly and loud. Music and song can create wonderful vibrations. But better, no singing at all, than loud and rasping voices.

Above all, from the moment we enter the seance room, and even before, we should be mentally communing with our loved ones. If we must converse with one another before the lights go out, let it be in low tones; and let it not be of everything under the sun except the spiritual!

A seance room is not a fish market, with everyone clamoring for attention—as we sometimes sadly observe. It only makes it more difficult for Spirit to manifest; and sometimes it creates so much adverse vibrations for Spirit to dispel, that there is little power left for a good seance, or even for any seance at all.

Our duty to Spirit, especially when our friends have proved themselves, is to follow their advice when we ask for it. And yet how often do we find people flagrantly violating the very advice they request—and then expecting Spirit to absolve them from the consequences! Whether we are here or in the spirit realms, no one can absolve us from the results of our acts, for the Law of Cause and Effect knows no exception.

Our duty to Spirit is to treat our guides fairly.

The Poughkeepsie seer said that our spirit friends are not our masters, but our teachers; not gods to be worshipped, but companions.

He could well have added this—they are not our slaves, either! They are not shackled to us. There is no law compelling them to remain with us, especially if we don't try to deserve them.

Patience Personified

And some of us don't deserve them. In the last few years, I have sometimes witnessed a gradual change in tone on the part of guides to their wards, from a tone of warmth to one of downright disappointment. I have known of a band to break up and scatter, because their charge repeatedly and knowingly failed to apply the law.

The patience of Spirit, wonderful and incredible as it is, is not inexhaustible.

When our guides progress, it means that we too have progressed. And if over a span of years none of our guides tell us they have advanced, it should give us cause furiously to think.

Our duty to Spirit is to be spiritual—not to seek in Spirit merely an avenue for determining whether to buy or sell a house, whether to remain with a spouse, or whether to buy or sell stocks. Our spirit friends are glad to help us with material things also, but their main concern with us is our spiritual unfoldment.

Our duty to Spirit is to realize that our spirit friends are our real family, a family we will retain as long as we truly try to be worthy of them. They are our real family because they are bound to us not by ties of flesh and blood, which may be great or little, but by ties of affinity, which are always great.

As Stainton Moses was told, "In proportion to the loftiness of our aspirations is the character of the spirits who come to us." The caliber of our spiritual family depends on us.

Anything we do that is good for Spirit, brings nothing but good to us. We could well etch one truth into our heart and mind and memory: if we fulfill our duty to Spirit, we fulfill our duty to our highest self.

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MASTER-KEYS TO MEDITATION

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

will let go of the old with some difficulty, but it can be done!

Eat more live, vital and natural food. Visit your nearest health food store and get some new ideas about diet and health. Get out of the miserable rut that condemns so many people to a slow and painful demise through faulty diet. Eat more raw foods; learn to love vegetable and fruit salads, and the fresh juices of both fruits and vegetables.

The Natural Diet

Remember that meat is a want and not a necessity. Your body requires protein and a balanced diet, but this can be obtained with intelligent application without the ingestion of flesh, fish or fowl. If you continue to consume animal and flesh foods, do so sparingly, not more than two or three times weekly. Many of our readers are natural fruitarians and vegetarians but don't know it! The thought has never seriously entered their minds, and they have never experimented with a diet of natural foods.

Try going without flesh, fish or fowl for a period of three or four weeks, during which you carefully balance your diet with an abundance of raw foods and natural proteins. At the end of this trial period, if your body-mind craves meat then you should have it; but if you find, as many will, that you have lost or are losing the desire for animal food, it indicates that you are a natural vegetarian or fruitarian.

Artificial Stimulants

All of these things are mentioned because of their direct relationship to meditation and the spiritual life. Other indulgences that will disappear from your life in time will be recourse to tobacco and alcoholic beverages. Slowly the facts about tobacco are beginning to emerge. Recent British and American publications stress the obvious linkage between smoking and lung cancer. We are about to see the whole noxious tobacco question ventilated with some wholesome truth! Smoke and drink if you must, but they are both strong hindrances on the spiritual path of meditation.

Try to live with PURE AIR, PURE WATER AND PURE FOODS. The more purity in your body and general environment, the easier it is to purify and uplift the mind.

Do not be taken in by specious arguments concerning flouridation of public water supplies. This is a terrible menace to the health and safety of the American people. Fluorine is one of the deadliest of poisons, and has grave cumulative effects even in the smallest amounts. Fight for pure, uncontaminated water in your community. If your tap water is heavily chemicalized—and especially if it is already fluoridated—DO NOT DRINK IT or use it for cooking purposes.

Preparation for Transition

In conclusion we must realize that time spent in meditation and spiritual exercises is a wonderful investment in our future in the

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So meditate well, dear friends. Let us all join together daily in a silent Coterie of Mind, wherein we meet for purposes of sacred communion and mutual upliftment. This will add happiness to our thoughts, length to our days, and strength to our noblest purposes in life.

HIGHER SPIRITUALISM

(Con't. From Page 6, Col. 5)

of process by Raymond Lodge, in Sir Oliver Lodge's book, "Raymond," Fedra, the spirit control, is reporting for Raymond. Sometimes she speaks in the first person, sometimes in the third person. Sir Oliver (asking Fedra regarding Raymond).

Is he still in his little house? Fedra. Oh, yes, he feels at home there. Sir Oliver. He said it was made of bricks—I could make nothing of that. Fedra (for Raymond). I know you couldn't. Its difficult to explain. Atom: he says something about atomic principle.

They seem to be able to draw certain unstable atoms from the atmosphere and crystallize them as they draw near certain central attractions. That isn't quite what Fedra thinks of it. Fedra has seen something going round-a-wheel—something like "electricity, some sparks dropping off the edge of the wheel, and it goes crack, crack, and becomes like hard; and then there falls like little rain-drops into the long thing under the wheel. Raymond calls it the accumulator.

I can't call them anything else but bricks. Its difficult to know what to call them. (Speaking for Raymond) Wait until you come over and I'll show you round and you'll say "By Jove, so they are!"

Things are quite real here. Mind, I don't say they are as heavy as on the earth, because they're not. And if he hit or kicked something, it would not displace it so much as on earth, because we're lighter. I can't tell you exactly what it is. I'm not very interested in making bricks, but I can see plainly how it is apparently done. (pp. 267-268.)

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INSOMNIA And a CURE

—by—

DR. CHARLES K. TYLER

A Practical Application of the Frequently-heard Suggestion: "LET'S SLEEP ON IT."

In an article on Insomnia by a Harley Street doctor, the writer states that "Even today, science has not discovered just why it occurs. Various theories put the reason as due to accumulated body poisons, or reflex lack of blood to the head, or even to pituitary gland control. . . . The causes of insomnia are varied. But the most frequent is habit, probably started at a time of anxiety. . . . Those who suffer from insomnia should try to turn the habit of sleeplessness into one of sleepiness."

A good deal has been written on this subject by psychologists and others; but having suffered for a number of years from insomnia and knowing its terrors, I gladly submit a new method of cure, of which I have had personal experience and proof.

Let us, therefore, consider carefully and in detail the facts of the case and analyze them one by one. Afterwards, investigate this method of cure which is admittedly somewhat bizarre and novel, but which works. That is the acid test.

First then, what are the facts: what are the causes of insomnia? Insomnia, the inability to sleep, is obviously due to uneasiness or unrest of one kind or another. In most cases, it is mental unrest. In my experience, the chief causes of insomnia are: bodily pain, indigestion, interference by noise, worry and grief, tears of various kinds, and excessive brain-activity.

Fear of Insomnia

If, upon retiring at night, you are suffering intense pain in one or more areas of the body, or if you have been burdened the stomach with food immediately prior to going to bed and so given it work to do, you cannot reasonably hope to attain that state of quiescence which is a necessary preliminary to sleep. Intermittent noises at night, e.g. those arising from heavy traffic on a busy road, often render sound sleep impossible—especially in the case of the aged, or people in poor health.

Again, if one is worrying deeply over something or somebody and is in great mental anguish, it is likewise unreasonable to expect that sleep will come along quickly. If worry or grief, or both, are present (and worries have a trick of becoming more intense and exaggerated at night) it will necessarily take a long time to arrive at a state of unconsciousness, even though one is fully aware of the vital necessity for sleep. If you give way to fear—whether it be fear of ill health, fear of failing at your job, fear of insomnia, death, or anything else—you are simply inviting trouble. The fear of insomnia is a mental irritant and gives rise to negative, repressive thoughts such as "I know that I shall not get much sleep to-night," or "I dread to think of retiring," or "I must take some drugs to help me to get some sleep."

This is the working of an inferiority complex—a type of auto-suggestion which hinders, rather than helps, the oncoming of sleep. . . .

Avoid Anger

The last item on the list, excessive brain-activity is, perhaps, the most usual and obvious cause of insomnia. Any man who has stimulated his brain by anger or heated argument just before retiring, or who has been listening to a murder play on the radio (literally keeping "an appointment with fear"), should not be so optimistic as to suppose that sweet sleep is just round the corner.

Avoid anger—it is a powerful irritant; "Let not the sun go down on thy wrath," is most excellent advice, especially to insomniacs.

Sleep has been defined as:—"Rest from physical action"; "A temporary suspension of the active powers of mind and body for the refreshment and invigoration of the system"; and, more scientifically, as "The

mental and physical states being temporarily dissociated and put of coincidence with each other: the physical being relaxed, and the consciousness inert."

Every person with an active brain should avoid mental strain or tenseness, not only before retiring for the night, but also after getting into bed. It is imperative to dismiss all problems which have arisen during the day and to leave over any plans relating to the morrow. Body and brain must be perfectly relaxed, and this requires an effort of the will. . . . But by avoiding all mental excitement, one can induce a state of relaxation, restfulness and peace, thus preparing the way to "a good night's rest."

Therefore, deliberately aim every evening to quiet the mental processes. Relax—completely—an hour before going to bed. This practice is far more effective than any sleeping draught—and it costs nothing!

What Attracts Sleep

In some cases, a sharp walk for fifteen or twenty minutes before retiring for the night will be found an excellent antidote to insomnia. This procedure is particularly applicable to men and women over 40, whose work is non-manual and sedentary.

A brisk walk leads to that little extra bodily tiredness which tips the scale, as it were, in favor of sleep. The intake of fresh air during a walk is of great benefit, and a well-ventilated bedroom is of no mean advantage to those who seek rapid oblivion.

To anyone who suffers from a sluggish liver, I would recommend the taking of a glass of hot water just prior to retiring. It is a "night-cap" of great value. . . .

Physical exhaustion is a powerful magnet to sleep in nearly all cases. A man or woman engaged in manual work usually has no difficulty

in getting to sleep—providing he or she is untroubled in mind. A really tired body seeks rest; the eyes close, body and brain relax, and sleep hastens to envelop the whole system. Thus a tired body attracts sleep.

When the physical body is tired after the day's work, sleep is Nature's method of rehabilitation: reviving, recuperating, rebuilding the tissues in readiness for the work of the coming day. But many people do not give Nature a fair chance. By agitating the brain instead of calming the mental processes before retiring for the night, he or she does the very thing that retards the arrival of restful sleep. . . .

The human brain works in a truly wonderful way. It may be likened to a huge collection of tiny electrical cells, which definitely need recharging during the sleep process. The "grey cells" are, of course, only matter, which acts as the vehicle for the psychic faculties of thought and consciousness.

Drugs Cannot Cure

Quite clearly, consciousness permeates via the brain. Therefore, consciousness is put on one side during the period when the grey cells are not subject to the demands of the nervous system, and are being recharged.

The function of the brain is to receive impulses communicated to it by the highly complex nervous network of the body via the five senses of sight, hearing, smell, taste and touch—and then to transmit these impulses to the subconscious for necessary instruction and action.

But this energy has to be replaced. The tiny cells are recharged during sleep in much the same way that the general bodily structure is renewed and revived during the hours of darkness.

The result of the brain's activity—Thought—is purely psychic in character, of the soul and spirit. This fact must be fully appreciated and borne in mind by every sufferer from insomnia. The power of thought is enormous. It transcends the physical power of the body itself and is utilized by every psychologist, psychiatrist and true physician, not to mention the hypnotist and the psychic healer.

Drugs cannot cure Insomnia—and should not be resorted to except in special circumstances and under instructions from a doctor. They are, at best, frequently, used to dull the brain and even to put it

out of action temporarily; but sleep artificially induced by suppressive drug action can never produce the restful and invigorating results obtained by normal, natural sleep.

By a simple effort of the will, refuse to travel back in memory over the events of the day. Create a vacuum in regard to every problem which may have been engaging your attention, and leave the problem in the care of the subconscious mind for solution overnight!

This is no idle theory: it is the practical application of the frequently-heard suggestion, "Let's sleep on it." Many a hard-pressed business man, and scores of authors will endorse the wisdom of such a practice.

Now let us assume that you are a normally healthy man or woman, free from bodily pain or mental worry when you retire to bed, and that the deterrents of pain, worry, etc., do not apply to you. In spite of all this, are you subject to insomnia?

Do you sometimes endure the great distress of the brain refusing to glide into inactivity within a few minutes of your head touching the pillow? Restlessly, do you twist and turn about, even after trying the false expedients of counting sheep, or other brain stimulating exercises?

Here, then, is the method to seek sleep. . . .

Assuming that you are free from the irritants mentioned above, tell yourself, as you undress, how comforting and beneficial it will be to get into bed after the day's labor and have a real sleep. Hold this idea confidently and then faithfully follow out the simple instructions detailed below:—

(1) Immediately on getting into bed, deliberately slacken. "Flopp," go limp; relax every muscle. Breathe deeply and evenly. Revel in the comfort of your bed. Induce a peaceful state of mind by repeating the Lord's Prayer slowly.

(2) Address your "Objective Brain" thus, in sincerity, "You have had a busy day; thank you for giving such excellent service. You have a busy day tomorrow—but now you are tired . . . so tired . . . Sleep is waiting to embrace you . . . Go to sleep . . . Sleep well . . . Goodnight . . ."

Try this, peacefully, and be happy in yourself. If waking thoughts are still with you think on happy things, happy events, your ideals, and it should not be long before you are happily asleep.

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PSYCHIC HIGHLIGHTS

—by Lt. Col. ARTHUR E. POWELL
(Written Exclusively for Psychic Observer)

PSYCHIC OBSERVER, APRIL 25, 1955

God Not Deceived

As a Man Sows . . .

There is a pleasing Editorial in *Two Worlds*, entitled *Our Harvest*, on the theme that "here and hereafter man reaps just what he sows, no more and no less."

"Orthodoxy perpetuates the idea of magical formulas that can expunge the results of sin, of death-bed conversions that are supposed to put right what was made wrong, of priests endowed with a strange power to grant absolution where harm has been done. Theology pretends that, because men are dressed in certain vestments, they have a spiritual authority which extends from this life into what is called the next."

"Spiritualism proves that no individual, no church, no theological doctrine can alter the immutable sequence of cause and effect. If they could, the universe would cease to make sense."

"Man can cheat himself, the laws of the land and his fellows, but he cannot deceive God. There is no black market of the spirit . . . There is compensation for every good deed and retribution for every evil one."

"On his own back the individual must carry the responsibility for what he has done. He cannot shuffle off this responsibility on to anybody's else's shoulders . . . The spiritual nature that we take with us when we die is determined solely by the way we have lived our life . . . Death strips away the mask of pretense that humanity wears. It leaves the soul naked in its reality, its virtues and failings exhibited with an unmistakable clarity . . ."

All sound doctrine to Spiritualists—and many others, the world over. Nevertheless, no matter how sound and rational a doctrine seems to be, in the last analysis it needs concrete proof from actual experience. An interesting piece of research would be to hunt out and compile a list of examples that bear out the ancient conception of 'Karma'."

NOTE: There are only too many examples of mispronunciation of well-known Oriental words, which it is just as easy to pronounce correctly. Karma is pronounced in the Orient exactly as the first syllable in 'currant, the 'r' slightly rolled, followed by the first syllable of Matilda.

So many pronounce the word 'Car-ma', which is apt to be confused with another common Indian word 'Kama' (meaning feeling, desire, emotion), which should be enunciated exactly like 'calm', followed by the short 'a'.

★

Who's Bothered?

Ghost that Scratches

Mr. E. Peasy, chimney sweep, Colne, England, for more than 3 years, has been bothered by 'inexplicable' phenomena, such as footsteps, opening doors, crockery thrown about, pictures moving, while Bobbie, one of his 9 children, declares he saw a shadow-like form in his bedroom, which came to the middle of the room and scratched him. A daughter says she has seen 2 similar figures "floating from the bathroom." So disturbing has the situation become that the family has brought all the beds down to the ground floor.

In response to Mr. Peasey's appeal, 2 town councillors and the Town Clerk, accompanied by a swarm of reporters, have visited the house. To hold a seance and talk to the botherers?

★

Spirit Photography?

Marquess Counts Pearls

The Marquess of Ely, keen photographer since he was 10, told the Royal Photographic Society that, in 1937, he took some photographs of the Marchioness of Cambridge. "When I developed them, there was the outline of an Elizabethan woman standing beside her. The ghost was very clear. You could even count the number of pearls on her necklace."

Even the R.P.S. could not explain it away. And you can't call a Marquess—well, you know what I mean? It just isn't done.

Harley St. Amazed

Transformed by Healing

A woman lies crippled in hospital, doctors declining to name the complaint. Maurice Belue, her husband, of Rhondra Grove, London, states she had been suffering from excruciating pain in the lumbar region of the spine, left hip and left leg. Ten days of immobility only made the patient worse. Still the doctor would not name the trouble, but said recovery would take a long time.

In *Psychic News*, Belue saw the name John Elboz, whom he phoned, asking for healing. In normal visiting hours, at Mrs. Belue's bedside, Elboz went into trance: under control, he gave manipulative treatment for some 20 seconds. In those few seconds, Mrs. Belue was transformed from "a pain-racked woman to an incredulous and happy one, who could move all parts of her body without pain." Nurse and doctor were astonished. "Wonderful," commented the latter, seeing that all inflammation has vanished. A Harley Street specialist confirmed the improvement, and the patient was discharged as completely cured.

★

Holland Acclaims Spiritual Healing

"We had better pack up," says Doctor

That was the wry comment of one of the 8 Doctors who watched Harry Edwards successfully treat a goitre at The Hague.

Although Dutch law forbids healing to be advertised, the big hall was full when Edwards, Olive and George Burton, gave their demonstration. Two leading figures, a Professor and a Doctor, said they were impressed. Of the hundreds of sick and crippled who had gathered, it was obvious there were many 'incurables' who had come as a last resort.

A woman, suffering for 20 years from disseminated sclerosis, and unable to walk for 15 years, had her limbs freed in a few minutes and the spine loosened: she stands up, and, with difficulty, walks. The audience applauds.

Spines are straightened; arthritis and rheumatism are relieved; pain vanishes. Many a patient sees with wonder and joy his or her child moving limbs, waving tiny hands, walking on weak and inexperienced legs which previously could not bear the weight of the small body. Eighteen cases were dealt with successfully in an hour and a half. Doctors observe closely, often examining patients before and after treatment. Two admitted that the suggestive power of the healer's fame and personality could not account for the striking results they witnessed. When a patient brings two X-ray pictures, 'before and after', they are able to draw reliable conclusions. After the public demonstration, the 3 healers deal with the overflow of some 100 patients. For many, this was a milestone in their lives.

The spiritual healing movement is growing in Holland, and, in spite of hampering legislation, it is rumored that an official commission will soon be appointed to investigate 'unorthodox therapy'.

Story With A Moral

More Summerland Adventures

I quote again from the *Psychic Realm* series: "Joy's mother speaking: 'Joy placed her arm in mine, leading me . . . into the most gorgeous grounds I have ever beheld. Never have I seen so many glorious shades of color. Flower beds of every hue, embedded in spacious lawns with magnificent trees dotted all over the landscape. In a very short while we came to another magnificent building, the home of rest from which she had led me encased in that golden light. We passed through magnificent halls, up beautiful winding staircases, along corridors the walls of which were encrusted with what appeared to be sparkling jewels. I stood dumbfounded admiring those beautiful colors. Presently we entered . . . the room I first came to.'"

She was told to recline and relax, while healing rays bathed her body. Becoming mentally distressed about those she had left on earth, she was taken to see a Dr. Jean, who explained that, in the world of spirit, mind was supreme, and that earthly thoughts of distress would soon pass.

Taken to another room, she saw hundreds of spirit forms reclining, while spirit doctors worked, healing them with many kinds of radiations from their fingers. Dr. Jean remarked: "... here are the results of what the earthly-mind has created for these newcomers from Earth. They came with the thought 'Here shall I be until the day of judgment.' Watch those doctors endeavoring to bring them to consciousness. It takes a terrific amount of work for them to reach success, but these spirits are eventually brought back to enjoy life to the full."

Moral: If we Spiritualists (and others) embrace a religion, at least we should make sure that that religion is factually correct.

★

Canadian Viewpoints

Banish Theological Myths

In *Psychic Realm*, William C. Partridge, Toronto, writes interestingly, giving his personal views.

Partridge accepts Jesus Christ as a medium, healer, teacher, a son of man, not the son, but a son of God. After studying numerous writers, he finds that the Chrestos, Christos, Logos, "the word", existed in principle in all Oriental religions, which taught mysteries accepted by the Gnostics, whose Gnosticism was assimilated by Roman Paganism, which converted the Christos into a personality, a God-man, the second person of the trinity, in common with those of Egypt, India and Persia. Hence, with many other students, he doubts whether "even such a man as Jesus lived." He points out that there are gospels, describing the infancy of Jesus in such crude terms, that they were left out of the Bible.

He found that Jesus taught nothing new: the content of the Sermon on the Mount can be found in Confucianism. This is not said in any disparaging sense, because the world today "needs another Jesus, to reiterate the old truths anew, in their intrinsic purity, untrammelled."

ED NOTE: All comments, suggestions or criticisms regarding this column, "PSYCHIC HIGHLIGHTS," write direct to COL. A. E. POWELL, 6121 Hazelhurst Place, North Hollywood, California.

led-with theological myths, which are now finding fertile soil in Spiritualism."

He advocates the study of mythology and comparative religions, religious origins, especially of the Christian Bible. That we can certainly endorse?

He adds: "Spiritualists, wake up! This old-time theology cannot fit into modern democracy . . ." We need "a Spiritualism foolproof in a philosophic, scientific and religious sense."

The era of blindly and blandly accepting traditional 'beliefs' and creeds seem to be fast coming to its end, to be replaced by study, and more study, of history, of religious origins, and their appraisal in terms of reason. In the long run, can 'belief' stand up against reason?

★

Animal Survival

Beloved Dog Returns

Mrs. Dorothy J. Garrett, business woman, reports that, in June 1952, Julie, beloved Pyrenean mountain dog, had to be put to sleep. He was buried under a big tree, where he used to sit, watching the road. Six months later, she says, she woke up suddenly one night, and heard, from the direction of the grave, 5 loud, distinctive, unmistakable barks, such as Julie used to emit. In August 1954, she and her husband were watching television, the only other dog on the premises being asleep on the mat. Both plainly heard in the hall the characteristic sound of a dog shaking his head and flapping his ears. Nothing was visible in the hall or elsewhere in the house. Mr. and Mrs. Garrett are convinced that their old friend had come home again.

★

Edwards, The Healer

Kept Alive by Healer

Mrs. A. Fenner, Hounslow, Middlesex, owing to sinus trouble, had not been able to taste or smell for 15 years.

After treatment at the Albert Hall, she breathed through her nostrils in the microphone, as proof of improvement, could smell perfume and a flower. Twelve days later, she wrote to Harry Edwards: "... to thank you for the return of my smell and taste . . . I feel fully confident it is here to stay. It is a great pleasure to be able to smell the Sunday dinner cooking, after such a long time."

Three years ago, she was given six weeks to live by her doctor. Absent healing from Edwards kept her alive.

★

Bread And Wine

Origin of the Eucharist

In the "Psychic Stream", Arthur Findlay writes: "It is well known that the Mithraic Eucharist is hundreds of years older than the Christian Eucharist: the conclusion is that the Christian copied from the Mithraists."

The Rev. A. C. Bouquet, Lecturer on the History and Comparative Study of Religions, at Cambridge University, however, declares:

★

It Will Take Time

Pity Japan

A correspondent of *Two Worlds* writes that in Japan there are few reliable mediums, so they cannot hold seances. Hence they are limited to studying psychic literature, of which few books have been translated into Japanese.

Moreover, "Most Japanese being atheists or materialists," "they run into trouble when it is asserted that Spiritualism is science, philosophy and religion."

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Spiritualist Churches

(Cont. from Page 11)

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Louisville: "The Second Spiritual Light Chapel" and "The Universal People's Divine Healing and Abundance Circle." Services Sunday, 2:30 P.M. at 336 South 5th St. Rev. Rev. Lagneau, founder and pastor; 333 So. 42nd St.

MARYLAND

Baltimore: Temple of Wisdom Church (Spiritualist), 500 East 29th St.; Sun. 11 A.M. & 8 P.M.; Wed. & Thurs. 8 P.M.; Minister: Rev. Kenneth H. Dennis. Spiritual Sanctuary, 2106 Euxine Place at North Ave.; Services Sunday & Wed. 7:30 P.M.; Minister: Rev. Robert J. Barnes. 2106 Euxine Place; Phone: Madison 3-0976

MASSACHUSETTS

Amesbury: The First Spiritual Church, Lower Old Fellows Hall, Water St.; Services Sunday 3:30 and 6:45 P.M.; President: Martha Dorr. Fitchburg: First Spiritual Alliance Church, 228 Church St.; Services Sunday 3:30 and 6:45 P.M.; Sec'y: Marion Rockwell. "Pro-tem."

Greenfield—Universal Psychic Science, 47 Cheapside; Rev. Frances H. Church. Quincy—First Spiritualist Church, Johnson Bldg., 4 Maple St.; Tues. 7:45 P.M.; Minister: Bert DeYoung.

Springfield: First Spiritualist Church, Inc. Services Sunday 11 A.M., 3 & 7:30 P.M.; Thurs. 7:00 P.M.; Sec'y: Marion Hitchcock. 774 State St.; President: Floyd McAulisan. Worcester: First Spiritual Church, Inc. (N.S.A.) 35 Broad St.; Services: Sun. 3 & 7 P.M.; Minister: Ernest A. Coffin. 12 Trinity Ave.

MICHIGAN

Battle Creek, Michigan: Paul's Memorial Church (Spiritualist) 260 Helmer Road, Sunday 3 P.M.; Thursdays, 7:30 P.M.; President: Rev. J. Briggs, 63 Welch Ave.; Sec'y: Marie Pauley. Spiritualist Church of Divinity, Carpenter's Hall, Green and Ave. St.; Services: Sunday, 7:30 P.M.; President: Glenn R. Brenner; Sec'y: Gladys White. Bay City: Congregation of Spiritual Union, 255 South Linn St.; Sunday, 7:45 P.M.; President: Clara Trombly, 613 Hart St.; Essexville, Phone: 3425. Coldwater: Pearl Burns Memorial Spiritualist Temple, 114 West Chicago St.; Services: Sun. 7:30 P.M.; Class: Thurs., 7:30 P.M.; Minister: Agatha Ralser, 21 South Hudson St. Davison: Spiritual Light Church, 8291 East Albion; Sun. & Wed. 8 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Elhel Bowen; Phone: Olt. Morris Niagara 97004.

Detroit, Michigan: Center of Spiritual Hope, Barium Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P.M.; Minister: Hazel Danau; Asst. Pastor: Ina St. Paul. Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith. First Psychic Church of Brightmore, 2129 Fenkell Blvd.; Sunday, 7:30 P.M.; Thurs. 8 P.M.; Elizabeth Armistage. First Spiritual Temple, Strathmore Masonic Temple, 1000 E. Grand Ave.; Sun. 7:30 P.M.; Sec'y: Rev. Goldie Dodd. Allen Memorial Spiritualist Episcopal Church, 616 West Hancock St. (at Second); Federation of Women's Club Building; Services: Sunday 2:30 P.M.; Minister: Rev. Edith L. Greep, 2212 West Grand Blvd.; Phone: Thru 2500. St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30 P.M.; Rev. Kemsley; Phone: UN 4-1336. Bible Christian Spiritual Church, 464 Cass Ave.; Services: Sunday 2 P.M.; Minister: Rev. John Veysey; Phone: TAMMOS 5-9134.

Eaton Rapids—Spiritualist Episcopal Church, East Hamlin St.; Rev. Ruth Walling. Ferndale: Metropolitan Spiritualist Church of Greater Detroit, 400 East Nine Mile Road; Services: Sunday 2 P.M.; Minister: Day; second Sunday, 2:30 and 7:45 P.M.; President: Charles L. Young; Phone: 3-13-2146; Sec'y: C. Rayner, Box 10, Mt. Clemens, Michigan.

Flint, Michigan: Spiritual Episcopal Church, Darnmouth 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: 4-1022.

Grand Rapids, Michigan: First Church of Truth, 28 Shelby St.; Sunday, 3:30 and 7:45 P.M.; Sec'y: Frank L. Witthof, 1311 Calgary, N.E.; President: Harry Moler.

Hamtramck: Church of God Will, 632 Wealthy St.; S.E. Services: Sunday and Wednesday, Ladies' Auxiliary, 2 P.M.; Messages: 8 P.M.; Minister: Rev. Emma Farington; Phone: GL 1-1018.

Kalamazoo, Michigan: Goodfellow Spiritualist Church, 1014 LeRoy Ave.; Services: Sunday and Wednesday 7:30 P.M.; Minister: Rev. James Tingley. Corinthian Spiritualist Church, 1805 East Gannon St.; Services: Sunday & Wed. 7:30 P.M.; Minister: Rev. Bessie L. Wells, 533 Wildwood Ave.; Sec'y: Leonard H. Beasley, 848 Lincoln St.

Kalamazoo, Michigan: Christian Spiritualist Chapel, 1417 North Westmeade Ave.; Services: Sunday 3 & 7:30 P.M.; Minister: Rev. Beth Roche, 827 North Church St.; Phone: 4-2961; Sec'y: Rev. Moberly.

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

Muskegon—First National Spiritualist Church, 800 Jefferson Ave.; Sunday, 3:30 and 7:30 P.M.; Dr. William G. Aldred.

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

MICHIGAN—Continued

Pontiac, Michigan: 1st Spiritualist Ch., 10 Chase St.; Lyceum: 10:30 A.M.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Mable Barnes. Church of Spiritualism, 199 Auburn Ave., D.A.V. Hall, Sunday, 7:45 P.M. (Third Thursday); Minister: Rev. Mary Louise, 3300 Pontiac Trail, Route No. 1, Walled Lake, Michigan.

Romeo: The Spiritualist Episcopal Church, 533 South Main St.; Services: Sunday, 7:30 P.M.; Minister: George Thomas, 3603 Friday Street, Richmond, Michigan; Phone: 327-R.

Roseville: Spiritual Church of Harmony of the Christian Corinthians of America, 17385 Grand River, 1st Maple; Services: Sunday—Lyceum 10:30 A.M.; Regular services, 7:30 P.M.; Message service: Sunday, 3 P.M.; Minister: Rev. L. J. Matthews, 2623 Belvidere, Detroit; 13th Phone: Walnut 2-7203.

Royal Oak: First Spiritualist Temple, 114 Pingree; Sun. Lyceum, 10:30 A.M.; Sun. Services, 7:30 P.M.; Pres. James M. Smyth, Sec'y, Margaret Blackburn, 413 LeRoy St., Ferndale 20, Michigan.

Saginaw: Church of Spiritual Truth, Brewster and Webster Sts.; Services: Sunday, Lyceum, 10:30 A.M.—Lecture and messages, 7:30 P.M.; Bible Class, Thurs. 3 P.M.; Minister: Rev. Alma E. Mann; Phone: 3-9586.

MINNESOTA

Duluth, Minnesota: First Spiritual Temple, 601 Fifth Ave.; Sun. 7:30 P.M.; Minister: Rev. F. W. Hutchinson; Rev. Bessie Magnuson, 401 Smalley; Sec'y: Ida Anderson, 320 1/2 7th Ave. E.

Minneapolis: Second Spiritualist Church, 23rd and Lyndale Ave., North; 1st Sun. of each month services 2 and 7:45 P.M.; Following Sundays 3 P.M.; Consultations: Thursday 2-5 P.M.; President, John Koorni Sec'y: Lily M. Himm, 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. H. Peterson.

St. Paul, Minnesota: Golden Rule Spiritualist Church, 23 East 4th St.; Services: Sun. & Wed. 8 P.M.; 3rd Wed. 1 P.M.; Sec'y: C. A. Peterson. 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: Catharine C. Reed. Spiritual Science Church, No. 205, 310 Frontier Bldg., 4th and Robert Sts.; Sun. & Wed. 8 P.M.; President: Rev. H. H. Haberton, 1040 Laurel Ave., St. Paul (4) Phone: Elkhurst 4815.

MISSOURI

Kansas City, Missouri: Truth Center of Christianity, "The Little White Chapel," 204 Prospect; Sun. & Wed. 7:45 P.M.; Minister: Dr. Maurice D. Russell. Ethelaine Chapel (Spiritualist) 4317 State; Services: Sunday 7:30 P.M.; Minister: Rev. Anna Taylor; Phone: CL 7749.

St. Joseph: Christ Memorial Church, 2102 Felix 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.; Sun. & Wed. 8 P.M.; Minister: Rev. Ida Egger; Phone: FB 3-4886.

Society of Spiritual Fellowship, 3815a North Grand Ave.; Services: Wed. 2 P.M.; May St. St. Leader: Elsie Andress, 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 Hotel (Second Floor) Xavier Room, Grand Blvd., and Lindell Ave.; Services: Sunday 7:45 P.M.; Minister: Rev. J. G. Galt, 3683 Dover Place; Phone: Vernon 2-1116; Sec'y: Jack Pleistrup, 4917 Mandel.

Burket Spiritualist Church, Inc., 3633 Natural Bridge Ave.; Services: Sunday 10:30 A.M.; Acting Pastor: Florence G. Ware, Licentiate; Sec'y: Dorothy M. Rust, 1259 State Ave. Memorial Spiritualist Church, Kingsway Hotel, 108 North Kingshighway; Sun. & Wed. 8 P.M.; Minister: Avis Appleby, 7711 Wallenda Terrace, Clayton, Missouri; Phone: UO 3-7441; Sec'y: Lillian Mather, 114 Clara Place, St. Louis, 10; Phone: Fr 1-5183.

NEBRASKA

Lincoln, Nebraska: First Temple of Spiritual Truth, I.O.O.F. Hall, 1108 "L" St.; Services: Sunday 7:30 P.M.; Minister: Rev. Lionel P. Everman; Phone: 2-3486.

NEVADA

Reno: Universal Church of The Master No. 5, Spiritual Truth Center, 419 North Virginia Ave.; Pythian Hall; Services: Sunday 7:30 P.M.; Minister: Rev. Martin Davis; Phone: 7-6759.

NEW HAMPSHIRE

Portsmouth—First Spiritualist Science Church, 100 Middleway; Sun. & Wed. 3:30 and 7:30 P.M.; Wednesday 7:30 P.M.; Minister: Rev. Frank Dale; Phone: 3103.

NEW JERSEY

Camden, New Jersey: Second Spiritualist Church (N.S.A.) LeRoy Room, Wall Whitman Hotel, Broadway & Cooper Sts.; Sun. 7:45 P.M.; Minister: Rev. Catherine Broome, 246 South 39th St.; Phone: Woodlawn 3-7448.

4th Spiritualist Ch., N.Y. 26th; Minister: Elizabeth Giberson, 288 Linden, Woodlynne; Asst. Pastor: Margaret Davies.

East Orange—Ch. of Sp. Lit. Harmony, 7 Hollywood Ave., Connie Clark.

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

NEW JERSEY—Continued

Teaneck: Holy Trinity Church of Psychic Science, 75 Teaneck Road; Services: Sun. Tues. & Thurs. 7:30 P.M.; Also Mon. & Thurs. 2 P.M.; Minister: Rev. Helen Paul; Phone: TE 3-8322.

Lakewood: Seventh Trinity Church of Spiritual Science, 1215 York Ave.; Services: Thurs. & Sun. 8 P.M.; Minister: Rev. Augusta Ettinghouse.

Newark: Mother Temple of Psychic Science, 532 Springfield Ave.; Mediator: Rev. Dorthes C. Deneer, Tues. 1 and 7:30 P.M.; Thurs. 12-12:15 P.M.; Psychic Science Temple Services: Wed. 1:30 and 7:30 P.M.; Rev. Dorthes A. Morris, 7:30 P.M.; Thurs. 12-12:15 P.M.; Dorthes C. Deneer, Psychometrist; Sunday 3 and 7 P.M., guest mediums.

North Bergen: Spiritualist Church of The Holy Family, 7812 Bergenline Ave., Servitours, Thurs. and Thurs. 2 and 7:30 P.M.; Rev. Margaret Lehe; Phone: UN 4-8721.

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. Peterson; Phone: Rumson 1-0399-R.

NEW YORK

Albany, New Jersey: Divine Psychic Mission of Consolation, 419 38th St.; Founder: Rev. Anna Doerner-Simma; Pastor: Rev. J. J. Miller. Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A.M.; Tues. 10 A.M.; Tues. 8 P.M.; Fred Boeck; Tues. & Wed. 8 P.M.; Thurs. 8 P.M.; Rev. Elsie E. Richter; Phone: Aton 4-0393. Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P.M.; Tues. 7 P.M.; Fri. 2 & 8 P.M.; Thurs. 8 P.M.; Minister: Rev. Ann P. Rugari; 4th Friday, 8 P.M.

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

NEW YORK STATE

Albany, New York: First Spiritual Church, 204 Central Ave.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Frederick B. Mantle; President: Lena B. Henning.

Ministry of Spiritual and Divine Science, (Renaldi) 55 State Road, Hampton Manor, Rousesville, 9-20; Sun. & Wed. 7:30 P.M.; Development Class, Tuesday; Direct-Voice & Materialization, Thurs. 7:30 P.M.; Wed. 2 P.M.; Minister: Rev. Albany 3-8974; Sec'y: Maud Jacobson.

Binghamton, N. Y.

First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 8 P.M.; Minister: Robert G. Smith, 200 N. 1st St.; Minister: Rev. Breno, 1500 North St.; Endicott; Sec'y: Reuben V. Howell.

Brooklyn, New York

St. John's Spiritualist Ch., 8023 Third Ave. (B.M.T. Loc. 17th St., Station) Sun. & Fri. 8 P.M.; Thurs. 8 P.M.; Minister: Rev. Lillian Johnson; Phone: BE 2-7969.

Buffalo, New York

John Carlson Spiritual Church, 1045 Elmwood Ave.; Services: Sunday, Healing 7:30 P.M.; Lecture and messages 8 P.M.; Minister: Rev. John Carlson; Wendling; Phone: RIVERSIDE 1988; Church phone: Elmwood 5397; Sec'y: Margaret Luther, 65 Woodhatch Road Orchard Park; Pres.: Norman C. Fredrickson.

Day of Divine Science, Sp. Lit. Ch., 267 Scamone St.; Sun. & Wed. 8 P.M.; Medium: L. K. Henderson; Phone: ME 4-6511.

Sacred Heart Spiritualist Church, 89 Butler Ave.; Services: Sun. & Wed. 7:45 P.M.; Thurs. 8 P.M.; Minister: Rev. Rose E. Orlovski; Phone: EL-7543.

Nazarene Unity Science Church, Inc., 158 W. 74th St.; Sun. & Wed. 8 P.M.; Thurs. 7:45 P.M.; M. Rally Day, 2nd Sunday, 3 & 7:45 P.M.; Ministers: Dr. Roland W. Henry & Dr. John H. Smith; Services every Wed. 2 & 8 P.M. at 172 Goodell St.; Phone: MOHAWK 1683.

New York Chapter of the American Federation of Spiritualist Mediums.

Center of Psychic Science, 971 Jefferson Ave.; Services: Sun. 7:45 P.M.; Minister: Rev. Norma H. Smith; Phone: 7-710.

Sec'y-Treas: Viola M. Osmond, 141 Minnesota St.

Cortland, N. Y.

Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (I.G.A.S.) Sun. & Wed. 8 P.M.; Thurs. 8 P.M.; Minister: Rev. George Gurnett; Sec'y: Kathryn Hall.

First Spiritualist Church of Cortland, 97 Owego St.; Services: Sun. 10:30 A.M.; Wed. 8 P.M.; Minister: Rev. George Gurnett; Sec'y: Kathryn Hall.

Church of Spiritual Science, 8 P.M.; Sec'y: K. G. 6-1188; Healer: Mable G. Smith; Phone: S.K. 6-9186; Minister: Rev. Robert Danesh; Phone: ENCLIFF 6-8904; Sec'y: Kay Updike, Phone: S.K. 6-9219.

East Aurora: First Spiritualist Temple, 29 Temple St.; Services: Sunday, 10:30 A.M. & 7:45 P.M.; Minister: Rev. Hazel Boyanich.

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

St. Onze Park: Helen Memorial Spiritualist Church, 141 Sutter Ave.; Sun. 8 P.M.; Tuesday 2 & 8 P.M.; Minister: Rev. Grace E. Wagner.

West Hempstead: Spiritual Church of Magdalena, 595 Henry St., 2 blocks South of Hempstead Turnpike at Nassau Blvd.; Services: Sun. & Wed. 8 P.M.; Wed. & Thurs. 2 P.M.; Thurs. 10:30 A.M.; Minister: Rev. Marion Miller; Phone: Hempstead 1-3401.

Niagara Falls: White Rose Center of Free Psychic Truth, 615 Main St.; Services: Sunday 7:30 P.M.; Social: Tues. 8 P.M.; Minister: Rev. Rosebud Vogel; Phone: 3-43170; Sec'y: Wm. E. Hill, 676 Chilton Ave.

NEW YORK—STATE—Continued

New York City: Temple of Light (I.G.A.S.) Suite No. 708, 152 West 42nd St.; Inspirational address and Healing Service, Sunday 11 A.M.; Tues. & Thurs. 8 P.M.; Minister: Rev. F. R. 2 P.M.; Class: Mon. 7:45 P.M.; Rev. William Charles Owens, Pastor; Rev. Marion Owens, Sec'y.

The National Congress of Healers and Spiritual Consultants, Inc., Studio No. 601, Steinway Hall, 113 West 57th St.; Services: Sun. 7:30 P.M.; Thurs. 8 P.M.; Healer: Clara; Phone: UL 2-5000 Ext. 8-3413; Sec'y: Elsie Strausburger, 363 Grand Ave., New York, N.Y.

Spiritual Temple of Light Church, 163 West 71st St. (1 flight up East of B'way); Thurs. 8 P.M.; Sun. 7:30 P.M.; P.M.; Class: Saturday, 7:30 P.M.; Minister: Rev. Jean DeLores Stewart.

Seventh Spiritual Church, Hotel McAlpin, 340 & Broadway; Messages service: Tuesday 7:30 P.M. in Room 304, Hotel McAlpin; Minister: Rev. Lillian Ralser, 440 4th St., Brooklyn, N.Y.

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

Metaphysical Spiritual Association, Inc., 248 West 73rd St.; Services: Tues. 2 P.M.; Sat. 2 & 8 P.M.; Fri. 8 P.M.; Minister: Rev. William W. Brown, 248 West 73rd St.; Rev. Bernard Rodin; Rev. Wilson's class for spiritual unfoldment, Tues. 8 P.M.

Mystic Center of Universal Light Church, Studio No. 1012, Carnegie Hall, 7th Ave. and 56th St.; Services: Healing, Messages 4:00-6:00 P.M.; Thurs. & Wed. 7:30 P.M.; Medium: Andrew T. Choyce, Apt. No. 2, 76 Edgecomb Ave., N.Y.C., 30; P.M.; Audiotapes, 200 E. 42nd St., P.M.; Minister: Rev. Hazel Brand Herjeron.

Helen Brand Memorial Church (I.G.A.S.) Studio No. 58, 1425 Broadway Studios (4th floor); Sun. & Wed. 8 P.M.; Minister: Rev. Hazel Brand Herjeron.

Cathedral of Faith, 41 West 73rd St.; Services: Sunday, 8:15 P.M. (Tuesdays, 7:30 P.M. Messages); Wed. 8:15 P.M.; P.M.; Wed. and Fri., 6:30 P.M.; Minister: Rev. Richard Renard; Phone: TRAFALGAR 4-6634; (Coffin Services).

Cathedral of God, Inc., 33 West 82nd St. (up stoop, front), Services: Tues. & Thurs. 7:30 P.M.; Sat. 2:30 P.M.; Minister: Rev. Barbara Lesnowich; Phone: AP 7-0335 re-classes.

Aquarian Brotherhood of Christ, Embassy Hotel, 70th and Broadway, Suite 106, (Rout. 1); Sun. & Wed. 8 P.M.; F.M. and Monday, 7:30 P.M.; Class: Wed., 2:30 P.M. Also services by Rev. Sylvia Greco, Minister; Rev. Sylvia Greco, Minister; Rev. Olive Kruger, Friday, 7:30 P.M.

First Spiritual Science Church of Brooklyn, 40th St. and 5th Ave.; Sun. 7:30 P.M.; 56th St.; Services: Tuesday, 6 & 10 P.M.; Wed. 2 to 4 P.M.; Friday 6 & 10 P.M.; Minister: Rev. Z. Z. 1001; Phone: JUDSON 6-8541.

ARTHUR FORD, Apartment 6-B, 140 East 56th St.; Appointment only; Phone: Plaza 5-9200.

Mercy Chapel, Studio 1010, Carnegie Hall, entrance 56th and 10th Ave.; Healing: Mes. & Fri. 8 P.M.; Thurs. 8 P.M.; Minister: Rev. William Henry DuBois.

Third Spiritual Science Church, Inc., Suite No. 203; Great Northern Hotel, 118 West 37th St.; Sun. & Wed. 7:30 P.M.; Tues. 2 P.M.; 2nd and 4th Sunday at 7 P.M.; Spiritual Healing at service; Minister: Rev. Z. Z. 1001; Phone: JUDSON 6-8541.

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

Center of Divine Guidance (Universal Church of The Master) Suite No. 203, Great Northern Hotel, 118 West 37th St.; Services: Wed. 8 P.M.; Thurs. 10 A.M.; Friday 2 & 7 P.M.; Minister: Rev. Martha Seid; Phone: CL 7-7100.

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 Leiger; Phone: AC 2-0623.

The Universal Temple of Light, Annapolis, Md., 109 South 1st St.; Suite No. 454; Services: Sun. 3 P.M.; Classes and private seances; Leader: Donald DeLores; TRAFALGAR 9-3131; SUGCHAMMA 7-330.

The Franciscan Order of Good Will and Harmony, 1961 Arthur Ave. (BRONX), 601 Y. Services: Sun. & Wed. 8:30 P.M.; M. Minister: Rev. Angela J. Sessa; Phone: TREMONT 8-9134; President: Leo Sessa.

Fourth Spiritual Science Church, Inc., Suite No. 703, Steinway Hall, 113 West 57th St.; Services: Sun. & Wed. 8 P.M.; Thurs. 8 P.M.; Healing & Message circle, Tues. 8 P.M. & Wed. 2 P.M.; First Spiritualist Church of Ram Mandel of India; Phone: IN 3-8827.

Temple of The New Dawn, Inc., 211 West 57th St.; Sunday 8 P.M.; Universal Science, Meditation, Cosmic Science, Healing service, Cosmic message; Rev. Neta Kerin Crain; Rev. Doris Herzog; John Bassano; Phone: ENCLIFF 6-8904.

Chapel Eternal Star, 237 West 72nd St.; Message Services: Tues. 1 P.M.; Sat. Sun. Tues. & Wed. & Fri. 7:30 P.M.; Minister: Rev. Rose Ann Erickson; Phone: TRAFALGAR 7-1313.

Spiritual and Ethical Science, Studio, 605, Steinway Hall, 113 W. 57th St.; Sun. 8 P.M.; Leader: Fred W. Schneider, 605 W. 140th St.

Spiritual Science Mother Church, Inc., Studio No. 1010, Carnegie Hall, 7th Ave.; Sunday: Sermon and Messages, 7:30 P.M.; Minister: Rev. Glenn Argue; Phone: COLUMBUS 5-2859.

Spiritualist Church of Guiding Light, Sherman Square Hotel, 71st St. & Broadway; Services: Tues. & Fri. 7 P.M.; Wed. 7:30 P.M.; N. H. Sun. 7:30 P.M.; Minister: Rev. Helen A. Thury; Phone: ENCLIFF 2-4400.

Little Cedar Spiritualist Church, 123 West 94th St.; Services: Sunday, Tuesday and Friday, 7 P.M.; Wednesday, 1 P.M.; Rev. Beulah H. Brown; Minister; Phone: RI 7-6760.

Church of Divine Science, 27 Appleton St.; Services: Wed. & Sun. 7:30 P.M.; Medium: Day every 4th Sun. 3:30 & 7:30 P.M.; Minister: Rev. Elhel B. Andrews; Phone: BA 3232-W.

Anderson Park Mission Spiritualist Ch., 80 N. Union St.; Sun. & Tues. 8 P.M.; Medium: Day 3:30 & 7:30 P.M.; Minister: Rev. Pearl Tygart; Asst. Pastor: Rev. Merton Herbst; Co-pastors: Rev. Lewis Brown & Ellen Kwart.

NEW YORK STATE—Continued

Schenectady, N. Y.: Universal Church of Science, & 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., 8 Mynders St.; Services: Sunday, 7:30 P.M.; Messages: Tues. & Fri. Sec'y: Lillian L. Weir.

Syracuse, New York: Wayside Spiritualist Church, American Pension Club, 220 East Washington St.; Sunday 7:45 P.M.; President: Lillian L. Weir; Sec'y: Albert J. Potter.

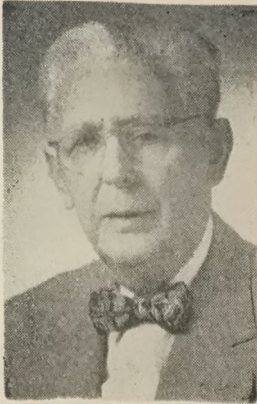
First Spiritualist Church, 333 Oakwood Ave.; Services: Sun. 8 P.M.; Minister: 8 P.M.; Minister: William O. Davies; Phone: 76-9290; President: Eugene L. Morse.

Spiritual Science Church, Onondaga Hotel; East Jefferson and South Warren, Services: Sunday, 7:45 P.M.; Associate Minister: Rev. Noel Thompson; Phone: 4-8385; Sec'y: Margie Moon, 708 South Beach.

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

Utica: Christian Spiritualist Church, Maher Bldg., Seneca St.; entrance Sunday and Thurs. 7:30 P.M.; Minister: Rev. Mabel R. Hammel, 751 Seward

(Continued from Page 14)



ERNEST L. CURRY

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READ: "The Voice on the Shandor Road" by Wilson C. Gilman. This 122 page "Goldenrod Book" is specially priced at \$1.00. The content is based on the lectures of "Heaven" and described Life Here and Hereafter Beyond the Horizons of Mankind. For your copy, send \$1.00 to the author, Wilson C. Gilman, Box 221, Waterville, Maine. (P-401)

YOU MUST READ: "Man's Nature and Destiny." This book reveals the laws of Revival experiences of those who have left their physical bodies and returned to them. \$2.00 postpaid. Write: Marka, P. Heuer, 405 Herro Road, Eureka, California. (P-401)

"THE BRIDGE OF THE NEW DAWN." Opens the door to a new age. A scientific explanation of the chaotic world conditions which are clearing the way for a new era in our life. A scientific treatise of the laws of society, economics, religion, destiny, karma, reincarnation, life, soul, spirit and transition. Price \$2.50; order from author: Julia Ethel Schell, Jr., D.D.L., 11 Calhoun St., Battle Creek, Michigan. (P-399)

A SHORT MESSAGE: "Where in the L.L. are you going? Dam if I know!" by Dr. S. E. Schell, Jr., M.S., P.S.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 55, Rahway, New Jersey. (P-404)

YOU MUST READ one of the outstanding booklets of the year: "The How and Purpose of Spirit Phenomena." Photographs and Explanation of Ecstasies and Spiritualization. Price \$1.00. For your copy, send one dollar in currency to: Samuel N. Fraige, Box 102, Los Angeles 53, California. No stamps, please. (P-406)

"LANGUAGE OF SYMBOLIC VISIONS"—A Mystic Dictionary revealing meanings of symbols in Dreams and Visions. Price \$1.00; order from: Frances E. Chamberlain, P.O. Box 46082, Hollywood 46, California. (P-401)

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AMAZING REVELATION! NOW is your opportunity to obtain the latest book by the well-known Mystic, Evelyn Whitell, "Seductive Saucers," price \$50; send for catalogue of other books by the same author; Address to: Evelyn Whitell, 226 Mora Ave., Santa Cruz, California. (P-401)

WANTED TO BUY: Books on Alchemy in English; Writings, Faith Farm, Box 2, Cooks Falls, N.Y. (P-401)

RIGHT LIVING: There are two ways to live, the right way and the wrong way. Right Living is the result of right thinking and always in perfect harmony with the Law. Wrong living is the result of wrong thinking due to ignorance of the Law. Right Living brings peace, joy and success, while wrong living results in sorrow, disappointment and failure. The first essential of right living is knowledge of the Law. "THE ROAD TO DEHAVEN" is a little book presenting in condensed form and non-technical terms knowledge of the Law. Invitation leather binding, \$1.00 per copy. Send orders to: Psychic Observer, Inc., Drawer 37, Chesterfield, Indiana. (P-400)

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SCIENCE ASSOCIATES 177-D Griffith Park Blvd., Los Angeles 24, California

CHURCH NEWS

Struve, 2423 North Third St., to which address all inquiries for 1955 programs must be directed.

Chicago, Illinois: A series of three special classes sponsored by the Astara Foundation, Los Angeles, will be conducted June 6th at the Congress Hotel; 10:30 A. M., 2:30 and 7:30 P. M.

These classes, following the Spiritualist Episcopal Church Conference held June 3, 4, 5, will be conducted by Rev. Robert G. Chaney.

Toledo, Ohio: Regular services continue every Sunday at the First Spiritualist Episcopal Church 636 Western Ave., according to president, Harley E. Johnson. A special Easter Sunrise service is scheduled currently, 7:45 A. M., followed by breakfast at 9:30 and seance at 11.

A special card writing demonstration by minister, Rev. Fred L. Felix, April 17th at 7:45 P. M.

Buffalo, N. Y.: According to Rev. Rowland A. Henry, pastor of the Nazarine Unity Science Church, Inc., the grand opening of their new headquarters, 158 May St. (at Walden Ave.) was held recently (March 13th). At the special Easter service, Rev. Enid Brady, Daytona Beach, Florida, will be the featured speaker and medium.

Whilst all church services will be held at the new address, Rev. Henry will continue message services at 172 Goodell St., every Wednesday afternoon at 2 and evening at 8; on the second Sunday of each month, Rally Day, services are held in the afternoon at 3 and in the evening at 7:45. Rev. Henry is assisted by co-pastor, Rev. John G. Devine, at all services. This church holds the New York State Charter for the American Federation of Spiritual Mediums.

Sacramento, California: Earl Williams, East St. Louis, Illinois, was the featured lecturer and message bearer recently (April 3rd) at the First Spiritualist Episcopal Church, Odd Fellows Bldg., 34th and Broadway, according to secretary, Nancy E. Langley.

During this engagement, Mr. Williams, assisted by Roy Burkholder, conducted a series of seances, demonstrating physical phases of mediumship. They are members of the National Spiritualist Association.

Speakers and mediums serving the church recently: Rev. Luella Rutherford, Rev. Julia Hulquist, Rev. Billy Hill and minister of the church, Rev. W. H. Beasore.

San Francisco, California: Regular services continue every Sunday afternoon and evening at the Christian Spiritualist Church. These services held in Sacramento Hall (4th floor) 414 Mason St., featured the following speakers and mediums during the month of March: Rev. Robert Hennig, Fred J. Scott, Rev. Hildegard Riehl, Rev. Alyce Miles, Rev. Marilla Mello, Carl Hepp, Albert Theriault, Harriett Wood, John Laurence and Ed Kemp.

Grand Rapids, Michigan: Regular services continue every Sunday evening at 7 at the Church of Good

Will, 632 Wealthy St., S.E., according to minister, Rev. Emma Farrington. At a special christening service held recently (March 6th), Dr. Edith Voke, Kalamazoo was the featured speaker. Others assisting at this service: Frances McMahan, Ellen Meyers and Dorothy DeKoster.

Tampa, Florida: Featured at the recent (February 26) Southern District Rally of the Spiritualist Episcopal Church: Chairman, Rev. Dorothy Flexer; Music, Edith Lee; Decorations, Lillian Brewerton; Program, Rev. Lillian Dee Johnson; Rev. Russell Flexer, David Downer, Rev. Sada Hobson, June Till, Rev. Clifford Bias, Rev. William Brown, Rev. Lloyd Chase, Rev. Winifred Chase, Michael B. Coyne, Ethel D. Crawford, Joseph Carl Hobson, Col. John Johnson, Rev. Grace Kiehl, Wade Koplin, Adolph Kranston, Lovey McCormack, Floyd F. McCracken, Olive Markle, Catherine Melovich, Iona Moore, Doris I. Munz, Myrta Henry Phillips, Burl Potts, Bert Smith, Ethel Straub, Anna Tanskanen, Rev. Nellie Curry-Hicock, Rev. Ruth Walling, Rev. Charles Swann and Herbert Kranston. This Rally was held at 806 Horatio St.

Chesterfield, Indiana: Annual sessions of the Spiritualist Episcopal Institute will be held at Camp Chesterfield August 22nd to 28th according to Dean Clifford L. Bias.

Canby, Oregon: Camp New Era, known as the First Spiritual Religious Association of Clackamas County, Inc., will open Sunday services July 3rd and close August 28th.

For 1955 programs write: Herman Richter, Secretary, Route 1, Box 517, Canby, Oregon. The Directors of Camp New Era: President, Rev. Virginia D. Hackett; Vice-President, Morris Ludwick; Assistant Secretary, Lester Hess; Treasurer, Leroy Parenter; Trustees: Dallas Evans, Grace Stevens and Arthur Yost.

St. Petersburg, Florida: According to Rev. Bertram Gerling, President of the Universal Psychic Science, 625-639-12th St. North, mediumship papers were issued to Milly Downs, 5675 Orange St. The certificate was presented by Rev. Thelma B. Fischer; Rev. Linda Lynn Linhos assisting.

Mrs. Downs, formerly a resident of Rochester, N. Y., where she was a student of UPS completed her studies in Florida and is now a member of the staff of mediums working in the Florida Center under the direction of Rev. Helene Gerling. Mrs. Downs also assists Rev. Louis C. Ruth, pastor of the UPS Temple of Eternal Light and Life, 6140-4th St. North.

Chicago, Illinois: Gilbert N. Holloway, noted writer and lecturer, will conduct a series of meetings at the Second Spiritualist Episcopal Church, 116 S. Michigan Ave. These meetings, which will be held in Suite 1208, April 24th to May 17th. Time of services: Sunday, 3, 7:30 and 8:45 P. M.; also Tuesday, Wednesday and Friday at 7:30 and 8:45 P. M.



A certificate for Spiritual Healing was issued recently to **Martha Lillian Max** (above), 1700-13th St. South, St. Petersburg, Florida.

This certificate, issued by the Universal Psychic Science, Inc., was presented by **Rev. Linda Lynn Linhos** at the UPS headquarters, 623-639-12th St.

Mrs. Max has attended classes at the Center for the past two years. She is assisted by her husband, **Stephen James Max**, who received his healing certificate several years ago.

According to Rev. J. Bertram Gerling, director of UPS, Mr. and Mrs. Max work as a healing team. Splendid results have been reported.

St. Petersburg, Florida: According to the March bulletin issued by the People's Spiritualist Church, 1011 Ninth Ave., North, speakers and mediums featured during the month: James M. Laughton, Lillian Dee Johnson, Rev. Nellie Curry-Hicock, Clara Medcalf-Haines and Fanchion Harwood-Dorsch.

Minister of the church, Rev. Clifford L. Bias reports a novel service which he labels "Marathon Messages." This service lasted over 5 hours; Six mediums participating. Rev. Bias also conducts special classes every Thursday at 10 A. M., 2 and 8 P. M.

St. Petersburg, Florida: A celebration was held recently (March 12th) at the Church of Truth, 3525-17th Ave., South, honoring minister, Rev. Mae Merritt. She has just completed 32 years in the field of Spiritualism as a lecturer, mental and direct-voice medium, according to assistant pastor, Rev. William C. Earle.

New York City: Services, sponsored by the Third Spiritual Science Church, Inc., are now being held in Suite 203, Great Northern Hotel, 118 W. 57th St.

According to minister, Rev. Zara Lakes, these meetings are scheduled Saturday and Tuesday at 7:30 P. M.; Tuesday afternoons at 2; with special services the second and fourth Sunday at 7 P. M.

Others assisting: Rev. Bernard G. Weinberg, Rev. Martha Seidler, Rev. William H. DuBois, Rev. Fred Boke and Rev. Olive Kruger. The special Easter services, April 9th and 10th were well attended.

Directors of The Milwaukee Spiritualist Ministerial Association



The photograph above was taken at the Christian Spiritual Church, 2544 N. 27th St., Milwaukee, Wisconsin, during the recent convention sponsored by the Ministerial Association of Milwaukee, — Rev. Fred Krantz, President.

Left to right: Rev. Mary Bergan, Milwaukee; Rev. Amy Pophal, Kenosha; Rev. Lillian Boettger, Milwaukee; Rev. Elsa Riehl, Milwaukee; Rev. Anita Kuchler, Rev. Marie J. Hillman, Milwaukee; Rev. Alex Saporsky, Milwaukee, Rev. Henry Meyer, West Allis; and Rev. Otto Fredricks, Milwaukee.

ALPHABETICALLY BY AUTHOR	
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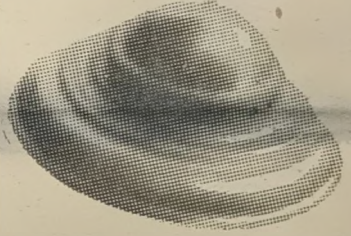
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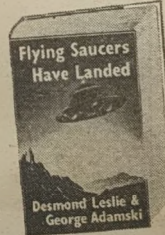
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