



**what I observe**  
by RALPH G. PRESSING

### "Dame Spiritualist"

**E.** STANLEY BROOKES, president of the Society of Psychic and Occult Scientific Research, 239 Collins St., Melbourne, Australia, submitted some clippings recently which confirm the fact that Dame Mabel Brookes is the only Dame of the British Empire who has publicly declared herself to be a Spiritualist.

Dame Mabel received the C.B.E. twenty-five years ago and has been president of the Queen Victoria Hospital for thirty-one years. She was knighted recently by the Queen and can properly be called "Lady Brookes."

Mr. Brookes goes on to say that sometimes he meets Lady Brookes at the Victoria Spiritualist Union meetings, held near Melbourne, Australia.

Brookes closes his letter by saying he had an informative chat for over an hour with H. Rider Haggard, author of the popular novel "She" (\$2.00) and that this same Haggard was psychically impressed to write the book "King Solomon's Mines."

★

### Page Dr. Rhine!

**A**N Associated Press release, from Washington, points out that Dr. George R. Price, University of Minnesota scientist, claims all believers in clairvoyance and other psychic phenomena are guilty of human error and that one experiment does not have to be accepted on the basis of faith in anyone's human honesty.

I agree with the professor wholeheartedly, consequently his statement can be put in reverse. By so doing he is caught by his own statement because now anyone could doubt Dr. Price's own honesty. And so, who's calling who a liar?

Price goes on to say "To be sure, the world of magic is a lovely world. To make a silent wish and mysteriously influence the fall of dice, the pet modus operandi of my colleague, Dr. Joseph Banks Rhine, is folly."

Price even chided all his fellow scientists for their reluctance to attribute psychic claims to fraud and then to show that he may have reincarnated from a donkey, he says "scarcely a scientific paper on psychic matters has appeared in the last fifteen years."

I hope he does not refer to the magazine published by the American Society for Psychical Research whose outstanding sponsors are Dr. J. B. Rhine and Dr. Horrell Hart. Yes, it is difficult for an intellectual to make an intelligent statement.

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### "Hull Delighted"

**S**INCE the beginning of publication of "The Encyclopedia Of Biblical Spiritualism," the first chapter appearing in *Psychic Observer* September 10, we have had many favorable comments. This book, written by Moses Hull, is said to be one of the greatest classics in the field of Spiritualism.

We are not the only ones pleased with the favorable response but, according to recent reports the late Moses Hull, too, has also expressed his gratitude.

Just recently, through the mediumship of Bertie Lilly Candler, pastor of the Beckoning Light Spiritualist Church, Miami, Florida, Hull materialized and seemed pleased, not only that his book was being reprinted, but also that it was being revised by Converse E. Nickerson, Somerville, Massachusetts.

The materialization seance, at which Hull appeared, was held at

# PSYCHIC OBSERVER

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### WAS SHE THERE?



ANNA PAVLOVA

The Divine Light Spiritualist Church, Los Angeles, California, Rev. Beulah Englund, minister.

While this medium was serving the church, three noted persons attended seances.

They were Lawrence M. Cahill, a lawyer; Lt. Col. A. E. Powell and Dr. Gilbert N. Holloway, the latter two being exclusive contributors to *Psychic Observer*. Each of these gentlemen has expressed in writing their satisfaction as to the results obtained through Rev. Candler's mediumship.

### "Robinhood's Barn"

**I**T APPEARS that Lt. Col. Reginald M. Lester, author of the book "In Search of the Hereafter" (\$3.00), has been able to stir up a lot of interest in psychic matters if a United Press release can be taken as authentic. The story, written by Robert Musel, originated from London, where Lester resides.

The heading was "Quest to Prove Life After Death," and the reader is given to believe that this quest "Began in Britain," where a group of churchmen were engaged in quiet, but dramatic efforts to prove that life exists after death.

This group, calling themselves "The Church's Fellowship for Psychic Study," still conducts experiments designed "to confirm Christian belief that those who pass on continue in a fuller life." The

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Rehearsal manager was astounded by reproduction of the triple pirouette.

—By—

R. DEWITT MILLER

**A**NNA PAVLOVA danced before an audience for the last time on a December evening in 1930. A few weeks later, the incomparable Russian ballerina was dead. Yet there are those who swear she danced again, on the stage of the Scala Theater in London, almost three years later.

It was October, 1933, and Miss Frances Doble, well-known English actress, was rehearsing the lead in a new play, *Ballerina*. The plot concerned the jealousy of an older ballerina for her young rival. Miss Doble played the older dancer. Because of the complexities of the production, a revolving stage was used.

The sequence, that was to end so strangely, began when the older ballerina heard the thunderous applause for her young rival, and in a fit of jealousy refused to dance her next number. The set for this scene represented the ballerina's dressing room. Then, with background sound effects of an applauding audience and the orchestra playing the cue notes for the next dance, the part called for the *Ballerina* to be handed a note from a former lover. It read: "Will thee go on?"

She was to stand quickly a moment, then force a smile, cross herself (a gesture which had significance in the plot), and go on to dance her part.

In the actual staging, Miss Doble stepped on the revolving stage as she crossed herself, and the scene shifted to the woodland spot where the dance was performed.

### At Rehearsal

Now, Frances Doble is not a dancer. To play her role in *Ballerina*, she had laboriously learned some simple ballet steps; but she knew nothing of such complicated maneuvers as the triple pirouette or the arabesque. And while her lifelong admiration for Pavlova had amounted almost to worship, she had never seen her dance.

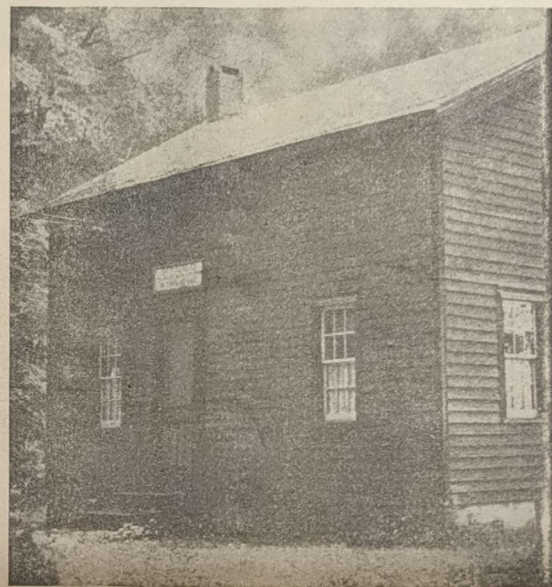
One night, a special rehearsal was called, with some 20 people present in the Scala Theater. Among them were Lady Eleanor Smith, from whose novel the play was adapted; Henry Sullivan, who had composed the musical sequences Charles Landstone, business manager; the director, members of the chorus, and technicians.

At rehearsal, Miss Doble played the dressing-room scene in a perfectly normal manner. She smiled, crossed herself, and stepped on the revolving stage. From there on, her strange experience is best told in her own words.

"I was dreadfully tired. When the stage revolved, the world became hazy and unreal. As I began my dance, this feeling of unreality deepened. I was vaguely conscious of the spotlights spinning around me. . . . With each step I became

(Continued Page 2, Col. 4)

## FAMOUS FOX COTTAGE DESTROYED BY FIRE



The original Fox Cottage (above) as it stood before it was recently ravaged by fire (for details, see Page 2, Col. 5). Since 1916, hundreds of thousands of visitors from all parts of the world traveled to Lily Dale, N. Y., to view this shrine where "rappings that startled the world" were first heard in 1848, and now after 107 years it is no more.

As one Spiritualist put it "Could these conflagrations have a significance?" Over a year ago, another fire raged at Hydesville Spiritualist Camp, Hydesville, N. Y., where the Fox Cottage originally stood. This fire, according to Rev. Margaret Lewis, consumed the Hotel and lecture hall. A new edifice has since been built at Hydesville. The directors of Lily Dale Assembly are considering a plan to erect a museum on the spot where the Fox Cottage stood.

## ORTHODOXY AND PSYCHIC RESEARCH

A noted British theologian makes a serious evaluation of psychic research, a field which for the most part has received little study and attention from the church.

ED. NOTE: This article is taken from "Church Management," the staid orthodox journal published in Cleveland, Ohio.

By W. R. MATTHEWS

**T**HE Christian Churches and psychological research is my subject, and I will begin by admitting that it is not an easy one. The Christian Churches on the whole, have looked upon psychical research with suspicion, and in this they have, for once, agreed with scientific opinion. I suppose the reason is that psychical research seems to lead to conclusions which do not altogether square either with orthodox science or with orthodox religion, and naturally most people shrink from thinking out again their fundamental ideas.

It would not be true to say that eminent individual Christians have not been interested in psychical research. There have been many who have made important contributions to it, but the majority of Christians still regard this subject with either contempt or fear. I do not agree that there is any reason for contempt or fear. I do not agree that there is any reason for contempt, but I certainly do agree that there is good reason for caution. To ap-

proach the subject with frivolity or in an uncritical spirit can be dangerous to the enquirer.

### Valuable Service?

Recently a society called "The Churches' Fellowship for Psychical Study" has come into existence. It has met with a considerable amount of support, and also with a good deal of criticism. Personally, I welcome this new enterprise, and I hope to explain here why I believe it could do valuable service.

As I understand it, the new society does not set up as, in any sense, a rival to the long-established Society for Psychical Research, which has pursued these difficult investigations with such patience and scientific method for so many years, but I do suggest that there is a place for a definitely Christian approach to the problems.

Two ways occur to me in which this might work. First, a believing Christian is likely to have a different idea of what is possible and what is impossible from that of an unbeliever. He starts with the conviction that God exists, and that God is spirit—so he must assume that spirit is not only a reality but

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AND  
PSYCHICAL  
RESEARCH

PSYCHIC OBSERVER, NOVEMBER 10, 1955

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is more real than matter. Arising out of this conviction, he also believes that death is not the final end, but that we are immortal.

Anyone who holds these beliefs is bound to take a different view of evidence from that which would come naturally to one who did not have these convictions. What we regard as probable and improbable depends on our presuppositions.

The Driving Force

Secondly, I suggest that we may find support for our religious faith in some of the results of psychical research and perhaps even gain some new light on them. Professor C. D. Broad, who would not, I think, subscribe to any religious creed, has remarked that it is surprising that defenders of religion have not made more use of the evidence of psychical research. I agree with him.

Many people imagine that psychical researchers spend all their time looking for ghosts in haunted houses or listening to mediums at seances. Both these subjects, hauntings and mediumship, are intensely interesting and well worth attention, but there is much more to it than that.

The driving force of psychical research has been the attempt to find some evidence that we survive death. This was the dominant motive of that great pioneer F. W. H. Myers, the author of the classic *Human Personality and its Survival of Bodily Death*.

No doubt, this longing for some factual proof of survival is still the most powerful impulse in the movement. What has been the result so far? What success has attended the quest for incontrovertible evidence that persons who have died have communicated with us through mediums in trance, or through automatic writing?

Phenomena Baffles

If I attempted to sum up the results of all this search, I should need a whole series of articles. You must allow me to tell you the impression which is made by the evidence, so far as I know it, upon my own mind. It seems to me, then, when we have eliminated a great mass of evidence which may be due to illusion, or fraud, conscious or unconscious, or coincidence, or sheer mistake, there remains a good deal of alleged communications from beyond the grave which at least strongly suggest that a dead person who can be identified is "getting through."

I do not think, however, that this evidence is so conclusive that it absolutely compels belief. It is always possible to think of some

other hypothesis which might explain the phenomena.

But these other hypotheses are often so complex and far-fetched that the hypothesis that the person really is communicating is both simpler and more comprehensible. For example the word "person" means something to me, while I confess that "mind stuff" means nothing at all.

But here you see the importance of one's presuppositions. If you are any kind of materialist, the idea that the soul can survive the death of the body will seem to you so absurd that you will adopt any hypothesis, however fantastic, rather than that—because if you accepted the possibility of the survival of the soul, you would cease to be a materialist. The Christian does not suffer from this inhibition. The evidence confirms what he believed already.

At present, the chief advance in psychical research is along a line which only indirectly touches the question of personal survival. The chief event in recent years has been the discovery of extra-sensory perception. I call it "discovery" though some of the facts, e.g., clairvoyance, have been known for centuries.

It is a discovery because, through the work of Dr. J. B. Rhine and others, it has been systematically studied and set on what appears to be a scientific basis. Extra-sensory perception means the power to perceive objects in the material world without the use of the bodily senses.

It is claimed that some persons have this power. It is not apparently an ability which is under the control of its possessor, and it seems to wax and wane, or be present in some circumstances and not in others.

The establishment of this conclusion has been the result of an almost endless series of experiments, not only by Dr. Rhine but by others who have confirmed his results. I do not ask you to accept this without enquiry, and it is only fair to say that the evidence of extra-sensory perception is questioned or denied by some authorities.

The evidence can be studied in Dr. Rhine's writings and notably in his recent book, in which he brings his researches up to date and considers some of the consequences for human life, including man's religious beliefs. For my part, I can only say that the evidence is formidable, and I am strongly inclined to accept it as conclusive. It is at least certain that many well-qualified researchers now accept what they call the psi function as an element in man's mental equipment.

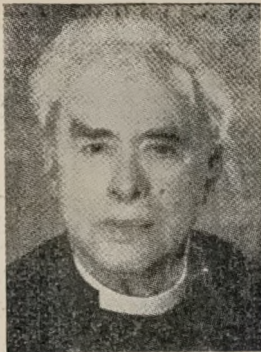
Even the Scientists

If that is the case, we shall have to revise many of our accepted ideas about the mind. For extra-sensory perception seems to work in a manner which we should not expect.

Thus, in some cases, perception of events which have not yet occurred has been recorded, as for example when a subject appears to know not the card which has been turned up, but the one which will be turned up next, or next but one. And, again, there is evidence that this queer faculty operates over a distance. Space seems to have little to do with its exercise.

What shall we make of all this? Frankly, I do not quite know. It looks as though we are at the beginning of a long research which may disclose some facts of revolutionary consequence. Dr. Rhine has called his last book *New World of the Mind*, and if his conclusions are sound there is no doubt that there is a new world opened up for us in the study of human faculty.

One thing seems to me clear—



W. R. MATTHEWS

Dr. Matthews is Dean of St. Paul's and is well known as a British theologian and scholar. He has served as Lecturer in Philosophy, Lecturer in Dogmatic Theology, Professor of Philosophy of Religion, and Dean at King's College, London. He has been Chaplain to the King and Chaplain to the Bishop of Oxford. Author or editor of twenty-four publications, he is a member of the Senate of University of London and Honorable Bench of Gray's Inn where he has served as Chaplain and Preacher.

these discoveries are difficult to fit into a materialist, or near materialist view of human mind and personality. Dr. Rhine has coined an ugly word "physicalist" to describe the idea that mind is completely dependent on matter, and that the laws of mind are, in the end, resolvable into laws of physics—or, to put it crudely, thought is only the shadow cast by certain bits of matter in motion. Extra-sensory perception deals this theory a staggering blow.

Extra-sensory perception and all the phenomena which are included under that name suggest strongly that even ordinary perception is not wholly bound up with the bodily senses; and they suggest something more.

"What is Man?"

They seem to indicate that we, as persons, are not so entirely subject to the limitations of time and space as we are apt to think. One of the questions which will be forced upon us is the meaning of time and space in relation to thought and the life of the human spirit.

I have come to the end of this incomplete account of what is happening in psychical research. Imperfect as it has been, I hope it has persuaded you that there is a great deal to think about. These phenomena and their meaning are surely worthy of the attention of any intelligent man; and pre-eminently of intelligent Christians.

Perhaps we are on the verge of new knowledge of human personality comparable to the advance in the knowledge of the structure of matter and the atom. This is certain to have an important bearing upon religion, which is concerned to answer the question, "What is man?" So far as I can see, the results of these investigations are likely to confirm our faith and to undermine the "physicalist" view of man and his mind.

I do not for one moment suggest that psychical research can prove the truth of religion, still less be a substitute for it. I say that I think it can help us, and that for Christians simply to ignore it is foolish and faint-hearted.

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Church Management: Sept. 1955.

WHAT I  
OBSERVE

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modest colonel, being the founder, claims membership has soared to well over a thousand.

Few people in the world, even the Spiritualists, ever thought the so-called Christian churches would ever bow and declare their dependence upon the truths of Spiritualism.

However, the Christian faith, insofar as their teachings and doctrines are concerned, would never make sense unless explained in the light of psychic phenomena. It also appears that Rev. G. Maurice Elliott has been drawn into the picture. I met Elliott in 1936 and knew him to be a staunch Spiritualist. His book "Psychic Life of Jesus" (\$2.00), is a classic and it was the same Elliott who worked along with the late Mrs. M. A. St. Clair-Stobart when they crusaded and worked for their organization "The Confraternity of Religions."

Even so, Lester is careful to point out that the new psychic group is not a Spiritualist organization (they spell it with a small "s") but a church association.

It is well to have these good clergymen chase rainbows, for nowhere has Lester said that they have asked for the cooperation of London mediums.

The amusing part of the article is where Lester said "The kind of communications that the scriptures forbade was with evil spirits of the 'dead,' that is, evil spirits dead in the sense that they are separated from God." What Lester does not know is that whether spirits are evil or good, they are of God and cannot be separated.

And so, like all the rest, Colonel Lester gets nowhere fast but deserves a lot of credit because he is supported by the Bishop of Ripon, Oxford professor; H. H. Price, and Dr. Leslie Weatherhead, author of "Psychology, Religion and Healing" (\$5.00). We trust these men, instead of running around Robinhood's barn, take a look inside said barn.

Prize For Barnes

MANY readers of *Psychic Observer* have said that Dr. Victoria Barnes deserves some sort of a prize for the article we published sometime ago—the same article having also appeared in a Milwaukee newspaper.

One reader said "It was the finest exposition of the subject (Spiritualism) I have ever read. It covers

PAVLOVA

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less aware of my feet, my arms, my whole body.

"When the dance ended, the feeling of unreality suddenly left me. To my surprise, I found that I had ended my dance in a position so difficult that it seemed impossible in view of my lack of ballet experience. This startling ending was immediately followed by a second surprise—the curtain was hurriedly lowered.

"As the director of the play walked quickly towards me, I lost my temper. 'Why is the curtain down?' I demanded. 'Do you want this rehearsal to go on forever?'

"Then I saw his face was stark white. He said: 'That's all the rehearsal you're going to do. The routine you danced had no relation to the one you have been practicing. It was Pavlova's routine, from one of her most famous dances. In it you did a beautiful arabesque, a perfect triple pirouette, and the peculiarly difficult climax which Pavlova always used. You know you can't do any of those things.'

"Of course I can't," I said. "He sat silently for a while, then said: 'While you danced, you seemed to shrink to Pavlova's size, at least three inches shorter than you are. You made her gestures. To all of us out there in the theater, the dancer we saw was, to the minutest detail, Pavlova at her best. If you don't believe me, ask them.'

"I did ask everyone there. All of them had seen the same thing. Afterwards I tried many times to dance Pavlova's famous routine—and failed utterly. Only one woman who ever lived could dance it that way—Anna Pavlova!"

"Coronet"

every phase and should be printed in pamphlet form."

Not only was Dr. Barnes' article published in many newspapers in the United States but it was picked up by no less than three English journals. This is rare because our good British friends have always labored under the idea that they were past-masters as writers, especially in the field of Spiritualism—and they may be right because, in America, the top-notch writers on the subject of Spiritualism, can be counted. There are only nine or ten.

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Let God Do It \*

THERE is one question, continually hurled at Spiritualists especially by those who have not as yet been able to think clearly along psychic lines. The question is phrased in many different ways: "Why is it that I must go to a medium? They do not seem to differ from anyone else," or "Why does there have to be an intermediary (such as a Spiritual healer) and why could not God heal direct?"

It is never satisfactory to answer a question by asking one but in this instance we could ask: "Why is it necessary to have a priest as mediator in Orthodox religion?"; or "Why do we have doctors and various other intermediaries insofar as our health is concerned?"; or "Why does not God heal everybody?"

If such were the case and God could heal everybody all by Himself then there would be no sick people in the world, but so long as God works through man and man per se is in the state of imperfection, this is reason enough for the plight in which God finds himself.

Spiritual Mecca  
Burns To Ground  
At Lily Dale

ED. NOTE: See page 1 for photograph of the Fox Cottage as it stood before the fire. In an early edition of *Psychic Observer*, there will appear photographs of the Fox Cottage as it now looks after the fire.

LILY DALE, N. Y., Sept. 22—"Fox Cottage," a spiritual mecca for Spiritualists the world over, burned to the ground early Monday morning. The small frame cottage had been known as the birthplace of Modern Spiritualism since March 31, 1848, when the Fox sisters, Katie and Margaret, first reported "rappings."

Flames were seen raging in the interior of the two-room dwelling and by the time Lily Dale and Cassadaga firemen arrived it was in ruins.

The cottage was originally located in Hydesville, near Rochester, but was moved to Lily Dale in 1916. Although one of the Fox sisters is said to have later denied the validity of the loud "rappings" they both originally stated the rappings were by the spirit of a murdered peddler.

People visited the building during the previous summer, the last on August 31. The cottage had been closed since Sept. 6.

"Jamestown Sun"

It is a pity that this Shrine of Spiritualism (see Page 1) is no more. It is safe to say that over a half-million people visited the shrine since 1916. During the days when Flo Cotrell, Holland, N. Y., resided in the cottage, visitors had an opportunity to hear the rappings through the instrumentality of this marvelous medium.

For the past five years, on account of ill health, Miss Cotrell could not serve as the medium. Whilst no credence is given to persistent rumor, wagging tongues infer that arson may account for the abolishment of this shrine, since the cottage officially closed on or about Labor Day. Since the cottage was unoccupied for a week after it was closed, it is difficult to understand how any kind of a fire could start. No medium as yet has come up with the answer.

It is only fair to state that one theory for the cause of the fire was the terrific heat in the attic... causing combustion.

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## THE ANIMAL KINGDOM

IF SPIRITUALISM claims to be a philosophy of life, clearly its system and teaching must be comprehensive, and so include the attitude of humans to animals of all kinds.

Yet, apart from stories of animal survival, this vast subject is rarely mentioned in Spiritualist literature.

If all human beings are to be regarded as 'brothers', then surely all living creatures must be so regarded — and treated. Innumerable accounts give evidence of animal survival: hence at least certain animals are enduring entities, and possess what we call a 'soul.' If this be true of some animals, what right have we to say it is not true of all?

The complacent, not to say smug, notion that animals live solely by 'instinct' (whatever that means), and have no intelligence, has been exploded countless times, by observation of animals in natural surroundings, as well as by experiment. In my files are innumerable reports of animals of many varieties exhibiting behavior which, by no stretch of imagination, can be attributed to 'instinct', but which undeniably demands intelligence, often of a high order. Evidence is also abundant that animals have moral or ethical codes, including co-operation for the common weal, mutual helpfulness, solicitous care of the injured or incapacitated, as well, by and large, as a natural, inborn, general friendliness to one another.

All this adds up to establishment of the fact that animals have much the same characteristics and faculties as ourselves, difference being mainly in degree, not quality. In other words, animals and we share the common life: we are essentially of one kin: we are members of one family.

Hence we are more than justified in affirming that man's treatment of animals should be, as nearly as practicable, identical to his treatment of humans. This, of course, has been recognized by Christians, such as Francis of Assisi, for example, and countless others: it is certainly intrinsic in Hinduism, while in Buddhist philosophy the first of the Five Observances is to "refrain from destroying the life of beings" — all beings, of course, without exception.

It is common observation that the White Man, in general, is less kindly and more callous to animals than most non-white races. The breeding and slaughter of animals, for an unnecessary food, is prevalent among most white people to an extent that would never be tolerated among the hundreds of millions of Buddhists and Hindus. In the early days of Christianity, many of the Church Fathers, such as Apollonius, Tertullian, Origen etc. were vegetarians, on principle. Yet this significant historical fact has been almost entirely overlooked.

Many years ago, two missionary-doctors in India told me, sharply and definitely, that 'God' had given all animals to men, and they "could do what they liked to them." Yet these men were gentle, kindly souls, devoting their lives to caring for the sick of another nation. Never did it seem to occur to them that Christianity — the 'religion of love,' should be practiced toward any but humans.

The breeding and slaughter of animals, for furs, hides, etc. is another aspect of the non-application of ethics to animals. The same applies to the wanton hunting and killing of animals for pleasure, to exhibit one's prowess with murderous weapons, which we look on as 'sport', and practice as 'recreation.' Then we cut off the heads of the slain, especially those with antlers, tusks, etc. and proudly exhibit them in our houses and halls, as 'trophies' of the chase.

So callous have we become, that anti-vivisectionists are often looked down upon as cranks, sentimental un-realists. This, too, in spite of large numbers of surgeons and medical men stating bluntly that the cruel, callous practice of experimenting with the lives of highly sentient creatures has often led to misleading results and, in actual practice, has advanced

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#### PAGE REV. OPIE

It so happened that a few old copies of your paper fell into my hands not long ago. Before this, I hadn't known there was such a thing as the religion of Spiritualism.

I feel duty bound to give you my honest opinion about it. I am going to quote from an article written by Thomas F. Opie.

He is exultant over the fact that the New American Revised version of the Bible states: "Seek me out a woman who is a medium." Paragraph three in that chapter says "Saul had put away those that had familiar spirits, and the wizards out of the land."

Why?—Exodus 22:18. "Thou shalt not suffer a witch to live." (At the top of the page of the Bible I quote are the words: "Saul seeketh to a witch, who raiseth Samuel." So medium or not; they were called witches then.)

Leviticus 19:31. "Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God." Deuteronomy 18:10: "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer."

So we see that Saul went against the Lord even against the Word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; and inquired not of the Lord; therefore He slew him, and turned the kingdom unto David, the son of Jesse.

We should pray straight to God, in Jesus' name, for all our wants. I know there is a God who hears and answers prayer, that Jesus is real and alive, and that the Bible is God's Holy Word, and true. I have letters from two people who said they saw Jesus. I myself, saw an angel by my bed one night in September, 1943; clad in a snow-white garment, bright like light itself. I was awake.

There is no garment like that in this world. Jesus should not be called a medium. No medium died on the cross for us, nor rose from the dead; nor was transfigured like Christ. I know He was transfigured because the garment I saw on the angel was like the one He wore. I know a woman minister whose husband appeared to her after death, but such things happen by God's will without us having to ask for it. I don't think we should pray to be shown such things as we could be tempting God.

Our main duty here is to seek out and instruct those who do not believe in Christ, so they may come to believe and be saved for eternal life; for the New Testament says: "He that hath the Son hath life, and he that hath not the Son hath not life."

I believe it is my sacred duty

#### (EDITORIAL—Continued)

medical knowledge very little. Even if it has been outstandingly beneficial to humans, no philosopher or humanitarian could claim that the deliberate infliction of suffering and death on helpless, sentient creatures, could be ethical. As Bernard Shaw put it: to bake one's grandmother in an oven would not be ethically justifiable, no matter what the gain in medical knowledge. That is conduct that no gentleman or gentlewoman could entertain or justify for a single moment.

So far as my observation and reading inform me, Spiritualists, as such, have no higher ethic in their treatment of animals than non-Spiritualists, in spite of their claim to be a superior 'philosophy,' let alone ethic.

I, therefore, venture to commend to all Spiritualists, who proclaim the unity of life, urgent, careful and deep consideration, study, and appraisal of the vastly important subject of the treatment by man of his brethren — the animals. Even if they be 'lesser' brethren, that is all the more reason why they should be treated with consideration, kindness and tenderness, precisely as we treat our own children, literally our own younger brethren, not with harshness, taking advantage of their helplessness, as would a bully or a coward, but with added solicitation, on that very account. The younger and more helpless a creature, surely the more should we practice tenderness and compassion.

A. E. P.

# 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.

to tell you this. All I can do is warn you, as the Bible tells us to do, and I am free of your blood.

I am enclosing an extra stamp in the hope you will also send this to Thomas F. Opie to read. (Decided not to as you likely won't bother.) May God guide you and open your understanding to what is right.

Among these papers, I noted a medium said the reason for the "resurrection" was to prove a hereafter to unbelievers. It sounds preposterous to break God's Word to prove a hereafter, seeing God created both the here and the hereafter.

GLADYS PARK

2124½ 8th St.,  
Portsmouth, Ohio.

When any person gets to the point where they think they are the only ones who have the truth, they give themselves away by brushing aside anyone who differs. By so doing, they merely exemplify their intolerance, consequently no one takes them seriously.

#### ★ LOST OPPORTUNITIES?

A letter from Rev. Thomas Opie bemoaned the fact that the press does not notice Spiritualism. I think if the Spiritualist camps and societies,—also church services,—were more earnest to put forth the sincere religious philosophy of Spiritualism, we would gain more respect than to lay all the stress on the abilities of some medium.

We should demand the respect our wonderful philosophy merits. We have the greatest brand of logic concerning the soul, that any religious group of people has yet evolved,—and we make so little of it!

Listen for a few minutes to the glibberish Billy Graham is pouring forth over the radio and you will be proud you are a Spiritualist! These wild religious fanatics are trading upon the shed blood of Jesus Christ! They are coming money on it too, and building summer camps and otherwise loading their treasure chests with the proceeds that flow in from admirers who are smitten,—just as matinee idols used to be worshipped.

REV. CONVERSE E. NICKERSON  
94 Josephine Ave.  
Somerville, Mass.

#### ★ THINK ON THIS!

As I sit here at home in my quiet little study I am looking at a sad and disheartening picture. It is not a picture that was taken by a photographer and published in some newspaper or magazine, nor is it one that hangs on the wall of my home.

It is only a mental picture, a picture that I have visualized for myself in which I am looking at thousands of medical reception rooms from coast to coast and each one filled almost to capacity with men and women in practically all age groups and every walk of life.

Each and every one of them are waiting to "see the doctor." Each and every one will want to see the doctor for their own particular reason. And the total number of reasons will practically equal the combined number who occupy the chairs just outside the doctor's private door in the waiting room.

Without going into detail concerning the great variation of ailments that will be prevalent among this great collection of personalities, there will be one little point of interest that will bring them all down to one common ground; namely, physical and spiritual disharmony.

Whatever the ultimate effects might be in each and every individual case, it is perfectly safe to say that they all sprang from this one great source that seems to plague mankind more and more in these hectic hustle and bustle times of fast and aimless living.

In his eager desire to accumulate wealth and the many attractive material things which stare him in the face, at nearly every turn of the road, Man has strayed away from God and Nature. He has

ditched, so to speak, the great laws of nature for his own laws. He has brushed aside the wisdom of the ancient prophets as being outdated, outmoded and old fashion, and in their place substituted the whims of modern man.

He has told God, in effect, that "I know better how to live and run my life than you do and I can prove to the cockeyed world that I can get along without adhering to the laws of nature."

No better proof, that man has strayed from Natural Law, need ever be offered than to open the entrance door leading into the first doctor's reception room that you come to. It will greet you from every chair in the room.

Man will eventually have to learn the folly of his ways. He will, sooner or later, be forced to abandon his own ways of life which leads only to disharmony and disease and once more return to the healthy, happy and harmonious rules of the great Universe of which he is a vital part.

ARTHUR SHULTS.

1703 N. Kaley St.,  
South Bend, Indiana.

#### ★ AND THAT'S THAT

Even though I have been a national beauty prize winner and an artist model, I found out many things were more important than just worldly glory. I decided that SPIRITUALISM, yes that very precious word, was the answer to all of life's problems—both present and future regardless of what any human being tries to form out of Jesus' teachings.

I maintain that they all have stolen Jesus' teachings. God has his Seers and Prophets, we call them "Mediums" and Spiritual Readers. The ignorant call our "divinely inspired operators" fortune-tellers and mind-readers. What a farce! If more of the religious fanatics and knockers would take a look in the Bible, they would wake up to God's greatest secrets and cease to be so assinine to us "Spiritualists."

Yes, I am a Spiritualist and under no fancy name, either as hundreds of other groups are sneaking under. Jesus said his teachings would be persecuted. Those old fossils of that day called Jesus' healings the work of the Devil; and today some of the "preachers" are even skipping some parts of the Bible.

There is a bit of Spiritualism in every religion—yet they all run like lightning when the word Spiritualism is mentioned. Do these disgruntled ones delight in making fun of ghosts and ghost fates? I'll say they do; yet we all have to become ghosts in order to reach the highest future life. So why deny the truth? "Is'm" means "pertaining to" and Spirit means what? What we all have bred in us from our Heavenly Father. Put them together and they spell "SPIRITUALISM."

I wonder how many of the envious preachers, priests and others wearing the cloak of religion and science stop long enough to thank God for their breath, instead of for their gorgeous Churches. More power to Jesus' teachings of Divine secrets and seers and prophecies.

SADIE FRANK.

8135 Corbin Ave.,  
Canoga Park, California.

#### ★ DIAGNOSING BY E S P

Do you know of a practicing physician diagnosing by ESP?

ELIZABETH JANE MICHAELS  
8423 Monticello Ave.,  
Skokie, Illinois.

The coined word "ESP" means nothing more than experiments in fourth dimensional consciousness. In other words, spiritual healing, as practiced by mediums, could be classed as ESP healing if you want to be technical about it. The only catch, as far as Spiritualism is concerned, is the fact that Spiritualist ministers and healers are NOT allowed by law to diagnose — rather, their specific job is to lend themselves as instruments through which the healing power flows.



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# "Encyclopedia of Biblical Spiritualism"

By Rev. Moses Hull

Revised by REV. CONVERSE E. NICKERSON, 94 Josephine Ave., Somerville, Massachusetts

★ Out-of-print for over 60 years, this rare 385-page book, "Encyclopedea of Biblical Spiritualism," continues chapter by chapter, the first chapter having started in *Psychic Observer*, September 10th edition. All thirty chapters will be published consecutively. Be sure to place your order for a sub-  
★ scription at once. This subscription can begin with Chapter I, if the request is made at the time subscription is sent.

★ IN UNDERTAKING to revise the well-known work of Rev. Moses Hull, — "THE ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM," — I have endeavored to arrange more clearly certain Biblical passages, and to make more explicit with comment whatever of the text that, to me, seems to need added light.

## CHAPTER V LEVITICUS

★ NOT Written by Moses—Tab-  
ernacle could not have  
been Built in the Wilder-  
ness—Reasons why Moses could  
not have Written this Book—  
God Moved to the Tabernacle—  
Was it Electrical? — A Scien-  
tific Explanation — Conditions  
of Entering the Cabinet — De-  
mons, Who are they? — Spirit  
Communion Prohibited — "I am  
the Lord."

I HAVE STATED that the Book  
of Leviticus was not written  
by Moses. In fact, none of the  
Pentateuch was written until after  
many of the leading books of the  
prophets had seen the light. The  
books of Exodus and Leviticus give  
a full account of the making of a  
most elegant tabernacle, and all  
that pertained to it, in the wilder-  
ness.

The writer evidently gets his  
building plans from the temple  
built by Solomon. They may  
have, and probably did, build a  
kind of tent in the wilderness. But  
no such tabernacle as is here de-  
picted could have been erected in  
the wilderness. It may be true that  
Yah-weh inspired the workmen as  
is here stated, but they had neither  
tools nor the material with them  
to do the work. It must be remem-  
bered that for several hundred  
years there was no smith in all Is-  
rael. 1st Samuel, 13: 19 - 20, says:

### Ezra's Day

"Now there was no smith found  
throughout all the land of Israel;  
for the Philistines said, lest the He-  
brews make them swords or spears;  
but all the Israelites went down to  
the Philistines to sharpen every  
man his share, and his coultter and  
his axe and his mactack."

At the time they were in the  
wilderness they were especially ig-  
norant of, and unprepared for any  
kind of work excepting farming,  
cattle-raising and brick-making.  
The Hebrew was never very handy  
at craftsmanship. His handicraft  
as well as his philosophy was usu-  
ally borrowed from the nations  
round about him.

The great zeal of the Hebrews  
was to follow Jehovah in all that  
he desired them to do. In the form-  
ing of their religion and worship  
of Yah-weh, the idea of the priest-  
hood gradually grew into their re-  
ligious thinking. In Ezra's day,  
either Ezra, or some one about his  
time, developed it and gave the  
formulae for the worship here  
found; they having at best nothing  
better than the traditions which  
had been growing for ages, as their  
authority.

### Lord Called Mosses

Moses never set foot in the prom-  
ised land; He ascended Mount Nebo  
and viewed it from a distance, be-  
fore he passed away. (See Deut. 3:  
27, 34:1). He therefore could not  
have written Leviticus, 18: 26 - 28,  
which reads:

"Ye shall therefore keep my sta-  
tutes and judgments, and shall not  
commit any of the abominations;  
neither any of your own nation,  
nor any stranger that sojourneth  
among you. For all these abomina-  
tions have the men of the land  
done which were before you, and  
the land is defiled; that the land  
spue you not out also."

This must have been written af-  
ter the nations which were before  
them were driven out. Nor could  
any one have written verses 34, 35,  
of chapter 26, before the land had

★ "enjoyed her Sabbaths," that is,  
until it was desolated on account of  
the sins of Israel after they had  
inhabited the land.

In the first chapter and verse of  
Leviticus, "The Lord called Mosses  
into the tabernacle of the congre-  
gation," and, from the mercy seat,  
gave him particular instructions  
about burnt sacrifices. All these  
sacrifices and burnt offerings  
brought a chemical change in the  
atmosphere, and thus were aids  
to spirit manifestation. This I will  
prove, if I have the time and space,  
before I get through the five books  
of Moses.

### What Moses Said

Here the writer leads the reader  
to suppose that the tabernacle  
had been reared; and, every time,  
after this when we read, "The Lord  
said unto Moses," he is supposed to  
speak from the inner sanctuary of  
this tabernacle. It has been proved  
that previous to this, God dwelt in  
the mountains.

I may also add, that after the  
tabernacle was destroyed, he took  
up his residence again in the moun-  
tains; also that whenever the He-  
brews could, they kept the tabernacle  
in the mountains, as the place that  
was better liked by Yah-weh than  
any other. This tabernacle was built  
as a residence for Yah-weh, so that  
he could go with them through the  
wilderness, and into the promised land.

It will be remembered that Mos-  
es said: "If their presence go not  
with me, carry me not up hence."  
For proof that God first dwelt in  
the mountains and moved from  
them to the tent, and thence to So-  
lomon's temple, see Exodus 19:3;  
40: 34, 38; 1st Kings, 8: 10 - 13;  
Chron. 17: 3 - 7.

In Leviticus, 9: 23, 24, is the won-  
derful manifestation of the glory  
of Yah-weh, where a fire came  
from his presence and consumed  
the sacrifice on the altar. The his-  
tory of the affair reads as follows:

"And Moses and Aaron went into  
the tabernacle of the congregation  
and came out and blessed the peo-  
ple; and the glory of the Lord ap-  
peared to all the people, and there  
came a fire out from before the  
Lord, and consumed upon the altar  
the burnt offering and the fat;  
which, when all the people saw,  
they shouted, and fell on their  
faces."

### Noah's Ark

The manifestation of the "fire of  
the Lord," if it occurred, was ei-  
ther spiritual or an electrical mani-  
festation. The next manifestation  
can be better explained on the spiri-  
tual and electrical hypothesis than  
on any other. It is found in chap-  
ter 16: 1, 2. It is the story of two  
of Aaron's sons being consumed, or  
burned to death, as a result of us-  
ing strange fire in their sanctuary  
services.

Jehovah, however, cautions Mos-  
es, saying: "Speak unto Aaron, thy  
brother, that he come not at all  
times into the holy place within  
the veil before the mercy seat,  
which is upon the ark; that he die  
not; for I will appear in the cloud  
upon the mercy seat."

For some time, I have been in-  
clined to the theory that this and  
several other cases of destruction  
in connection with that ark could  
be accounted for on the hypothesis  
of electricity. Electricity has al-  
ways been with mankind, although  
he knew it not for what it is. Its  
force and properties do not seem  
to be of the nature of matter, al-  
though certain kinds of material  
substance can form the conductor

★ element that brings us into direct  
contact with it.

In a scientific article copied in  
the "Progressive Thinker," I find  
thoughts which confirm my belief  
that it was electric energy that did  
slay Aaron's sons. I will give here  
some extracts from that article:

"There is nothing new on the  
face of the earth, and there is no  
doubt that the force of electricity  
was well known to the Israelites  
and probably the Phoenicians. Mos-  
es had the fir box of the ark lined  
inside and outside with beaten  
gold. The box, which was of resin-  
ous wood,—fir,—thus became a  
perfect non-conductor of electric  
force, if handled properly.

### Franklin's Kite

Thus the ark was a perfect Ley-  
den jar, or storage battery for elec-  
tricity. How was this Leyden jar  
charged? A fire of material, rich in  
carbon, was kept burning on top  
of the ark of the covenant. The  
current of electricity was amply  
strong, so that if a hand were laid  
toward the ark of the covenant  
sparks would result. That this was  
done by Moses at different times is  
a matter of record.

"After Moses' death, others took  
the matter in hand and greatly im-  
proved the electrical power of the  
storage battery. They had the ark  
of the covenant placed in the  
temple and had it surrounded by  
poles fifty ells high, or 150 feet.  
These poles were covered with  
beaten gold, and golden chains  
were hung from the poles to the  
ark, making a complete and pow-  
erful electrical connection.

If I had sat on any coroner's jury  
at an inquest over the bodies of  
Aaron's sons, I would have brought  
in a verdict of death by a discharge  
of electricity. Benjamin Franklin's  
kite, the electric chair, and the dis-  
covery of the Leyden jar,—all were  
back numbers compared with the  
ark of the covenant. History only  
repeats itself, whether recorded or  
not."

May not Uzza's death, as well as  
that of the fifty thousand, be ac-  
counted for on these same  
grounds? See 1st Chronicles, 13:  
9 - 12; 1st Sam. 6: 19.

In chapter 16: 2 to 4, are stated  
some of the conditions required of  
mediums before entering the cabi-  
net. The carrying out of such  
conditions today would insure us bet-  
ter manifestations, I believe.

### Psychic Orders

The priest, or medium, was not  
to enter the cabinet in the clothing  
he had been wearing among the  
people; and thus carry the sick and  
inharmonious magnetisms of every  
one with whom he had come in con-  
tact, into the cabinet; and he was  
to lay aside those clothes and wash  
his flesh in water, and then put on  
clean linen garments, and go into  
the cabinet alone. See verse 17.

Under psychic orders, no other  
magnetism were allowed in the cabi-  
net. Then the Lord was to appear  
or materialize in the cloud of in-  
cense offered. Please compare  
verses 2 and 13.

When Yah-weh, under certain  
conditions promises through Eze-  
kiel, to restore Jewish policy, in-  
cluding the temple service, on a  
vastly improved plan, he puts in  
these conditions of entering the  
sanctum sanctorum. Ezek. 44: 17 -  
19, says:

"And it shall come to pass, that

when they enter in at the gates of  
the inner court they shall be cloth-  
ed in linen garments, and no wool  
shall come upon them, while they  
minister in the gates of the inner  
court and within. They shall have  
linen bonnets upon their heads  
and shall have linen breeches  
upon their loins; they shall not  
gird themselves with anything that  
causeth sweat. And when they go  
forth into the outer court, they  
shall put off their garments where-  
in they ministered, and lay them  
in the holy chambers, and they  
shall put on other garments; and  
they shall not sanctify the people  
with their garments."

In verse 17, the seance in the  
tabernacle was to be entirely pri-  
vate; no one except the priest, or  
medium, was to be allowed in the  
sanctum sanctorum, or cabinet.

### "I Am the Lord"

In 17: 7 of Leviticus, they were  
forbidden to offer sacrifices to  
devils. These devils were demons,  
and demons, I will prove in the  
proper place, were departed human  
spirits. While I think that this may  
have been a wise law, and that no  
medium should give way to every  
spirit that comes along and pro-  
poses to control, I think perhaps  
this prohibition originated in the  
jealousy of Yah-weh, who pro-  
claimed himself a "jealous God."

We are told in chapter 19: 31  
that they were "not to regard them  
that have familiar spirits." The  
same thing is found, but in a dif-  
ferent form of phraseology, in 20:  
6, with the threat added of being  
"cut off from among the people,"  
if the law is violated.

That threat does not mean  
death; it only means a loss of citi-  
zenship in their theocracy. The  
same threat, with added penalty  
of death, is found in verse 27.  
There is no doubt that these are in-  
tended to be prohibitive enact-  
ments against spirit communion.  
This law will be found in stronger  
language in Deuteronomy, and  
then I will offer a few comments.

Yah-weh constantly reminds his  
people that "he is their God who  
brought them out of Egypt for the  
express purpose of being their  
God! See chapter 26: 45. He proudly  
states "I am the Lord!" This  
classifies Yah-weh with the other  
gods, or guides, who were ever  
trying to find a people to follow  
their guidance.

If the great Creator of all things  
"is no respecter of persons," then  
he is also "no respecter of na-  
tions." His laws are operative on  
the just and the unjust. No nation  
can be favored above another na-  
tion in the sight of the true God.  
Eternal Love and Mercy, with  
which He is clothed, could not  
place its affection exclusively on  
any one race of people. That Je-  
hovah favored the Jews, no one  
will deny. In that very fact is evi-  
dent the truth that he was an indi-  
vidual spirit leader who attached  
himself to the Hebrews!

TO BE CONTINUED

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# THE NATURE OF MAN

Love is effortless; Life is all effort. Effort has to be applied: First to cleansing yourself of all Hate; Second to acquiring knowledge and skill.

★ According to the Eastern teachings: "Yoga is SKILL in ACTION."

By A. E. POWELL

## PART III

THE preceding article ended with the dictum: Love is effortless: Life is ALL effort. Let us examine this statement, to see how far it is true and, if it be true, what are its implications.

Our main thesis has been: the essence of man is Spirit: Spirit expresses itself through bodies of various kinds of matter: matter of the same kind has a natural tendency to cling together: hence man, through his various bodies, also has a natural tendency to hold together in association, as a community or society.

Just as the particles of the Bomb fly apart only when a contrary, disruptive, repelling force is introduced, so do men fly apart, in conflict and enmity, only when a repelling force, the force of Hate, is introduced. This Repulsion-Hate force cannot be inherent in Spirit, which is imbued with the opposite force of Attraction-Love.

Hence Repulsion-Hate must be "manufactured" by man himself. As Hate is man made, man can destroy and eliminate it. Hate cannot destroy Life or Spirit, which is indestructible, but it can and does act as a block to prevent the normal, natural expression of Spirit, which is Attraction-Love.

### Ethical Effort

Man is, therefore, despite what certain distortions of religion have imagined and taught, essentially "good". This being so, he does not have to cultivate, acquire, build up Love, for Love is already present in him, in infinite power, volume and potentiality, pent-up, checked in its outflow only by the presence of Hate.

Thus the task of man is to eliminate the Hate-blocks, release the natural, inherent Love-Power, in a word, to "become," in actuality and action, "that which he is," by his own constitution, and always has been.

Ethical effort, therefore, has to be pointed and directed, not at building up virtue, but at eliminating vice, the vice of Hatred, the source of all "sin," the only sin man can ever commit—denial and repudiation of his own essential nature, implemented by the Hate-blockages of his own manufacture.

As these blocks are removed, man cannot but express his own, true nature, the nature of Spirit, which is Love. Remove these Hate-blocks and, inevitably and at once, the inborn Love must come through, in overwhelming flood.

We examined also a few of the countless techniques or disciplines by which Hate-blocks can be removed and eliminated.

That brings us to the theme of the present essay. When the torrent of Love, overwhelming, all-powerful, pours through, demanding expression in action, will it automatically, without further effort on the part of man, direct itself into proper channels, so as to achieve its purpose—union with other expressions of Spirit, in mutual helpfulness, for the welfare and betterment of mankind? The conception that it can do this, of its own accord, is unsupported by evidence and is irrational.

### Love Is a Force

There is an element of truth in the saying that "Love is blind." A man may have the loftiest intentions in the world, may desire nothing more than to be kind and helpful, may spend his whole life in "service" to his fellows, and yet fail in his endeavour, or be only imperfectly successful, because he is incompetent, ignorant, unskilled. Love, by itself, is a force, just like steam or electricity. But it can-

not direct itself, to "move matter" (the only thing we can do on any plane), any more than steam or electricity can direct themselves. Man himself has to construct the necessary machinery, to direct his forces to achieve the end has in view.

This demands knowledge, skill, experience, techniques of many kinds, in other words—Intelligence. Good intentions are not enough. There must be intelligent direction and application, skill and technique. So we arrive at the inevitable conclusion that the proper development and training of Intelligence, of "God-given" Reason, is man's supreme task.

Spirit or Love provides the power, automatically, spontaneously, without any effort from man. But man must show the way, provide and open up the channels for the Love-Force to express itself. This calls for constant effort from man, mental effort, to keep open the way for the Love-Power in him to express itself, which it does automatically, owing to its own nature, and without any effort from man.

### "By Their Fruits . . ."

Hence, there is a good deal of truth in the assertion that was made, that Love is effortless; but Life is ALL effort.

Untold mischief must have been done by that silliest and most misleading line: "Be good, sweet maid, and let who will be clever." It is scientifically, psychologically, and pragmatically wrong to present "goodness" and cleverness (intelligence) as alternatives.

This is where, I submit, the Churches have been unintelligent, not having thought out the problems. In spite of injunctions such as: "By their fruits ye shall know them"; "he that DOETH . . . not he that sayeth Lord, Lord . . ." the emphasis has been on "being" rather than on doing, and intelligence has been disparaged, played-down, in favor of mere "goodness."

A person may be a "saint", yet a fool, incompetent, ignorant, unskilled in action, clumsy: hence Blake's remark that "no fool can enter the Kingdom of Heaven." To be "good" falls far short: what is the good of "goodness" unless it DOES good?

And how can it do good, unless it knows how, has the intelligence, the knowledge and the skill to apply its "goodness" in action? The proposition is self-evident, almost a platitude, an axiom. To make assurance doubly sure, let us take a few examples at random.

There is the hoary story of the bear, who adored a man. Man asleep: fly on face: bear takes stone: bashes fly: end of man!

A cut finger: your love-urge propels you to help. Not knowing the first thing of first-aid, you botch the job and give your friend an infected wound.

### Love Is Not Enough

A man on a street has a broken leg. With a loving rush you pull him out of traffic. But you pull by the wrong end, "compounding" a "simple" fracture.

A man is hampered by bad health. His eating and other habits are atrocious. Having devoted all your attention to making yourself "good," you are totally ignorant of dietetics and Natural Hygiene, so you are not able to help him.

A friend is in a psychological mess, emotions all a-tangle. Devoid of psychological knowledge, you are helpless, and can do nothing for him, though your intentions are heavenly.

Think out, for yourself, a few million other examples where love is not enough: where it has to be supplemented with knowledge, experience, skill, training.

Take a seat on those brass tacks again. What does this principle imply, to any decent person, especially to those who proclaim brotherly love, helpfulness, service, religion, such as Spiritualists? It means nothing less than un-

ceasing, endless effort to learn, to amass knowledge, to acquire and become skilled in countless techniques. The wide-awake Spiritualist, who means business, and I mean business, must ever be alert to learn, to improve skills.

It is good, but insufficient, to become a specialist, and know all about religion, and even to preach and teach all these. But many of those we meet, who are in trouble, do not at the moment need psychic information.

To help them, wide scope and breadth of knowledge is needed, rather than only that of a specialist, long ago defined as one who knows "more and more of less and less."

A Spiritualist, surely, should be characterized by perpetual helpfulness, in as many directions as possible. He must aim at becoming a thoroughly efficient human being, a skilled artisan, a clever craftsman, in the widest sense.

Take, again, the matter of physical health. Efficiency obviously depends largely on health. Hence health should be of vital concern to every Spiritualist. The Spirit does not get sick: but its expression, the body, does. Nevertheless, health, and ways of maintaining and improving it, are rarely if ever mentioned in our psychic papers.

### What Meditation Is

If one sent an article on health or Natural Hygiene to a psychic paper, I much doubt whether it would be printed. It would be blue-pencilled into the W.P.B., as not pertinent to Spiritualism, not sufficiently important or interesting to Spiritualists. The same applies to psychological health, or even the mastering of physical, emotional or mental bad habits.

A few illustrations. Mental concentration should, for obvious reasons, be of prime interest to Spiritualists. Do our journals ever mention the subject? Do they offer suggestions on the technique of concentration?

How many know that concentration, properly understood, is not a matter of beetled brows and strong effort, but one of full relaxation, letting go all subjects save the one you are concentrating on, putting your mind on the chosen topic, and leaving it there. The mind does the rest, and you merely take note of the results!

Meditation is often practiced at Spiritualist gatherings. Do we have any articles on its technique? It seems to be taken for granted that everyone knows how to meditate! Mme Blavatsky was once asked "What shall we meditate on?" Picking up a match, she said: "Here, meditate on that."

Long ago, having to run a meditation class, I kept the group meditating on a match, for months. They never got to the end, nor ever could. They soon found the whole universe mirrored in that one match! A school teacher, perhaps the most intelligent of the bunch, said she had learned, for the first time, how to think, and it had changed her whole life.

### Could Be

One more small example. Many of us have foolish, but annoying-to-others habits, maybe not wiping your feet on the mat, or repeating the same stereotyped expression a dozen times in an evening. There is a simple technique, taking a few seconds, with a few seconds extra care for a few days, which will permanently eliminate such habits, and put better ones in their place.

I know, having applied it a score of times. It never fails. It cannot fail. Yet I have never met one person who knew of it, not even among those who studied psychology. One such student, in fact, told me he had never dreamt of practically applying his psychology to himself, but only to others!

In a somewhat similar manner, I cured, permanently, a life-long case of claustrophobia, in about 10 minutes. All very simple and easy to apply. Are not tricks of this kind worth-while to Spiritualists, if only

## "One Minute Treatments"

The Blossoms And Fruits Of Words

By ALBERT SCHEFFLER

The true meaning of Spiritualism is found by what man does with it.

YOU may not have the looks, bearing nor word command of other people, but you can have something more valuable. Beneath the quiet dignity of your person may be hidden a well-groomed mind and a poised soul, giving a beauty of distinction to set you apart from your jumpy, grasshopper counterparts.

That pleasing personality so much admired by the public is more often than not the result of carefully judged opinions, staged without disturbing a cent or leaving behind a stuffed-shirt impression. There are some who believe that they should be allowed to speak as they like even if the words they utter are considered in bad taste.



A. E. Scheffler The "luxury" of free speech sets its own price. Words are often forgotten, but the EFFECT lives on, and it becomes the sense of wisdom to be the person of "few words" in unbecoming situations.

The use of words has become big business. We are only as big as the words we use, and as a spider's web may create an effect of beauty with them as spoken by the psalmist, "A good word, spoken in due season, how good it is." Or our words may become as a snare as mentioned in St. Matthews, "By the words thou shalt be condemned."

### Words Are Measures Of Thoughts

Hitler hoped to conquer Europe by words alone — spies, fiends, cannibals, murderers, profiteers, aggressors; words to put the German people in a good mood to en-

joy their food while the rest of us were supposed to be crushed under the points of the revolving swastika. The Soviet Union is using the power of words to build up their position as an invincible nation. Those behind the "iron curtain" are being told that Americans are savages, barbarians and cave-men.

Why all this importance, why this emphasis upon mere words? We see around us men and women at their best and at their worst, and their definite YARDSTICK of progress is in the words they use. "Words are like leaves on a tree," writes Pope, "and where they most abound, fruit is seldom found beneath." And Job, the patient man of the Old Testament recites, "How forcible are RIGHT words."

You say that you are a Spiritualist, which is just a word without much meaning by itself. The true meaning of it is to be found by observing what a man does with his Spiritualism, what he says about it and what it is doing FOR him and TO him. If the WORD is good, as it was with God when He spoke the world into being, in time we could find ourselves moving pleasantly from the past into the hopeful tomorrows.

### Speak Not With A Stiff Neck

Words speak not only one language but many. They bear witness to a life of lofty thoughts and also to a state of emotions. Their right use can make associations a symphony of delight, or an empty idle fancy when spoken from the lips only. "Every man's own word shall be his prison," said Jeremiah, while in Timothy we read, "Shun profane babbling . . . for their words will eat into your flesh as doth a cancer."

Good words, spoken at the right time, demonstrate love and mercy, and allow the soul to take an understanding part in whatever goes on around it. Anna Branch captivates a thought:

God wove a web of loveliness  
Of clouds and stars and birds,  
But made not anything at all  
So beautiful as WORDS.

in the cause of efficiency, or would they disdain them as beneath their dignity?

It is my conviction that our journals could be made vastly more interesting, informative and instructive, and therefore more readable, if they broadened their basis and widened their vision, by dealing occasionally with anything and everything that could help to make up more efficient individuals—and Spiritualists. Nothing conducing to this end should be beyond the gamut of our notice.

(Note: I have the greatest difficulty in inducing people to read our psychic journals, and more than once have been told "You can't give them away." Sorry, I am reporting bare facts!)

Further, if we took note of what other journals write about, maybe some of them would take more notice of us?

Don't tell me our journals have no space for such practical topics. Nearly all the papers I see have huge quantities of repetitious, vague generalities, re-hashing over and over again the same material, lavishly garnished with cliches and platitudes. Sorry again, but that is precisely what my friends tell me. Hence they do not read.

Rare is the article that would not be vastly more readable, and more instructive, if it were condensed—not necessarily to the degree that the "Psychic Highlights" I inflict on you are boiled down, but at

least to a considerable extent. Reduce verbosity, redundancy, irrelevance and ephemeral 'gossip', and quality at once leaps up. Remember: "Good writing is made up by the words left in the 'ink-bottle'."

To criticism I plead guilty, but at least it is constructive! How can we ever strengthen the impact of Spiritualism on the world, if we do not criticize ourselves and our methods, ceaselessly and without apology, but always with kindly intention?

Then there are oceans of valuable psychic material, especially in foreign journals, mostly ignored in this country, not to mention books, new and old. I speak with knowledge, having to plough through more than a dozen psychic papers, and some 50 others, on a variety of subjects, many of which have psychic items.

### Anything Wrong?

I am sure we Spiritualists need to expand the foundations of our knowledge and our studies. Too much specialization narrows, cramps, confines, and is separative, not co-operative, fragmented.

Our psychic journals profess to deal with man, and "the proper study of mankind is man." Then why not the whole man? Do we have to cut up the poor fellow in slices, and talk about one slice only?

Now my mouth is wide open, I may as well jump in with both feet!

If a Spiritualist professes to be interested in betterment of the human race, must he not take intelligent interest in everything pertaining to human welfare? If the answer is yes, then politics, economics, sociology, pedagogics, education, penology, psychology, Natural Hygiene, and a host of other subjects, should come within his purview, and he should have at least a bowing acquaintance with every one of them.

Ah, but you say, some of these are so controversial. So much the better. What good is there in mulling over and over again topics on

(Continued Page 6, Col. 3)

## TRUE RELIGION

Tolstoy has said of true religion: "True religion is not a fixed belief, established once for all, in certain supernatural events alleged to have taken place at some time and in certain rules set up by some sort of a supernatural being and his pupils and followers; nor as scholars think, a remnant of the superstition of age-old ignorance, which in our time has neither meaning nor application to life. True religion is the attitude of man to his neighbors and to all the infinite world, established in harmony with reason and contemporary knowledge."

In the creeds of all peoples, past and present, these are rules which change, but there are also some which are eternal. These eternal rules make up true religion.

The true religions law is so clear that it is impossible for people to excuse themselves by professing ignorance of it. For people who do not wish to comply with it there remains but one course—to renounce reason. And this they do."



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By MABEL SIEBER KLINE

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## AUTOMATIC PAINTING

Wishes become realities on the Altar of Loving Work. Add to this PATIENCE and watch your mediumship unfold.

— BY —

FRANCES HAINES McVEY

AS A DAUGHTER and granddaughter of Spiritualists, I was taught the truths of life early in the century, but have only recently returned to active duty, so to speak! Painting is my profession, and I have practiced it with love and not for money, God knows! Perhaps that is why I have been blessed by having spirit collaborators direct the work I have done in the past year or so.

The story would sound fantastic, were it not already old among Spiritualists. One starts a series of home sittings, as I did in 1954, with my husband and a planchette, —the only instrument available to us. I attribute our quick results to his psychic power, believing I had little or none myself, but this was belied when I tried it alone, during Dick's illness a month after we started.

Soon enough there was a message from my mother to "take a pencil!" Mother had left this world the previous autumn on Armistice Day, which is also St. Martin's Day, as I discovered after my saint's picture was painted! Mother was clairvoyant, with the special gift of precipitation of faces on cards.

#### Lovable Saints

Upon "taking a pencil" my hand began to move in automatic writing. After a few more sittings became lengthy messages, and a redrawing of a sketch I had made, of St. Francis feeding some birds.

This wholly lovable saint had astonished me by appearing in a voice seance with the late medium, Dollie Clark, in 1953, the year in which she met with a fatal accident on the highway; a too precious sacrifice to that god Speed!

St. Francis had informed me of my mission and work with words of encouragement, and had introduced me to two new guardians, Brother William and Catholic Sister Mary. This conversation was to be held secret, but in view of the medium's passing, I think it permissible to tell part, if it convinces others that they, too, have powerful protectors.

When I asked why he should come to me, he simply said, "Your name is Frances, isn't it?" You are wanted to tend God's Garden—there's much to do—but you can do it with our help.

I can only paraphrase, for I was so amazed my mind didn't work very well! It was a high spot in my experience!

This year has been full of communications and revelations, and a new way of painting, for my hand is readily seized, and it requires some discipline to see that it is seized by the same good force which began a painting, or the work is likely to end in a jumble.

#### Idea Sketches

Manet, the French artist who fathered Impressionism, was my mother's guide. She had seen him clairvoyantly, and later identified him from his portrait. He said we would paint a number of saints' pictures, together, in a message on the planchette with my husband co-operating.

Religious painting was something I had never tried, but there was a small 'idea sketch' I had made, of Joan of Arc before her judges. I was told to start on this saint, and Mother kept at me until I did, so I could include it in an exhibition I was having in Mandel Brothers Galleries that May of last year.

It happened during the work that automatic control of the brush began, and the order of the procedure was laid out also. The saints to be painted were listed in definite order, but the second one was a truly monumental composition which I would never have attempted of my own accord!

All I knew of the 4th century St. Martin of Tours was that he had shared his cloak with a beggar, as portrayed in the painting by El Greco. So I tracked down a biography by Henri Gheon, the

## GUIDED BY SPIRIT



FRANCES McVEY

only source book I could find, and was inspired with such respect that I agreed to the suggestion of the consecration scene.

The composition was drawn directly on the canvas without a previous sketch, so I had no part in its planning. The colors were dictated as was the size, and the work proceeded slowly but was so marvellous and instructive in its details, that I felt I'd been through school again!

After it was officially finished I was allowed a few minor touch-ups to beautify some 'trouble spots,' but the painting was still 'automatic.' This painting holds many sermons within it, faces of good and evil, and as it turned out, the Saint is sharing his cloak, after all! The faces were all unknown to me.

The third painting was The Love of Mary Magdalen, the scene on Calvary, which like the previous one was drawn directly on the canvas sized to fit a fine frame I had on hand, though I never tried them together until it was finished, they were obviously made for each other! This is my finest work artistically, so far, I think.

#### The Charcoal Sketch

The fourth was to be St. Francis; a large charcoal sketch was made first, and about this time my left hand surprised me by doing another charcoal sketch — of the Nativity — and the signature of Leonardo da Vinci appeared in mirror writing! This great name awed me; awe is close to fear and fear causes confusion and sometimes trouble.

It may be a little while longer before these are finished, but I think they will be the finest when the solution to the trouble is found. Leonardo has been eager to reassure me, for he has appeared in two materialization seances this year.

There is at Camp Chesterfield another painting, Annunciation, which is said to be really beautiful in a more modern fashion. It was 'taken over' when I put on my easel a vaguely mystic canvas I called Listening Figures, which I had done three years before and exhibited with the Womans' Salon of Chicago; it needed an arm slanted differently, I thought—but how it changed!

Am I the artist? Is anyone? By himself, I mean. In the words of my teacher, 'Wishes become realities on the Altar of Loving Work.' I am most humbly grateful for this blessing! Saint Francis reminded me of the way our souls unfold like lilies; to work and become like a Calla, the most sweetly valued by the Heavenly Host.

## Nature of Man

## Among Mystics and Spiritualists of the East

The cream of the holy men of India are the true Yogis, men very rare nowadays, and shy of Europeans.

To meet them, you must be prepared by several years of study of the science of Yoga.

By PAUL BRUNTON

WE STILL look to the lands of the rising sun as lands, holding both mystery and magic, despite the inevitable and unavoidable incursion of Western ways of thought, life and action.

Though Oriental beliefs and customs are everywhere being sapped by this impact, there remains a diminishing residue of occult tradition and spiritual culture. The exponents of these latter have largely forsaken the cities and retired to quieter places in the interior. The traveller who is interested in studying them and their lore can find them if he is willing to go off the beaten track.

During 1930 and 1931, I wandered very widely in search of such men, and returned to England with a rich cargo of strange memories, unusual experiences, and profound thoughts.

The first story concerns an Egyptian of remarkable powers whose name was Mahmoud Bey. He was a cultured educated man, holding diplomas in agricultural science, of which subject he had made a special study. He requested me to produce a pencil and then write a question on paper.

I wrote down: "What town was I living in five years ago?" Sitting some feet away from me, he instructed me to fold the paper into a tiny square and to clench it in my right hand together with the pencil. For two minutes he appeared to be wrapped in deep concentration and then he quietly told me the exact words which I had written down. "Please unfold the piece of paper," he added next. I did this, and was astounded to find that under my written question some unseen hand had written the correct answer!

#### Cairo Phenomena

Mahmoud Bey eventually confided in me that he had performed this feat by the aid of spirits of a non-human kind—jinnis, he called them, and that he had as many as thirty at his command. He also had a few discarnate human entities as helpers, one of them being his elder brother.

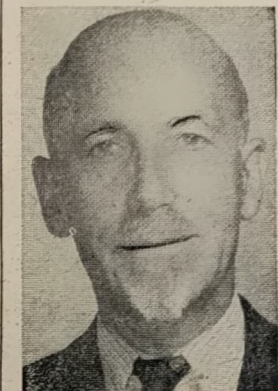
The work of the latter beings was in connection with his mind-reading and clairvoyance. "My brother communicates with me by impressing my mind with a thought or by bringing a picture-vision before it," he said, "but I never go under control."

Mahmoud Bey repeated this feat two or more times at my request, and on each occasion he was successful with a different question.

He told me how, when still a youth, he was introduced to the subject by an old Jew who came to live in his house, how he studied and practiced ardently until he excelled his own tutor, and how he had become President of the Cairo Spiritualist Society at one time. When I met him he was on his travels and had recently been

aiding the Syrian police in the detection of criminals, for which purpose his clairvoyant powers brought remarkable results.

In the sacred city of Benares I met the famous Guru Vishudananda, concerning whom Major Yeats-Brown has something to say in his best-seller "Bengal Lancer." I witnessed the same feat which was shown to the Major, viz., the extraction of different scents out of the air. More than this, the wonder-worker was able to restore temporary life to a strangled sparrow,



PAUL BRUNTON, author of some of the outstanding books on the science of Yoga: "The Secret Path"; "Hidden Teachings Beyond Yoga"; "Quest of Over-soul" and "Hermit in the Himalayas."

enough to enable it to fly about for half an hour!

The cream of the holy men of India are the true Yogis, men very rare nowadays and shy of Europeans. I deem myself fortunate in having won the confidence of not a few, for which I prepared myself by several years' study of the ancient science of Yoga.

One of these men, whom I encountered near Madras, demonstrated his ability to stop the beating of his heart completely for five seconds, and to bring the circulation of blood through his wrist artery to a dead pause for three and a half minutes. These feats are achieved through a combination of breathing and physical exercises.

#### Advanced Yogis

This man claimed to have a master in Nepal who was over four hundred years old, but I had no means of discovering the truth of this incredible statement. He lived a secluded life and avoided his fellow Hindus; he was in the thirties and had spent 12 years of rigorous training and practice.

The movement of material objects without visible contact is a familiar feat in some seance rooms. A fakir I met could perform it in broad daylight, using small iron bars or knives placed upon a table. Holding his hands above them and then drawing himself away, the objects would move across the table towards him!

The most advanced Yogis have developed extraordinary mental powers. One could unfailingly answer my unspoken questions, another had not spoken for nine years, yet he possessed such a powerful aura that he could have had dozens of wealthy patrons whom he repulsed saying, "I have no use for money."

I lived for several weeks with a remarkable sage on the sacred mountain of Arunachala in South-east India. I have never met his like. He had spent six years of continuous meditation in a dark cave on the mountain side. We sat together in complete silence at certain hours of the day, when he would lift my own mind temporarily into the exalted state of consciousness he enjoyed. Those blissful experiences completely changed my attitude towards life and deepened my understanding. He was so humble, so genuine, and so sincere. He emanated spirituality as a flower emanates perfume.

—(Continued from Page 5)—

(THE END)



# THERE IS LITTLE DANGER IN SITTING ALONE

PSYCHIC OBSERVER, NOVEMBER 10, 1935

IT IS NOT surprising that such a complicated subject as mediumship should be associated with curious beliefs and practices. It is a relatively young subject, and being psychological it is an empirical and by no means exact science, although, in common with classical psychology, efforts are being made to bring it within that orbit.

## maintains HORACE LEAF

*who, in this article, sweeps away many of the irrelevant beliefs and customs which threaten to encumber modern Spiritualism.*

The trouble is that, just as no two minds are exactly alike, no two mediums function in precisely the same way. Although general rules apply to mediumship, results are variable; and, like medicine, what will help one person will not help another.

Mediumship is definitely a part of abnormal psychology — which means that we know even less about it than about normal mental states.

It is slightly more than 100 years since it became recognized as a fact, and during that time more interest has been taken in its manifestations than in the conditions of its development; that is, speaking of its scientific investigators.

### Bad Start

In this respect it has been left to the man-in-the-street who, while an adept at using commonsense, is liable to err under the pressure of prejudice and emotion; especially where religion is concerned.

In view of this, mediumship had a bad start. It came to light among people totally ignorant of the rationale of the subject and prejudiced in the main against it. They were eventually won over by its facts, but these had to assert themselves through a veritable cloud of misconception and ignorance.

The Fox family lived among an unsophisticated community of farmers at a time when evangelical Christianity was extremely popular. This form of religion is based, among other notions, on fears powerful enough to be extremely delusive.

Among evangelicals there is still a belief that only evil spirits are permitted to contact mankind in an objective and direct way; and we know that one of the first charges made against the original pioneers of mediumship was that they were in league with the Devil.

The early mediums may have half suspected this themselves, and intuitively took precautions against him. That doubtless had much to do with the formation of the developing circle, a practice which has been maintained ever since.

It was a mere accident that this method of investigation was helpful. What was important to those early experimenters was the feeling of security it gave.

He would have been something of a hero, in those days, to have sat alone. Unfortunately this notion still prevails to the detriment of sound mediumistic unfoldment.

### What Authority?

Here I will venture a personal note based upon long experience of a comprehensive nature, extending over a wide area of the globe.

Whoever decries sitting alone for mediumistic development has either been unfortunate or repeats opinion without experience. Most of these critics are indulging in sheer fiction. It is amazing how a large number of people, who have never put this method into operation, talk with pretended authority about it.

But for sitting alone I verily believe I should never have become a Spiritualist.

At the beginning of this century there was a belief that any capable medium was a reliable guide as to who was a potential medium, and his advice was regarded as almost sacrosanct. My experience, however, proved that no matter how sincere these advisers were, they were not always dependable.

They, too, warned against sitting

alone; but since in my case, sitting in circle proved devoid of results, what could a student do but either abandon the effort or venture on his own?

I calculate that during my first period of intense cultivation of mediumship, I sat at least 2,000 times, and not only came to no grief, but emerged from the effort psychologically and spiritually enriched.

Since then I have made it a point of encouraging students, who wished to pursue the study in the same way, to proceed without fear, and in more than forty years there has not been a single casualty!

There seems to be little logic in the insistence that sitting alone is liable to cause spirit obsession.

If there were logic in the claim that evil spirits are waiting to possess unwary souls, everybody who sleeps would be in danger; especially those who take afternoon siestas, and millions of people do that every day.

The facts show that whoever desires to communicate with the beyond must be prepared to make a prolonged and consistent effort, and almost invariably the results are meagre and slow. As for hysteria, that is more likely to occur in a crowd, for hysterics prefer company.

My experience has convinced me that hysterical types instinctively avoid developing mediumship. All the mediums that I have known have been well-balanced people.

### "Positives"

Another fancy is the pseudo-scientific claims that some people are "positives" while others are "negatives," and that they must be treated accordingly.

It would be safe to challenge any wisecrack on this point, for the chances are that his opinion about particular persons will reverse that of other so-called authorities.

I suppose that what is meant by positives and negatives is that in the presence of one satisfactory results are obtained, but not in the presence of the other. But this may be completely reversed in other seances.

Here is an example of the kind of instruction that is often delivered with a weighty air. It was given by that very fine medium, Dr. Francis W. Monck, eighty years ago.

When forming a circle, he said, there should be from three to ten sitters, an equal number of each sex. They should have "a diversity of complexion and temperament"; should sit only on "cane bottom chairs"; "the most mediumistic person should sit with his back to the north, and nobody should be allowed to go behind him."

### Alternation

The remainder of the sitters should be placed in alternation, male and female, light and dark, passive and active.

It was a belief in those days that dark-haired people made good physical mediums, and fair people good mental mediums; big people made better healers than small ones.

There is absolutely no reliable foundation for all this. But let us analyze these statements more closely.

How are we to determine what constitutes a diversity of complexion? Does it refer to the color of the skin, especially the face? If so, how does that effect the conditions? Does it mean that dark-skinned people make better mediums than fair-skinned? Does it mean that a red-faced person should sit next to a pale-faced person?

On consulting a dictionary of that period we are informed that the word "complexion" means—"The natural disposition of the body; the bodily or mental temperament, character or constitution." Obviously the meaning of the word is quite obscure and confusing, and no one could carry out the injunction.

There is, we now know, no sense in these ideas, but doubtless some people persuaded themselves that they understood the absurd injunction.

Why restrict the group to three or ten persons? Some of the best

## NOTED AUTHOR



HORACE LEAF

seances I have sat in have numbered between 20 or 30.

The fact is that Monck had ideas of his own; for some reason they suited him, and he thoughtlessly tried to impose them on others with assumed authority.

I venture to suggest that most mediums who have adopted many of the conventional beliefs prevailing have been laboring under a delusion. This may become so strong as actually to operate in the way the person expects.

Some of the finest mediums in the world have been adopted by scientists who kept them as far as possible to themselves. One of the express aims of such experimenters has been to eliminate from the seance-room what Schrenk-Notzing sarcastically calls "Spiritualist paraphernalia."

### Takes Time

It has often taken time, as in the cases of Eusapia Palladino and Mlle. Eva C., to break down the retarding the actions of these mediums, who were originally trained in Spiritualistic circles, but having overcome the reactions the mediumship functioned so successfully that untold good has been done Spiritualism.

The President of the East London Spiritualist Society formed two experimental developing circles; one to proceed along conventional lines, the other expressly to avoid conventions. The unconventional circle was more successful.

Mediumship is so essentially empirical that every would-be medium would do well to remember that he is a law unto himself and, while respecting the views of others, especially what may be called the general rules, he should experiment for himself.

Few fancies are more erroneous than that developing classes and sittings should always be carried out in a religious spirit. There is, of course, no objection to anyone doing that if he wishes; but to impose it as an essential rule is a piece of unpardonable arrogance, which can greatly retard the subject.

### Not a Service

Life is not a religious service, if by religion is meant the singing of hymns and the utterance of prayers. Whoever has taken part in strictly scientific experiments will have had ample opportunity of seeing that there are both investigators and spirit operators who approach the subject very successfully from a purely secular standpoint.

It was my good fortune occasionally to assist Dr. Crawford during his experiments with Miss Kathleen Goligher, and he maintained a strictly scientific attitude. Indeed, when he commenced he was a confirmed materialist.

I frequently sat with "Margery" in Boston, U.S.A., and learned to admire "Walter," her famous control, who treated the subject in precisely the same way as the notable scientists who were on each occasion present. The most wonderful series of seances in which I sat were carried out by the Executive Council of the American Society for Psychical Research, and not the slightest religious sentiment was expressed by anyone.

It was obvious that the spirits

involved were treating the subject from a practical point of view. There was absolutely no sentiment throughout the five seances.

Had sentiment been called for, the psychical researchers would not have proceeded. Of course, religious implications could have been drawn from what happened and doubtless were; but not a hymn or prayer was thought of.

Experience shows that hymns may be no more helpful than ordinary songs. Depressing hymns may actually react harmfully.

At one voice seance that I attended several solemn hymns were sung without result. After a time a faint whisper came through the trumpet and a voice said, "Thank you for singing for yourself. Now would you mind singing something for us?"

### Diet

On inquiring what would be liked, the voice continued, "Sing 'Pack Up Your Troubles in Your Old Kit Bag and Smile, Smile, Smile.'"

Diet is quite a trite subject and can give rise to powerful fancies. To insist, for instance, that vegetarianism is essential to good mediumship flies in the face of the widest experience, yet some people insist on it.

If eating nuts is necessary monkeys and squirrels should be the best clairvoyants in the world! The belief can be carried to absurdity.

At the London Spiritualist Alliance some years ago I sat with a well-known Theosophist who was writing a series of articles on occult subjects for a leading London weekly journal.

The medium gave a remarkably fine demonstration of clairvoyance. Immediately he had finished, my companion turned to me and said, "Only a vegetarian could do that."

I happened to have dined with the medium that afternoon, and had been amused at the large juicy steak he had eaten, and obviously relished.

The subsequent article that appeared from this person's pen still insisted that unless one was a vegetarian one could not be a good clairvoyant!

Of course, there can be no objection to being a vegetarian, but to impose it as essential to mediumship is obviously an absurd fancy.

I had a letter from a correspondent recently, asking me whether a lighted candle was really necessary to mediumistic development. She had been told by a local medium that it was.

### "After Images"

The results are interesting, if only to show how far foolish fancies can lead. My correspondent found that on staring at the candle a halo formed around it, and after a time she thought she saw spirit faces in it.

On averting her gaze she observed various colors which she thought had a spiritual origin. Was she seeing spirit lights?

Ignorance of the elements of psychology can be gravely misleading, and in this case caused a well-meaning student to chase chimeras.

What are known as "after images" are a normal feature of both optics and psychology. Anyone looking for about 15 seconds at a bright light—an electric globe for instance—on closing the eyes or averting the gaze will be subject to a well-known psycho-physical phenomenon.

He will see the light repeated in its complementary colors, which will change from time to time, and last, very often, for several minutes. The explanation is that the nervous reaction continues at the sensorium and causes the illusion.

It was of course, this that my correspondent was seeing. It is quite possible that, had the phenomenon not been explained to her, she would have propagated the stupid fancy of her informant that lighted candles were required for development of mediumship!

There are a number of other fancies which might be mentioned, but one must not be overlooked.

### Erroneous Belief

We have already considered the necessity of mental and physical relaxation for the purpose of enabling the subconscious, which is the recipient of spiritual impressions, to pass up information unimpeded. Yet it is commonly believed that a developing medium should con-

(Continued Page 8, Col. 2)

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# The Akashic Records

Through the agency of the human brain, the records are stirred into activity.

By **ALFRED SURREY**

**W**E have all heard of, and are ready to accept, the principle of the "conservation of energy," also that of "mass" or "matter"; but anything in the nature of a "conservation of events," an idea which one's own senses seem perpetually to contradict, will present itself to most people as a new and far less credible theory.

Yet such a belief has for long prevailed among Occultists, who claim that nothing objective occurs, in time or space, any detail of which is lost; for every slightest happening has its permanency in the Akashic records.

And what precisely are these? They are the indelible impressions of all that has or will take place, imprinted upon a luminous, universally-diffused, super-physical substance; this Akash, as it is termed, was in the view of the Ancients none other than the "garment" of the Supreme Deity.

This sea of Akash reflects in its depths not only every detail of past events but re-echoes sounds that have for ages been swallowed up in silence. Therefore the Hindu yogi concentrates in his meditations upon this luminiferous Ether. Eliphas Levi refers to it as the Astral Light, which is, he says, "the common mirror of all thoughts and forms; the images of all that has been are preserved therein and sketches of things to come, for which reason it is the instrument of divination."

#### Some Living Examples

Quite a number of persons have manifested what looks like the ability to obtain glimpses of one or more of their former incarnations. An outstanding instance of this, at the present time, is that of an English girl, "Rosemary," whose claim that she once lived in ancient Egypt is strengthened by the fact that she has reproduced, "with the fluency of a living tongue, over two thousand short sentences and many rapid 'spates' of genuine Egyptian."

Again, there is the case of Patience Worth. She inhabited this earth in the seventeenth century, and was apparently very much alive, manifesting through the person of Mrs. Curran, two centuries later, speaking, by the way, the correct English speech of the seventeenth century.

Dr. Wood asks, with reference to Rosemary's knowledge of the right pronunciation of the Egyptian vowels: "From whence has this lost element come? ... Did it come from an alleged Cosmic Memory, which is supposed, by one school of thought, to retain somewhere in the universe an impression of all that has happened, or has ever been said?"

Although Dr. Wood prefers to embrace the theory of reincarnation, the above is an honest admission that the Akashic records cannot be ruled out. These may account for the tendency of reincarnationists, in their glimpses of previous existences, to associate themselves with famous personages. Perhaps they do not actually picture episodes from their own past,

but unknowingly read something of the hidden history of another individual.

It is reasonable to assume that the more dramatic an existence, and consequently the stronger the vibrations set up, the deeper and more easily discerned by clairvoyant vision are the imprints left upon the film of Akash spread illicitly throughout space.

Then there is the evidence supplied by Psychometry. Campbell Holmes has put forward the suggestion that the information which a psychometrist extracts from an object is contained in, and as it were selected from, its etheric particles. "If a small amount of ether such as would be associated with a small object can acquire and retain a memory," remarks Herbert Bland, "it is obvious that all ether could acquire and retain all memory ... Psychometry reveals that in some degree apparently everything in Nature has mind and memory, and that memory is retained seemingly for ever."

#### Theories Topple

Madame Blavatsky makes a distinction between the divine homogeneous essence of "Alaya-Akasa," as appertaining to the Higher Mind-Entity, whereas the "Astral Light" reflects the Personal Mind, as a temporary "Principle." Eliphas Levi speaks of a Universal Agent, a substance everywhere diffused, which "in the infinite is ether or ethereal light; it becomes Astral Light in the stars which it magnetizes; in organized beings it is magnetic light or fluid; and in man it forms the astral body."

Whatever divergence of opinion there may be as to the precise nature of the substance on which the memory of all is recorded, as Herbert Bland observes, "it remains a demonstrable fact that it is recorded."

But when we mention an "imprint," it is a stationary impression that we visualize; how can a record remain permanent, yet at the same time be seen in motion? Here is an objection which must be met; otherwise the whole theory topples to the ground. The immediate parallel which presents itself is that of the cinema, for both sight and sound; and the gramophone for sound alone. These are, however, soulless until they are activated by the human brain. The inference is clear.

As a piece of music is lifeless until the performer renders it upon some instrument (likewise a cinematograph-film or a gramophone-disc, save when set in motion), similarly the Akashic records only stir into activity through the agency of the human brain.

#### "PREDICTION."

#### Medium cures parrot

**H. MONROE HOWARD**, Doctor of Ornithology, Rice University, Texas, has been treating sick birds for 30 years. A parrot was brought to him in desperate condition.

The bird had bloody dysentery, clogged nostrils, closed eyes, was wheezing, with head between legs, and looked near death. Howard gave it 36 hours to live.

All standard remedies having failed, Howard cabled George Tomkins, the famous English animal healer: "Have lovely sweet parrot named Pancho in hospital and have exhausted all scientific means of restoring it to health. Will you please help?"

In 24 hours the bird began to perk up. In two weeks it went home—cured.

## SITTING ALONE

(Continued from Page 7, Col. 4)

concentrate during the sitting on some physical object, usually a flower.

It is doubtful if a more profound misunderstanding of the essentials of development is to be found. Such concentration sustains the very state of mind from which mediumship must become detached.

That clairvoyance is unfolded in the face of this mistaken notion, merely shows the strength of mediumship when properly developed.

"Psychic News"

# Mysterious Forces in the Universe

When man shall know what the TATTVA is, he will know the secret of Light, Radiation, Growth and Life.

## THE CREATIVE AND HEALING FORCES OF THE COSMOS

By **DR. CHAS. A. CHVAL**

**T**HE mysterious Cosmic Forces which sustain and rule the Universe are stirring the interest of more seriously minded philosophers and scientists. They are trying to discover not only their source, but their substance as well.

Man is approaching great discoveries not only in the physical world, but also in the spiritual domain. Today we are aware that besides the radar and nuclear vibrations there are other more subtle waves and radiations in the Universe.

In these few condensed phrases, I wish to reveal to the reader and sincere student that these Forces are real and divine. They existed before this world was formed and before man appeared upon this earth.

The ancient sages and prophets called them: **Tattvic Forces**. They are divine emanations and vibrations with which God created the Universe and which are directing not only every particle of matter, but every atom and living being in the whole Cosmos. Yes, even the destiny of the world with all its inhabitants. In fact, without them life would be impossible. They are as vital as our breath.

The Tattvas are subtle rhythmic vibrations of mighty potentials. They are creative rays, building and sustaining life. They are emanations from the eternal Logos, the forever present, almighty, evercreating God, whom science calls: The Monad.

Without these Cosmic Forces organic life would be impossible. The Tattvas maintain the course and keep up the process of creation in nature and the world. The priests and initiates of ancient times were aware of the tremendous influence of the Tattvic Forces upon man and his destiny.

They all agreed that the Universe is decisively run by orderly forces and by law. The famous Sage-Godly endowed-Lao-Tse, eight hundred years before Christ called attention to these rhythmic forces: Buddha, Moses, Hermes, Pythagoras, Socrates and his disciple Plato were aware of the rhythmic pulsations of the Tattvas. The Master of Galilee Himself was familiar with the laws of nature. He spoke to the wind and stormy sea and they obeyed His word ...

Of the modern researchers and investigators, we can mention here only a few like Madame Helen Blavatsky, Alice Bailey and Manley Palmer Hall. They all have confirmed the tremendous importance of the Tattvas.

#### Rhythmic Vibrations

A very nice contribution in this direction is the work of Mr. J. Jerza, a Czech author, who wrote the book "The Clock of a Happy Man." We hope that others will continue in this research of the Tattvas.

Spring, summer, autumn and winter, everything on Earth and in Space has a rhythm and pulsates in accordance with the eternal laws of nature. The normal heart beats in rhythm and likewise the arteries alternating day and night in rhythmic order. Just as the tide comes in and rushes out again.

There are rhythms which untrained senses fail to perceive and yet they actually exist, rule and function with an inexpressible accuracy. Our primitive senses are able to discern light and sound but only in a very small degree.

There are vibrations of incredible speed that have a rhythmic swing, tempo or periodicity of thousand years. There are rhythmic contractions and expansions in nature. Even man's breath is a

Noted Chicago Surgeon



**DR. C. A. CHVAL**

rhythmic inspiration and exhalation. It is the sign of life, a universal law. The Sages and "wise men of old" had a saying: "As above, so below."

The Master, Jesus Christ, put it more clearly and beautifully: "As in Heaven so on earth." Everything without exception is under the influence of the Tattvic Forces.

The currents of the wind and sea, the tiniest particle of dust as well as the stars, music, art, joy, sorrow and fear, everything, whether physical, mental or spiritual is influenced by these Cosmic emanations and vibrations. It is, therefore, of great importance not only what we eat and do, but what we think and read as well.

When we think of God, we should know and be aware that He is the Eternal Light, the most perfect and balanced Entity from Whom all other lights emanate, vibrate and take upon themselves different forms and serve different purposes in accordance with His plan. He watches over His creation with His angelic hierarchy. Blessed is he who can sense His presence and who obeys His laws.

#### Mysterious Forces

Everything in this world influences man and for that reason one should not be indifferent to his environment, to his fellowman, to science, art, philosophy and religion. Blessed is he who seeks information without prejudice and is not like a stalk of straw driven up and down by a stormy sea.

An experienced captain or pilot will wait for the ebbing flow, he will study the direction of the wind, the weather, the location of hidden icebergs, etc. The farmer knows very well the appropriate time for sowing, the horticulturist the time for grafting and pruning.

The birds know their time for migration and the beasts their time for mating. Only man—the human species—"the master of all creatures" frequently performs thoughtless somersaults, commits mistakes, transgressions and the so-called sins for which he consequently has to pay with suffering, disease, illness, sorrow, pain and mental anguish.

From this we may conclude how immensely important it is to recognize and to study these "mysterious forces" which emanate from the Cosmos. The Tattvas are still shrouded in vast secrets unrevealed to the world. The time has come when this knowledge will be given to those who seek the Light and the Truth.

We are on the threshold of a new cycle in which we shall see a great manifestation of spiritual and occult powers. A New Age of enlightenment, endowment and comprehension will prove the existence not only of the Tattvic Forces, but of God and of the divine and immortal soul of man.



# CAMBRIDGE CONFERENCE ON PSYCHIC PHENOMENA

International plan prepared to continue elaborate studies of spontaneous phenomena on a world-wide basis.

Need for world center stressed . . . a depository of well-documented cases.

By MARTIN EBON

PSYCHICAL researchers from ten countries of Europe and the Western Hemisphere have pledged themselves to organized cooperation in the investigation of phenomena such as hauntings, poltergeist occurrences, telepathic dreams, apparitions, and similar happenings.

This decision on international cooperation was made at the Conference on Spontaneous Phenomena, held this summer at Newnham College, Cambridge, (England). As reported in the Newsletter of the Parapsychology Foundation, the Conference was organized by the Society for Psychical Research, London, in cooperation between Mr. W. H. Salter, Honorary Secretary of the S.P.R. and Dr. Gardner Murphy, General Research Consultant of the Foundation.

The Conference lasted from July 11 to 17. The S.P.R.'s President, Mr. G. W. Lambert, acted as President of the Conference. Eileen J. Garrett, well-known sensitive and President of the Parapsychology Foundation, was President of Honor of the Conference.

The Conference endorsed the "preparation of an international plan looking towards better studies of spontaneous cases."

The delegates also resolved that "discovery, careful sifting, authentication and intense study of a large number of cases, including recent cases," should be undertaken on a world-wide scale.

The Conference laid tentative plans for the establishment of a world center that would serve as a depository of well-documented cases; no specific center was selected by the Conference, as such a decision is expected to be made at a later date.

## Resolution On Methods

Delegates appointed a committee to study "traditional methods of collecting, evaluating and interpreting material," in order to determine whether such methods "have a dependable parapsychological aim and a good psychological, logical, and heuristic basis." The Conference approved continuance of programs carried out by international correspondence on such matters as "E.S.P. Projection," also known as "out-of-the-body experience." The Conference also decided to create an international "follow-up" committee to maintain international communications in the field of research into spontaneous phenomena.

The Cambridge Conference continued work begun in 1953 at the First International Conference of Parapsychological Studies in Utrecht, the Netherlands. In 1954, two related conferences took place at St. Paul de Vence, France; these dealt with the relationship between philosophy and parapsychology, and with unorthodox healing.

Delegates and observers to the Cambridge Conference came from Denmark, France, Germany, Haiti, Italy, the Netherlands, Norway, Switzerland, the United Kingdom, and the United States. (A full listing may be found at the end of this report.) As both the Conference site and the living quarters of the delegates were at Old Hall, Newnham College, the meeting provided a unique opportunity for personal contact and the exchange of information and views.

Possibly the greatest interest was aroused by a paper delivered at the very close of the Conference by Dr. Louisa Rhine on "Some Results of the Case Studies at Duke University." The discussion which preceded the Conference's resolution on methods reflected lively

concern with the problem of satisfactory selection, authentication and evaluation of cases in the field of spontaneous phenomena.

The Conference began with a short reception, at which Mr. Lambert and Dr. Murphy welcomed the delegates. Prof. Price, reading a brief paper of his own, introduced Dr. Murphy who spoke on "What Contribution to Psychical Research Can Be Made Through the Investigation of Spontaneous Cases?" He urged delegates to concern themselves with the need to obtain fresh cases, to recruit and train field researchers, to systematize and organize material, and to obtain effective world-wide collaboration. Mr. W. H. Salter spoke on "Phantasms of the Living and the Dead: The Traditional Method of Research." He described spontaneous phenomena as, of all psychic phenomena, providing "the most valuable contribution to the understanding of the human personality."

## Professor Ducasse

Delegates heard Prof. Hart's paper, "The Experimental Approach, With Special Reference to Traveling Clairvoyance"; the speaker described phenomena of "E.S.P. Projection," within the framework of his own intensive studies. Prof. F. J. M. Stratton, speaking on "Haunts and other Localized and Iterative Phenomena," provided a variety of illustrative case history material.

"The Psychology of Spontaneous Cases" was discussed in detail by Dr. Meier and Dr. Servadio. Dr. Meier provided psychological background to spontaneous phenomena, using techniques of evaluation based on the concepts of Dr. C. G. Jung; Dr. Servadio examined phenomena with a view toward individual "submersion into a less- or a non-individualized unconscious psychic world."

Prof. Ducasse examined "Method in the Investigation of Spontaneous Paranormal Phenomena," including the possible significance of phenomena "concerning the structure and latent capacities of the human personality and of the paranormal forces or agencies which impinge upon it."

Mrs. K. M. Goldney, speaking on "The Practical Investigation of Poltergeist Cases," related her experiences in efforts to follow up individual cases that had come to the attention of the Society for Psychical Research. Mrs. Allison, within the framework of a paper on "Some Poltergeist Cases in America," gave a historical survey of such cases in the United States. Mr. Lambert then gave delegates an opportunity to acquaint themselves with his hydrogeological hypothesis regarding poltergeist phenomena, submitting the view that many of these phenomena may be attributed to the tides and other fluctuations in the movement of underground waters.

## J. B. Rhine Present

One evening was devoted to a lecture by Dr. J. B. Rhine on the question "What Use Can Parapsychology make of Spontaneous Case Material?" and to Mrs. Rhine's lecture, already noted above. Dr. Rhine delineated spontaneous and experimental material; he noted that "just as the general public has been sustained in its interest in the rather technical investigations of the laboratory largely by its familiarity with spontaneous happenings, so the laboratory working on itself can gain a certain supporting effect from firsthand knowledge of these far-ranging human experiences, evidently closely bound up with the findings of his investigations."

Mrs. Rhine, in discussing case study results at the Parapsychology Laboratory, Duke University, stated that her collection and classification of a very great number of cases permitted, in many instances, an insight into "a truth about human nature." She observed that "factors which determine the form of a given case must be those in-

## Why we forget out-of-body experiences

By CYRIL SCOTT

Famous as musician, author and occultist

I HAVE sometimes been asked by persons who are beginning to take an interest in occultism (of which, of course, Spiritualism is an aspect) why it is that we don't remember our out-of-the-body experiences while the body sleeps.

The answer is that, if we were allowed to do so, we should be wanting to spend so much time enjoying the felicitous of the spirit realms that we would be tempted to shirk our job on earth.

After all, each soul occupies a physical body *pro tem* in order to evolve and learn certain lessons. Hence it would be highly inadvisable if most people brought through memories of higher planes. Thus, at this stage of our evolution, it is best to obtain our knowledge of these planes through the medium of Spiritualism and its experts.

## Church May Frown

The Church, because of vested interests, may frown on this, but unless it is eventually prepared to accept the findings of Spiritualists, who prove the immortality in which the clergy merely believe, then it will be the Church which will go under and not Spiritualism. Incidentally, I have often thought how little use the goody-goody "comforts" of prison chaplains must be to criminals condemned to death by our unchristian code "an eye for an eye and a tooth for a tooth"—a penalty which Christ so forcibly repudiated.

The fact is that in one sense we "die" every night when we vacate the body in sleep, the only difference being that in final so-called death we do not return to our bodily habitation. This is a thing known to all Spiritualists and reputable occultists but appears to be ignored by the orthodox clergy.

Hence the fear of death still persists with countless people. True, when the passing is preceded by great weakness as in the case of a somewhat long illness, benign Mother Nature mitigates this fear. But it is not so when an able-bodied man or woman is condemned to death. This makes the death penalty all the more cruel.

One has to remember that while most of the unfortunate who are murdered meet their deaths suddenly, the condemned criminal has to suffer agonizing days of anticipation before his or her spirit is released from the body. It therefore works out in the end that the penalty is even more cruel than the crime.

## "Two Worlds"

herent in the individual personality.

Thus, she suggested "the percipient creates his own experience," as for instance, within a telepathic pattern, "based on the distant event, but created to fit his own assumptions, and therefore the relationship between experience and event in extra-sensory perception bears little resemblance to the analogous one of sense perception."

The last day was devoted to business meetings, the drafting of resolutions and farewell addresses. The Conference officially closed with the departure of the delegates from the city of Cambridge.

## List of Cambridge Delegates

Following is a list of delegates who attended the Cambridge Conference on Spontaneous Phenomena:

Denmark: Mr. Aage Sjöman; France: Mr. Robert Amadou, Mr. Francis Masse; Germany: Dr. Gerda Walther; Italy: Dr. Emilio Servadio; Netherlands: Prof. W. H. C. Tenhaeff; Mr. George Zorab; Norway: Prof. Thorstein Weiride; Switzerland: Dr. C. A. Meier.

United Kingdom: Prof. C. D. Broad, Mrs. K. M. Goldney, Mrs. R. Heywood, Mr. G. W. Lambert, Prof. H. H. Price, Mr. W. G. Roll, Mr. W. H. Salter, Prof. F. J. M. Stratton.

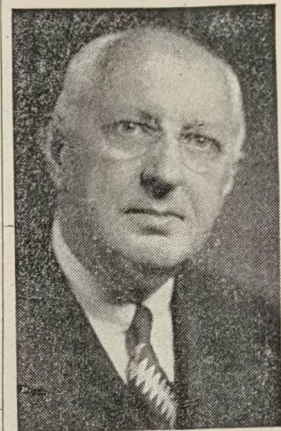
United States: Mrs. Lydia Allison, Mrs. Laura Dale, Prof. C. J. Ducasse, Prof. Horrell Hart, Prof. Gardner Murphy, Dr. J. B. Rhine, Dr. Louisa Rhine.

Attending individual sessions were Dr. R. H. Thouless (U.K.) and Dr. D. J. West (U.K.).

Attending the Conference as observers were A. D. Cornell (U.K.), Martin Ebon (U.S.A.), Miss I. Jephson (U.K.), Dr. Henry Margenau (U.S.A.), Dr. Louis Mars (U.S.A.) and Dr. D. C. Russell (U.K.). Also present were Mrs. Amadou, Mrs. Lambert, Mrs. Mars, Mrs. Salter, Mrs. Servadio, Mrs. Weiride, and Mrs. Zorab. Eileen J. Garrett (U.S.A.), delegate and President of Honor of the Conference, was unable to attend sessions for reasons of health, but maintained close contact with the proceedings.

## A Tribute To J. FRANKLIN DIX HOGE

J. FRANKLIN DIX HOGE, who became a devoted searcher for the truths to be found in psychic knowledge some two decades ago, and who developed extraordinarily sensitive gifts of mediumship himself, passed on, Labor Day morning, Sept. 5. Mr. Hoge had been coping with a heart ailment for some time. On Aug. 14, while vacationing at Newton, Conn., he suffered a severe heart attack, but improved sufficiently



J. F. D. HOGE

to return to his home in New York, and entered the French Hospital. He was a native of Baltimore, Md., and a graduate of Cornell.

Mr. Hoge's sturdy mentality, his unusually cheerful and hearty outlook on living, his own exalted philosophy of constantly serving his fellow man, while keeping an open mind for fresh ideas and deeper truth fitted him uniquely to pursue the laws of survival and the evidence to same, once he had become convinced of their validity.

By profession Mr. Hoge was an engineer, with an extensive scientific education and background, as well as a continuing interest in all scientific developments. Until he retired in 1946, he worked in the laboratories of some of the country's leading industries, the previous twenty-eight in those of Bell Telephone, where he was for many years in charge of production design. The creation of battle announcing systems for the U. S. Navy constituted one of a number of his World War II services.

A "child of the Enlightenment," Mr. Hoge believed that in the reason and logic of the mind, plus their contribution to and control of character and good will, lay the sole hope of the good life, which probably ended here. He had the good fortune, however, to meet the future Mrs. Hoge who had been psychic from childhood. At first he thought this a manifestation of "nerves." But when Mrs. Hoge tactfully suggested that he accompany her to a seance, in a spirit of fairness he agreed. Several such participations did not remove his skepticism; he only conceded he could not account for the phenomena. But when he began having psychic experiences of his own, doubt vanished.

From then on, "Frank" devoted every moment away from his profession to meditation, research and participation in psychic demonstrations. His wife and he became well known in advanced circles; they attended the leading Spiritualist camps, and were fast friends of many eminent psychics. Both advanced steadily in knowledge and ability. Together they have many hundreds of typewritten pages of communications from guides, friendly souls and masters on the other side.

Since his retirement in 1946 from the Bell Laboratories, the couple had devoted practically all their time to psychic phenomena, Mr. Hoge being especially interested in using his engineering skill to devise some way of demonstrating the working of spirit intelligences in full light in order that the most mistrustful may be convinced of the universally most important truth, that of eternal life.

Mr. Hoge's essential vitality, his great energy and ambition for worthy achievement continued to drive him to the end. And not

once did his love of humor and laughter flag. His leaving in the flesh is a severe loss on this plane to the many devoted friends and acquaintances whose lives he brightened considerably with his sustaining and constructive cheer.

But since his spiritual development here had risen to such high degree, he came almost at once to Mrs. Hoge to tell her of his painless passing in his sleep, how he awakened on the other side and knew immediately where he was as his mother came to greet him and he saw himself surrounded by many waiting friends, including various of the ancient wise men and women with whom he had conversed from this side.

His intention is to keep right on working in his new home; in particular, by conveying through Mrs. Hoge further understanding of the conditions there, and if possible, trying to make clearer the techniques of communication.

ANN KOERNIG

## TOO LATE TO CLASSIFY

COLUMBUS, OHIO: Rev. Penny Umbach, pastor of The First Spiritualist Temple, Sixth and State Sts.; services: Sunday 2:30 and 7:30 P. M.; Wednesday, 7:30 P. M.; lecturer, direct-voice and mental medium; private consultations and groups by appointment only. Address: Rev. Penny Umbach, 77 South 14th Street, Columbus, Ohio. Phone Capitol 8-1112. (P-418)

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WRITE FOR THE PSYCHIC OBSERVER BOOK CATALOGUE



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

## No Humbug

### Feather Detectives

"Psychic Science" prints a remarkable story of African ju-ju, related by a Colonel of the Royal West African Frontier Forces, and published in "Light."

"I know you are a thief," said Ali, "and so does my ju-ju, and my ju-ju will make you tell the Colonel-Master that you are a thief, and will make you give back all you have stolen."

Bukari was defiant, did not believe in ju-ju, and demanded to examine the bowl and feathers, which he did. Ali then laid the 6 feathers flat on the ground, like the spokes of a wheel, the clay blobs on their ends to the center. Accompanied by the Colonel, he then walked away about 15 paces, while adjutant Baker watched the bowl which Ali had placed over the feathers.

"Colonel-Master" said Ali, "there is no humbug—it is proper ju-ju." He and the Colonel then slowly retraced their steps. Suddenly, Ali called out: "You, thief-man, if one feather stands straight up, will you say that you are not a thief?" "I am no thief-man," repeated Bukari.

"Lift up the bowl, thief-man, and see." One feather stood upright, the others still flat on the ground. Bukari again denied he was a thief.

"I make it again, thief-man," announced Ali: "this time, all feathers except one will stand up, and the one that lies down will point to you." Again he arranged the feathers like spokes, and covered them with the bowl. He and the Colonel again walked away, the Colonel walking around Ali, dragging his cane on the ground, to make sure there was no string or wire.

Ali stopped and turned: "Thief-man, lift the bowl and see." Five feathers were erect, the sixth lay flat, its clay blob pointing to Bukari.

Bukari was urgent: "It is a trick, I am no thief, let me place the feathers, let me put the bowl down—the feathers will not move—give to me."

So Bukari was allowed to examine the feathers and bowl. Then he made the feathers into an untidy heap, and covered them with the bowl.

Ali and the Colonel walked away 20 paces, then back again. "Lift up the bowl, and see what you see, and then tell the Colonel-Master that you are a thief-man—Quick! Quick, now!"

Neatly arranged like spokes, all feathers lay flat, all clay blobs to the center.

Staring at the amazing spectacle, the Colonel felt something tapping and patting his boots. It was Bukari, on hands and knees, frightened: "Master, Master, I did steal—I will give it all back, don't send me to gaol."

Vastly quicker than our tedious and elaborate methods. If we could do a few stunts of this sort, our law courts would be interesting places to visit, far less expensive, and costs could be reduced still further by an entertainment tax!

## A Revelation

### Occult Value Of Hair?

When a belief is wide-spread, among many peoples, it is more prudent, instead of rejecting it off-hand, as mere superstition, to investigate. One never knows!

Age-old is the importance attached to hair. Not only among primitives, but by Egyptians, Assyrians, Greeks and Romans, has hair been regarded as sacred, entering into religious beliefs and rituals. Among early peoples, it could not be touched by a stranger without grave consequences. It was held also that there was a sympathetic connection (aka thread, in Huna?) between hair and the body from which it had been cut.

Primitives still maintain that the hair of a person could be used to do that person injury. To avoid this danger, hair was worn unusually long by both sexes.

In medieval England, hair entered into witchcraft, the modern custom of cherishing a lock of hair from a deceased or absent friend probably being a relic of this belief. Frankish Kings, from childhood, by cutting their locks, would forfeit their right to the throne.

Queen Charlotte, given the choice said she would sooner see her grandchildren dead than shorn and alive.

Hair was associated with fertility and strength. Hence Lucian maidens would sacrifice their hair, and youths the first down of their beards, to gods and rivers, the latter being symbols of fertility. Australian Aborigines still venerate their hair and, believing in reincarnation, bury human hair with their dead, to assure them strength and vitality in their new incarnation. The Karo-Bataks of Sumatra fear that cutting a child's hair will drive away its soul.

Hence they leave an unshorn patch, to which the soul can retreat, the patch never being shorn all through life. In parts of Germany today it is believed that combing a child's hair in its first year will bring bad luck, and a boy, whose hair is cut before he is seven, will grow up a coward.

Part of the Nazirites' vow was that the hair remain unshaven, and we have all read of how Delilah robbed Samson of his strength by giving him a haircut. Maybe musicians and artists are right in raising crops of shaggy hair!

Mrs. E. Pitt, 236 Fleet Road, Fleet, Hants, writes that two guides through different mediums, advised that women should not cut their hair short, else they lose psychic strength. Lord Mikall, in the "Group of Solar Teaching," Glantonbury, speaking of temple rites in Yanni (Lemuria) describes a ceremony in which women unbraided their long hair, and laid it on the floor of the temple for the Great Angel to walk over, a spiritual vibration passing through his feet via the hair to the poreal gland.

The moral seems to be: "Keep your hair on!"

"Please be grateful to 'Prediction' for this hair-raising revelation."

Curiously, before I read the above data, I had for some months avoided barbers, and let my hair grow long. I mentioned to several friends that I had noted a decided feeling of strength and vitality in my ancient decrepitizing cranium.

The Sikhs, probably India's strongest and most virile race, for religious reasons, never cut hair or beard. They use 13 yards of muslin to wrap up their hair in their towering pagris, and curl their beards into rolls.

## Research Reveals

### New Force In Physics

For more than a century, search has been made for the reason why infinitesimal, Homeopathic doses produce effects. Research during the last 15 years has revealed the existence of a force new both to medicine and to science in general. It has been demonstrated that a drug, diluted so that not one molecule remains in the solution, retains a form of energy that will affect living cells. It seems to go beyond the material. We have reached the outside edge of what the world knows scientifically."

One part of the drug is added to 99 parts of the diluting fluid, and the solution vigorously shaken. One drop of the solution is then added to 99 of the diluent, and the same "shock" treatment produces the second potency. This may be repeated up to the 30th potency, the proportion of the drug to the diluent being then 1 to 1 followed by 60 noughts. No known test can detect a trace of the original drug. Yet these high dilutions exert effects that can be measured. A heart-rate recorder showed, in the graph, response of frog hearts to potency doses of Strophanthus, a heart drug.

The tests were conducted by physical and bio-chemists, electronic and technical staff of the Boyd Medical Research Institute, Glasgow, Scotland, and reported in the British Homeopathic Journal.

So far as I know, no one knows how the power of the drug is, in some mysterious manner, apparently transmitted to the diluting fluid. Could it be that the etheric or astral counterpart of the drug remains in the solution, and that this affects the etheric or astral bodies of the patient, which effect then passes to the physical body? That theory seems to me plausible.

However that may be, the discovery is obviously of enormous importance, and undoubtedly we shall hear more of it in due time.

Our thanks to "Health and You" October, 1954.

## The "Little Helper"

### Apports, Deports, Telekinesis

These phenomena are always interesting. Enid S. Smith, Ph.D., experiences them repeatedly as described in "Two Worlds."

One morning, she forgot to take her vitamins. Standing in her bedroom, she was wondering what she would do next. She heard something drop at her feet. Stooping down, she picked up two large vitamin capsules, a C and a B Complex each of ¾ inch long. They must have been taken from screw-top bottles in the kitchen, and reported to the bedroom.

Checking at her direct-voice circle, her little spirit-helper assumed responsibility, and told Enid she must remember these things!

Often flowers are brought to her: such as a large iris, complete with dew; a little Sultana blossom, also with dew, fresh and lovely, deposited on a suitcase against the wall.

One day, returning to her locked apartment, she found common pins scattered over the bedspread. They were certainly not there in the morning; she does not even have such pins in the house.

She carries coins knotted in a handkerchief, in her sweater pocket. Twice in one day, the handkerchief was untied, leaving the coins loose. Her little disincarnate helper told her money was not very important, and she should not worry about it.

To remind her she was never alone, the playful entity tied several knots in her necklace.

In brilliant electric light, she removed the cotton cover from her hot-water bottle, and put it on the couch, in plain sight from the stove. She filled the bottle, being alone, with door locked. The cover had vanished, and could not be found. Three days later, she found it, in a closed drawer, under some art paper that had been there for months. The "helper" confessed to being the culprit.

One day, she missed her garden trowel from its usual place. She bought a new one. Her 'helpful' disincarnate told her she would find it. So she did—tucked away behind the ice-box, where she certainly would never have put it. The little 'helper' laughed.

When I can't find one of my innumerable papers, clippings, notes, etc., with commendable virtue, I attribute it to untidiness and bad memory. Maybe some playful sweet thing is having fun. That's O.K. with me. But why won't she apport what I want, instead of deporting it?

## Heavenly Protection

### Prevision

Bertha Harris is always in the news.

At the age of 17, she saw, clairvoyantly, a burial tablet bearing her father's name and a date. Horrified, she wrote the details and hid them away. Hoping she was mistaken, she prayed constantly.

In due time, her father had a bicycle accident, and died three days later—on the date she had seen. The burial tablet was the precise shape and design she had foreseen.

One day, her mother was anxious because her father had not returned home from cycling. Bertha reassured her by saying: "Father has fallen into a big black bath, and now they have locked him up."

Next day, they learned that her father had fallen into a horse-trough, got soaking wet, and a kindly policeman had accommodated him—in a cell!

During World War I, her husband, then in France, was reported missing: "But I knew he was all right and that I should have a bundle of letters from him." Two months later, this proved true.

ED NOTE: Comments and suggestions relative to this column: "PSYCHIC HIGHLIGHTS" are in order. Write direct to Col. A. E. Powell, 6121 Hazelhurst Place, North Hollywood, California.

When Robert was with the Army of Occupation at Bonn, Bertha sensed he had met with an accident. This also proved true; he had been injured by a horse and was ill for some months.

In World War II, Robert was killed when bombs fell on their Golders Green home. She was in a bus, on her way home, but was 'prompted' to alight before she reached her destination. Moments later, bus and passengers were destroyed by a direct hit.

Thanks to "Two Worlds."

## The Key Man

### Spirit Healing

"Psychic Realm," in an Editorial, makes some valuable and badly needed points, on the rationale of Spirit Healing.

The recent tremendous upsurge in Healing was due, in the main, to the remarkable successes of Harry Edwards, since 1948. Today, in many parts of England, there are Healers' Associations, and a National Federation of Healers.

There is a strong tendency, seemingly instinctive, to think of modern Healing in orthodox Christian terms. This is regarded as a mistake. Could there not be healing in places where Christianity is not prevalent, or even unknown? How can Christianity lay exclusive claim to Healing?

The original adjective "Psychic" is now being replaced by "Spiritual." This also seems an error. Why should this type of Healing be more "spiritual" than any other, even such as orthodox medicine can provide, especially as it is often done for money payment?

A third error is undue emphasis on the theory that 'God' ALONE effects Healing, spirit and psychic healers being merely 'channels' for Divine healing power. At best, this notion is misleading.

THE KEY MAN is the Spirit Control. Countless clairvoyants, as well as photographs, have revealed the presence of Spirit Controls.

The psychic healer also plays his part. He is a specially gifted person, possessing healing power. Moreover, he can develop his power, by improving himself, intellectually and physically. Both Spirit Control and Psychic, without each other, are virtually powerless. If that were not so, why don't spirit people get on with healing without psychics?

No Spiritualist, metaphysician, or non-materialistic philosopher, would or could deny that Nature, 'God,' is responsible for everything that is, or that happens. So it is unnecessary, and may be misleading, to emphasize that healing is done by 'God,' alone. Nature, 'God,' need their operative agents—all of whom are manifestations of Nature-God. Credit must be given to all—to incarnate and disincarnate agents as well as to a Nature God.

Going back to names, Spirit Healing is probably a more acceptable, certainly more accurate, term for what is now variously called Psychic, Spiritual or Divine Healing.

The importance of the role of the psychic in Healing is emphasized by the fact that the S.N.U. grants healing diplomas only when candidates offer proof of ability to give healing, who are intellectually developed as healers, and after stiff examination, following a two-year study course.

The sensible suggestion is made that, at every Healing demonstration, a short address should be given on the fundamentals of Spiritualism, and the principles of Spirit Healing.

## Barrister Convinced

### Dead Men Do Tell Tales

Bertha Harris, famous medium, gives a number of entertaining examples of the tales that dead men DO tell.

On a voyage, an amateur sketch was to be given. The man cast to play the part of a barrister could not participate. Bertha volunteered to fill the part. A passenger offered to lend a wig and gown

that had belonged to a man who had died.

Bertha had to improvise the case for the prosecution herself, and says: "I made up a very elaborate one, because someone on the other side was helping me." After the performance, a man, "white with fright," told Bertha the wig and gown had belonged to his brother, and added: "When you were acting, you used all my brother's mannerisms and phraseology. Even your movements were the same as his used to be. We were frightened to death watching you, because we could only see him there, and not you."

Later, Bertha gave a sitting to the dead barrister's brother, so that he could see that "dead men DO tell tales."

In another case, a man had contracted a number of debts, and quarrelled with his wife, who accused him of stealing a valuable ring of hers, to raise money. So he asked Bertha to help him prove his innocence. The medium told him to get a plumber to look in the pipe under the basin in his wife's bedroom, in the presence of his wife. "He did as I said, and the ring was found."

In a demonstration of clairvoyance, Bertha told a woman her husband had "made her into an angel," to the amusement of the audience. The wife stood up and said: "You can stop laughing. It is quite true. Before I was married, my name was Annie Crimes. Afterwards, I became Annie Angel!"

On another occasion, Mrs. Harris was puzzled by a communicator constantly showing her a penny stamp. The sitter told her the man was Roland Hill, who was responsible for introducing penny post!

When Bertha was a small child, she took from a cupboard her father's chess set, and challenged him to a game. To humor her, he accepted and was amazed when she beat him.

To his question, how she had known what moves to make, she replied that she had seen a hand, suspended over the board, which had indicated the moves she should make. "It was a very distinctive hand, because it had no fingernails."

Her father turned pale, swept the chessmen into their box, and never again would allow them to be used. After his death, her mother explained that her grandfather had been a champion chess player, and had lost the tops of his fingers in an accident with a threshing-machine.

Another time, the medium gave a clairaudient message from a man who said his name was Jim Armstrong, he had died at 2:20 P. M., fully clothed, and there were "three woods left."

Her sister checked, and found that Jim Armstrong had died at 2:20 P. M. while playing bowls, and each of his three team-mates had one bowl left. Hence—"three woods left."

Our thanks to "Psychic Realm" for these illuminating examples of mediumistic powers.

## Occult Phenomena

### Carl Jung

Carl Gustav Jung, 79, is probably the greatest living psychologist. He has often stressed the importance of studying paranormal and occult phenomena.

Interviewed by the "Indian Express" (Madras), he stated the human psyche "forced its presence on us," and that he was trying to effect a synthesis of Eastern introspective knowledge and Western science.

He described God as "an archetype which is an indestructible constituent of the human soul." He does not think highly of modern philosophers. The mathematics, which Bertrand Russell knows, is no good for philosophy, and the existentialists are stupid inasmuch as they deny the reality of the psyche."

Thanks to "Psychic Realm."

## Can You Find Bible To Back Up Spiritualism?

A question often asked by skeptics and seekers alike. Over 200 Bible quotations for Spiritualism in "Bible Truths." Send \$1.00 for your copy to SUNLAND, BOX 662, HIALEAH, FLORIDA. P-410



# PSYCHIC CHURCHES

If your church is not listed in these columns, write at once to **Psychic Observer**, Inc., Chesterfield, Indiana, for complete information and "Church Resale Order Form."

## ALABAMA

Birmingham: Church of Spiritual Science, 252 North 7th St.; Services: Sunday 8:30 A.M.; Minister: Rev. Gertrude Baker; Phone: 547840; Asst. Minister: Nellie McWhurter; Sec'y: Beulah Kennedy, 3510 North 17th Ave.

## ARIZONA

Phoenix: Harmony Chapel (Spiritualist) 85 West Portland St.; Services: Sunday 10:30 A.M.; Minister: Rev. Ed. W. Ford, N.S.T.; Phone: ALPine 4-1990.

## ARKANSAS

Hot Springs: Church of Spirit and Truth, 209 Plateau St.; Services: Sunday 8 P.M.; Circle: Wed. 8 P.M.; Minister: Rev. Julia Martin; Phone: NA 4-1615.

## CALIFORNIA

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

Burlingame: Chapel of Truth; meetings Friday evenings at 8 in Burlingame; Burlingame's Club; chalice by The Church of Revelation; Minister: Rev. Gula Frinias; Phone: Diamond 3-8596.

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

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

Church of Divine Power, 5017 Sunset Blvd.; Services: Sunday 8 P.M.; Wednesday 7:45 P.M.; Minister: Rev. Lorraine LaVani; Phone: Hollywood 9-4165; President: John C. Gregory, 906 North Western Ave., Hollywood, 29.

Foundation of Universal Truth, Woman's Club of Hollywood, 1749 N. La Brea Ave.; Services: Sunday and Wednesday, 7:45 P.M.; Minister: Rev. Elsie Hicks, 645 N. Normandie Ave.; Phone: Normandy 4-5028.

Long Beach, California

People's Spiritualist Church, 785 Juniper St.; Sun. 8 P.M.; Wed. 2 & 8 P.M.; Minister: Rev. Edith M. Niles, 909 Juniper Ave.; Phone: 906-540.

Temple of Christian Philosophy, 1105 Raymond Ave.; Class: Wed. 7:30 P.M.; Holy Communion: 1st Sun. 11 A.M.; Sunday services: 7:30 P.M.; Minister: Rev. Lola Redding; Phone: 9-2316; Church: Phone: 99-214.

Sanctuary of Spiritual Happiness, 8082 Wilshire Blvd.; Services: Sunday 7:30 P.M.; Wednesday 7:30 P.M.; Minister: Rev. Frances M. Parker, 3308 Alameda Lane, Altadena, Cal.; Phone: Sycamore 4-9048.

Joshua Temple, 426 Rose Ave.; Services: Sunday and Wednesday 7:30 P.M.; Minister: Rev. Stephen P. Douglas (U.C.M.); Phone: 677-306.

Temple of Spiritual Science, Town Hall, 835 Locust Ave.; Sun. 7:30 P.M.; Thurs. 7:30 P.M.; M. 5:27 P.M.; Pastor: Rev. Rosa Locke; Phone: 63-5123.

Los Angeles, California

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

Chapel of The Roses, UCM, 682 West 34th St.; Services: Sunday 11 A.M. & 2 P.M.; Tues. 1 P.M.; message service and luncheon 7:30 P.M.; Pastor: Rev. W. G. Dickens.

Astara Foundation, 261 South Mariposa Ave.; Services: Sunday 2:30 and 7:30 P.M.; Ministers: Rev. Robert G. Chaney and Dr. Earylene C. Chaney; Phone: DUinkirk 4-327.

Spiritualist Church of Divine Light, 4327 South Park View Ave.; Services: Sunday 11 A.M. & 7:45 P.M.; Minister: Rev. Edna Miller, 1410 East Market St.; Phone: 32285; Sec'y: Glennella Hyde, R.F.D. No. 5, Box 366, Stockton, Cal.

Venice: Church of Universal Light, 142 Lincoln Blvd.; Services: Sunday and Tuesday 7:30 P.M.; Minister: Rev. W. G. Dickens.

Stockton: Spiritual Science Church, No. 204 Fidelity Hall, 230 East Fremont St.; Services: Sunday, Healing 7:30 P.M.; Lecture 8 P.M.; Messages 9 P.M.; Blindfolded, 1st Sunday each month; Dinners 2nd Sunday each month; 4 to 7 P.M.; Minister: Rev. Edna Miller, 1410 East Market St.; Phone: 32285; Sec'y: Glennella Hyde, R.F.D. No. 5, Box 366, Stockton, Cal.

San Jose, California

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

Santa Monica: Spiritual Prayer Home, 1213-10th St.; Services: Sun. and Wed. 8 P.M.; Minister: Rev. Mary H. Brangize; Phone: EXbrook 3-8173; Sec'y: Albert Vincent.

San Francisco, California

Golden Gate Spiritualist Church (N.S.A.), 1001 Franklin St.; Services: Sunday 8 P.M.; Tuesday 8 P.M.; Minister: Rev. Florence S. Becker, 194 Brentwood Ave.; Phone: JUniper 7-4860; Sec'y: Donald H. Haddick; Treasurer: Charles Ross McKendry; Church Phone: TUXedo 5-9978.

## (OAKLAND—Continued)

St. John's Spiritualist Church of Christ No. 2, Inc., Key System Bldg., 410 11th St.; Services: Sunday 2:30 P.M.; Minister: Rev. David Stanton, 3750 Suter St.

Kosmos Centre Church, Ebell Hall, 1440 Harrison St.; Meetings 7:30 P.M. Thursdays and Saturday only; Phone: Hightgate 4-7219.

Sacramento, California

First Spiritualist Episcopal Church, 1 O. O. P. Bldg., 34th & Bway; Sun. 7:45 P.M.; Minister: Rev. Wilson H. Seares; Phone: HUDson 1-1895.

San Bernardino, California

First Spiritualist Church, 6th & Arrowhead; Divine Healing; Sun. 7:30 P.M.; Minister: Ann Cannara; Sec'y: J. C. Cannara.

Spiritualist Episcopal Church, 134 East 5th St.; Services: Sunday, 1:45 P.M.; Class: M. 1:30 P.M.; Tues. and Wed. 8 P.M.; Phenomena Sat. 8 P.M.; Co-pastors: Rev. Lula Taber, Rev. Harold Taber and Rev. Gloria Taber-Braxton; Phones: 89523 and 899208.

San Diego, California

The First Spiritualist Church of San Diego, 3777 42nd St.; Services: Sunday, Healing 7 P.M.; Lecture, 8 P.M.; Minister: Rev. Emily G. Davis; Phone: 4-4890.

Inspirational Church of The Master, 2730 W. Franklin St.; Services: Sunday 2:30 & 8 P.M.; Pastor: Rev. Alice Wellstood Tindall; Phone: CO 5-1149 and ME 8-0973.

Ch. of Two Worlds, 2460 16th St. N.W.; Services: Sun. and Wed. 8 P.M.; (N.S.A.); Minister: Rev. H. Gordon Burroughs; Phone: EMerson 0010; Sec'y: Freda Dorothy Egbert, 7529 Alaska Ave., N.W. Washington (12).

San Fernando: Temple of Light, 12540 Bradley Ave.; Services: Tues. Sat. & Sun. 7:45 P.M.; Rev. Edwin Lye, pastor; Rev. Mary F. Lye, secretary; Phone: Empire 1-2821.

San Francisco, California

Golden Gate Spiritualist Church (N.S.A.), 1001 Franklin St.; Services: Sunday 8 P.M.; Tuesday 8 P.M.; Minister: Rev. Florence S. Becker, 194 Brentwood Ave.; Phone: JUniper 7-4860; Sec'y: Donald H. Haddick; Treasurer: Charles Ross McKendry; Church Phone: TUXedo 5-9978.

The Little Church of St. Andrews (Spiritualist) 875 Valencia St.; Services: Sunday 7:45 P.M.; Thursday 2 and 7:45 P.M.; Pastor: Rev. Edith M. Niles, 909 Juniper Ave.; Phone: 906-540.

First Spiritualist Temple, 324-17th St. (near Mission); Sun. & Wed. 2 & 7:30 P.M.; Minister: Julia Bramah; Sec'y: Gaynell Peacock.

Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 412 Mason St. (Sacramento Hall) Sunday 2 P.M.; M. President: Leah Bauer; Treas: Linda B. Sampson.

The San Francisco Harmony Center U.C.M., 835 Locust Ave.; Services: Sunday 7:30 P.M.; Wednesday 7:30 P.M.; Minister: Rev. Frances M. Parker, 3308 Alameda Lane, Altadena, Cal.; Phone: Sycamore 4-9048.

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New London, Connecticut

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

Universal Psychic Science Society, Stony Brook Drive; Universal Psychic Science Seminary Instruction, Rev. C. Wallace Fox (NPS Missionary at Large) P.O. Box 169, Niantic, Conn.; Phone: GIBson 3-1333.

Niantic: Temple of Light (A.S.) 4 Smith St.; Services: Sun. & Thurs. 7:30 P.M.; Visiting Mediums weekly; Minister: Rev. Harriet Whitehead; Phone: Pershing 9-7009; also Rev. William Chas. Perry and Cherry & South Sts. Pine Grove, Niantic; Phone: Pershing 9-9662; I.A.S. Spiritualist Seminary Instruction & Unfoldment Class; Sat. 7:30 P.M.; Rev. Nicholas Plastina, P. O. Box 155, Niantic, Conn.

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

Stamford: Albertson Memorial Church of Spiritualism, Inc., 485 Summer St. (N.S.A.); Services: Sunday 8 P.M.; Minister: Rev. Raymond E. Burns; Sec'y: Harry C. Todd, 77 Glendale Drive, Glenbrook, Conn.; Phone: Davis 3-7290; Church Phone: Davis 3-5411.

Delaware

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

District of Columbia

Washington, D. C.

First Spiritual Science Church, Suite #331, 1424 "K" St., N.W.; Services: Tuesday, 2:30 and 8 P.M.; Thurs. 8 P.M.; Minister: Rev. Alice Wellstood Tindall; Phone: CO 5-1149 and ME 8-0973.

Ch. of Two Worlds, 2460 16th St. N.W.; Services: Sun. and Wed. 8 P.M.; (N.S.A.); Minister: Rev. H. Gordon Burroughs; Phone: EMerson 0010; Sec'y: Freda Dorothy Egbert, 7529 Alaska Ave., N.W. Washington (12).

Florida

Cassadaga: Southern Cassadaga Spiritualist Campmeeting Association; Adult Bible and Unfoldment Class, Thatcher House, Tuesday 7:30 P.M.; Leader: Louise Cash.

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

Daytona Beach, Florida

First Christian Spiritualist Church of Daytona Beach, Prince George Hotel, 212 North Ridgewood Ave.; Services: Sunday 8 P.M.; Thursday 2 and 7:30 P.M.; Minister: Rev. Alice Wellstood Tindall; Phone: CO 5-1149 and ME 8-0973.

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

Jacksonville, Florida

Friendship Spiritualist Temple, 2983 Spencer St.; Services: Tues. & Sun. 8 P.M.; Minister: Rev. Martin C. Held; Phone: EV 8-1862; Sec'y: Beulah Myers, 64 West 5th St., Jacksonville 6, Florida.

The Spiritual Light Church, 3817 Main St.; Services: Sun. and Wed. 8 P.M.; Class: Tues. 8:30 P.M.; Minister: Rev. Ida Pierce, Route #3, Box 1053, Jacksonville, Florida.

United Spiritualist Church, 125 Market St.; Services: Sunday 8 P.M.; Circle: Wed. 8 P.M.; Minister: Rev. M. L. Sackett; Asst. Pastor: Rev. Edna Gardner; Phone: 60351; Asst. Pastor: Dorothy Steedly and Joe Connelly.

Miami, Florida

Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P.M.; Healing Center: 7:15 P.M.; Minister: Rev. Ruby J. Schmidt; Asst. pastor: Rev. Luella Wedger; Phone: 67-8486.

Little Shenandoah Spiritualist Church, 601 S.W. 7th St.; Services: Sunday 8 P.M.; Wed. 2 and 8 P.M.; Minister: Rev. Frances Stevenson.

Beckoning Light Spiritualist Church, 1621 W. 6th St.; Services: Sun. & Wed. 8 P.M.; Minister: Rev. Bertie Lilly Cardale; Sec'y: Asst. pastor: Rev. Madge Hart, 819 N.W. 22nd Place.

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

Sarasota, Florida

Shrine of The Master Spiritualist Episcopal Church, 852 Tuttle Ave.; Services: Sunday 8 P.M.; Minister: Rev. Dorothy and Russell Flexer.

Church and School of Divine Law, 1269 First St.; Services: Sunday 7:45 P.M.; Ministers: Rev. Nina Ward Hughes and Rev. William C. Brown; Phone: Ringling 4-1501; Sec'y: W. W. Hughes.

St. Petersburg, Florida

Church of The Beloved, 2808 Central Ave.; Services: Sunday 7:30 P.M.; Minister: Ethel West; Asst. Minister: during her absence months: Olga Rutha Carpenter.

Church of Spiritual Philosophy, 1715 Tangerine Ave., South; Services: Sunday and Thursday 7:30 P.M.; Minister: Rev. M. L. Sackett; Phone: 33-915.

## (FLORIDA—Continued)

Tampa, Florida

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

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

ILINOIS

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

Champaign, Illinois: First Church of The Spiritualist, 219 South Water St.; Services: Sunday 3 & 7 P.M.; Pastor: Mrs. Grant, 204 Garwood Ave.; Phone: 9543; President: Earl V. Beightler, 408 East University; Phone: 6-5132; Church Phone: 6-7432.

Chicago, Illinois

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

Silent Prayer Sanctuary, 3602 West McLean Ave.; Services: Sunday, 7:30 P.M.; M. 7:30 P.M.; Pastor: Sophia Schaffer; Phone: Albany 2-6417.

First Church of Spiritual Science, 6330 Stony Island Ave.; Services: Sunday 4 & 8 P.M.; Divine Healing, Sunday 8 P.M.; Messages: Sun. & Wed. 8 P.M.; Minister: Rev. Jessica Chambers; Phone: DRExel 3-0024.

Friendly Church of Christ, 845 West North Ave.; Services: Sunday 3 & 8 P.M.; Tuesday 8 P.M.; Minister: Rev. Harold Klingenberg; Asst. Pastor: Rev. Bertie Hoyer; Sec'y: Rev. Ed. Dortmund, 2509 North Southport Ave., Chicago, 14.

Church of The Spirit, 2651 North Central Park Ave.; Services: Sunday—Family Worship 10:30 A.M.; Evening Service: Sat. 7: Messages: Wed. 7:45 P.M.; Minister: Rev. Ernst A. Schoenfeld; 3501 Shakespeare Ave., Phone: BE 5-2911.

First Spiritualist Episcopal Church, 721 West Belmont Ave.; Worship Service: Sunday 7:30 P.M.; Message Service: Wednesday 7:30 P.M.; Minister: Rev. Rosemary Jackson; Phone: GRaceland 7-4220; Minister: Frieda Sherman; Associate Ministers: Frieda Sherman and Peggy Lorgat.

Liberal Psychic Science Church, 3449 West Altgeld Ave.; Services: Sunday 2:45 & 7:45 P.M.; Wed. 7:45 P.M.; Class: Sat. 10 A.M. & 7:45 P.M.; also Friday 7:45 P.M.; Social last Saturday each month; Candlelight services last Sunday each month; Minister: Rev. Anthony Camardo; Phone: Capital 7-6333.

Second Spiritualist Episcopal Church of Chicago; Room 1208, 116 South Michigan Ave.; Sunday Worship Services, 3:30 and 7:30 P.M.; Public Address Instruction, 8 P.M.; Tuesday, Healing and Message Service 8 P.M.; Rev. Sylvia and Clifford Birchfield, Pastors.

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

Sunrise Spiritualist Church, 2424 North Ave.; Services: Sun. 7:30 P.M.; Wed. 7:45 P.M.; (U.S.S.A.) President: Marjorie Becker; Sec'y: Adelaide Manzeske, 3628 North Hayne, Chicago; 18; Phone: ALbany 2-1416.

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

Spiritual Science Ch. No. 3, 1715 West 4th St.; Sun. 3 & 8 P.M.; Minister: Rev. John Skinner; Phone: HEImlock 4-0811.

Flower Candle Light Guide Spiritual Science Church, 3165 North Clark St.; Services: Sun. 2:30 & 7:30 P.M.; Class: Thurs. 2 & 7 P.M.; Healing Wed. & Thurs. 7 P.M.; Candle Light Service: 2nd Sat. 8 P.M.; Minister: Rev. Mary Kearney; Phone: GR 7-1707.

Englewood Psychic Science Church, White Sanctuary, Healing Center, 6514 South Ashland Ave.; Services: Sunday 7:30 P.M.; Healing Service: Thursday 8 P.M.; Minister: Rev. Harry A. Tufts; Phone: WA 4-7450.

St. Paul's Spiritual Church, 4201 West Armistead Ave.; Services: Sunday 8 P.M.; St. Paul's Spiritual Church, 4201 West Armistead Ave.; Services: Sunday 8 P.M.; Minister: Rev. Louise Quinn; 3124 West Alton; Phone: KEIdge 3-1174; Assistant Pastor: Rev. Pauline Douglas.

Church of Higher Spiritualism No. 2, 549 North Cicero Ave.; Sun. 7:30 P.M.; Healing Services: Friday 8 P.M.; Rev. Ruth Foster, pastor; Rev. John Fastest, Asst. pastor; Phone: CO 3-1242.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Founder: Freda Brown; Services: Sun. 8 P.M.; Sec'y: Elsie Travers, 6028 South Green St.; President: Pauline Brown, 7829 South Green St.; Phone: VI 6-5016.

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

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P.M.; Service 8 P.M.; Pres. Theo-Siers; Phone: B. E. 7-4453.

First Spiritualist Church, 3033 West 25th Place; Services: Sunday 7:45 P.M.; Monday 8 P.M.; Minister: Rev. Lena Crane; Phone: TOWnhall 3-6452.

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

Decatur, Illinois

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

East St. Louis, Illinois

Memorial Spiritualist Temple, 1190 St. Clair Ave.; Services: Sun. & Wed. 7:45 P.M.; President: Bert L. Hess, 5605 Warren Ave.

Freeport: First Spiritualist Church, Y. W. C. A. Bldg., 514 West Stephenson St.; Services: Sun. 7:30 P.M.; Pres: Frank Sloggett, 1107 South Adams Ave.; Phone: State 763.

Joliet: First Society of Spiritualists, Jasper and Glenwood Place; Services: Sun. 2:30 P.M.; Minister: Rev. Florence Fisk; Sec'y: Laura L. Ellis.

Leroy: J. T. E. J. Crumbaugh Spiritualist Church, 313 East Center St.; Minister: Sunday 2 P.M.; Class: Thurs. 8 P.M.; Minister: Rev. Richard Ireland.

Peoria, Illinois

First Spiritualist Episcopal Church, Labor Temple, 400 N. Jefferson St.; Services: Sunday, 7:30 P.M.; Minister: Samuel Caughey; Phone: 2-7762; Sec'y: Lillie Smeltzer; Phone: 6-2054; Guest workers welcome.

Rockford, Illinois

United Science Mission, 217 South Rockton Ave.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Blanche McCall; Phone: 37912.

First Spiritualist Church of Rockford, 323 N. Main St., Masonic Temple; Minister: Rev. Ed. J. Simerson, R. L. Cherry Valley, Ill.

Streeter: First Spiritualist Church, 523 Frech St.; Services: Sunday 7:30 P.M.; 1st Sun. & Wed. 8 P.M.; Ministers: Roy and Nora Gustin, P.O. Box 198.

INDIANA

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

Elkhart: Christian Spiritual Temple, 200 1/2 South Main St.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Harry Sutton, R.F.D. No. 5, Elkhart.

Evansville, Indiana

Union Spiritual Church, 3rd Ave. & Michigan St.; Thurs. & Sunday 8 P.M.; Minister: Rev. Jeannette Hoepel.

Fort Wayne, Indiana

Spiritualist Church of Divine Science (N.S.A.) 1615 Wells St., Cor. Spring Thurs. 2 & 7:45 P.M.; Sun. Lyceum, 9:30 A.M.; 7:30 P.M.; Minister: Rev. Bernice Brock, 1604 Andrews St.; Phone: A-4567.

First Liberal Spiritual Church, 1914 1/2 South Calhoun St.; Services: Sun., Thurs. & Sat. 7:45 P.M.; Minister: Rev. Anna M. Patterson, 3409 Harvester; Phone: E-6204; Sec'y: Rev. Alma Vanderbeck, 2320 Freeman St.

Gary, Indiana

First Spiritualist Church, 2430 West 11th St.; Services: Sunday 8 P.M.; Minister: Rev. Velma Hood; President: T. McGinnes; Sec'y: Reba Schallott, 223 Ellsworth St.

Alpha Spiritualist Episcopal Church, Victoria Room, Y. W. C. A.; Services: Sunday 7:30 P.M.; Minister: Edith Ireland; Sec'y: Francis Scott, 410 Oak St., East Gary; Minister: Rev. Sylvia Birchfield.

Hammond, Indiana

Unity Spiritualist Ch., 5454 Holman Ave. K. of P. Hall; Sun. 7 P.M.; Ruth Coyle



# 12 Spiritualist Churches

(Cont. from Page 11)

## MASSACHUSETTS

**Amesbury:** The First Spiritualist Church, Lower Old Fellows Hall, Water St.; Services: Sunday 3:30 and 6:45 P. M.; President: Martha Dorr.

**Fitchburg:** First Spiritualist Alliance Church, 22 Knowlton Terrace; Services: Sunday, 3 and 7 P. M.; Sec'y and Treas.: Mrs. Marion Rockwell; President: Emily Samborn.

**Greenfield:** Universal Psychologic Church, 47 Cheapside; Rev. Frances H. Church.

**Onset:** (Cape Cod) Mass. First Spiritualist Church, Highland Avenue; Services: Sunday 2:30 and 7 P. M., Thursdays at 8 P. M.; Special Class work as scheduled. Rev. Gladys Cushman, Pastor, 86 Highland Avenue, Onset, Mass.

**Quincy:** First Spiritualist Church, Johnson Bldg., 4 Maple St.; Tues. 7:45 P. M.; Minister: Bert DeYoung.

**Springfield:** First Spiritualist Church, Inc., 33-37 Bliss St.; Services: Sunday 11 A. M.; also 3 and 7:30 P. M.; Thursday 7:30 P. M.; Sec'y: Mrs. J. B. Kelley; President: Mace McAuliffe.

**West Gloucester:** Mass. Spiritualist Camp, 19 Incoln St.; Services: Sunday 2:30 and 7 P. M.; Thurs. 7 P. M.; President: Virian L. Harvey; Phone: 3708-W.

**Worcester:** First Spiritual Church, 35 Broad St.; Services: Sunday 3 and 7 P. M.; Minister: Ernest A. Coffin; Phone: PLeasant 2-0414.

## MICHIGAN

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

**Church of Spiritual Truth,** 28 West Fountain St.; Services: Sunday 11 A. M.; Minister: Rev. James Tingley.

**Bay City:** Congregation of Spiritual Unity, 215 South Linn St.; Sunday, 7:45 P. M.; President: Clara Trombley, 613 Hart St.; Sec'y: Phone: 9425.

**Coldwater:** Pearl Burns Memorial Spiritualist Temple, 25 Orchard St.; Services: Sun. 7:30 P. M.; Class: Thurs., 7:30 P. M.; Minister: Agatha Rasher, 21 South Hudson St.

**Davison:** Spiritual Light Church, 8291 East Atherton Road; Services: Sunday 7:30 P. M.; Minister: Rev. Ethel Bowen; Phone: OUt. Morris, Niagara 9-7004.

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

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

**All Souls Memorial Church,** 2919 Cass Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. Constance Newby; Phone: Un. 1-3346.

**Spiritual Helpers Church,** 9197 Grotto Ave.; Services: Wed. and Sun. 7:30 P. M.; Minister: Rev. Harriet R. Brown; Phone: nut 36236; Sec'y: Martha Borgers, 17870 Glendale, Roseville, Mich.

**First Psychical Church of Brighton,** 21729 Fenkel Blvd.; Sun., Tues., Wed. & Thurs. 8 P. M.; Elizabeth Armitage.

**St. Paul's Church of Spiritualism** of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemsley; Phone: UN 4-1336.

**Bible Christian Spiritual Church,** 4464 Cass Ave.; Services: Sunday 2 P. M.; Minister: Rev. John Veysey; Phone: Tansmo 9-9134.

**Ferndale:** Metropolitan Spiritualist Church of Greater Detroit, 400 East Nine Mile Road; Services: Sunday, 7:45 P. M.; Rally Day: second Sunday, 2:30 and 7:45 P. M.; President: Charles L. Youngs; Phone: LI-1246; Sec'y: Irene C. Raynor, 158 North Walnut St., Mt. Clemens, Michigan.

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

**Psychic Science Center,** 2506 Davison Road, Spiritual services Friday 8 P. M.; Minister: Edna W. Moore; Phone: 2-2961.

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

**Grand Rapids:** First Church of Truth, 26 Shelby St.; Services: Sun. 3:30 & 7:30 P. M.; President: Frank Wilfirth, 1311 Calgary, N.E.; Sec'y: Elaine B. McManis, 301 Lemay St., S.E.; Cherry 37634.

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

**Corinthian Spiritualist Church,** 1805 East Ganson St.; Services: Sunday 8 P. M.; Minister: Rev. Beattie L. Wells, 535 Wildwood Ave.; Sec'y: Leonard H. Beasley, 848 Lincoln St.

**Kalamazoo:** Christian Spiritualist Church, 1417 North Westside Ave.; Services: Sunday 3 and 7:30 P. M.; Minister: Rev. Beth Roche, 827 North Church St.; Phone: 4-2961; Sec'y: Rev. Mollie Cole.

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

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

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

**Church of The Good Samaritan of Pontiac,** 199 Auburn Ave., D.A.V. Hall; Services: Sunday 7:30 P. M.; Silver Tea—2nd & 4th Sunday; Minister: Rev. Juanita Parris; Treas: Beryl Hinz; Sec'y: Jennie Ridley, 1292 Smith St., Birmingham, Mich.

**Roseville:** Spiritual Church of Harmony of the Christian Church of America, 17359 Roseville Blvd. (at Maple) Services: Sunday—Lyceum 10:30 A. M.; Regular services, 7:30 P. M.; Message service 3rd Sunday at 3 P. M.; Minister: Rev. L. E. Mathews, 5823 Belvidere, Detroit, 13; Phone: Walnut 2-7203.

## MINNESOTA

**Duluth:** First Spiritual Temple, 601 East 5th St.; Services: Sunday 7:30 P. M.; Minister: Rev. F. W. Hutchinson; Sec'y: Violet Lindblom, 1712 West 3rd St., Duluth.

**Minneapolis:** Second Spiritualist Church, 23rd and Lyndale Ave., North; 1st Sunday of each month, services 3 & 7:45 P. M.; Following Sunday, 7:30 P. M.; Consultation: Thursday 2-5 P. M.; President: John Korm; Sec'y: Lily M. Hinnman, 3420 Nineteenth Ave.

**Spiritualist Episcopal Church, I.O.G.T. Hall,** 2922 Central Ave.; Services: Sun. & Wed. 7:30 P. M.; Thurs. at 3:45 Ave.; Consultation and Healing 2 P. M.; Messages, 7:30 P. M.; Tuesday consultation: 2 P. M.; Children and teenagers; Minister: Rev. Clara Johnson.

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

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

**Order of The White Cross, Inc.,** Endicott Bldg., Robert Street Entrance (4th floor) Services: Sunday 2:30 P. M.; Sec'y: A. M. Erickson; President and Founder: Clara Gathany; Phone: CA 5-9194.

**Spiritual Science Church,** No. 205, 310 Front Street Bldg., 4th and Robert St.; Sunday services, 2:30 P. M.; President: R. A. Oberborker 1040 Central Ave., St. Paul (4) Phone: EKkhurst 4813.

**Brooklyn:** St. John's Spiritualist Church, 8025 Third Ave.; (B.M.T. local to 77th St. Station) Services: Sun. and Friday 8 P. M.; Wed. 2 P. M.; Minister: Rev. Lillian Johnson, 1040 71st St., Brooklyn 4; Phone: BE 2-7969.

**Buffalo:** John Carlson Spiritual Church, 1045 Elmwood Ave.; Services: Sunday, Healing 7:30 P. M.; Lecture and messages 8 P. M.; Minister: Rev. Edith Sandy Wendling; Phone: Riverside 1698; Church phone: Elmwood 330; Margaret L. Lube, 65 Woodharrow Road, Orchard Park; Pres.: Norman C. Fredrickson.

**Spiritual Church of Science,** Buffalo Room, Hotel Statler; services: Sunday 2:30 P. M.; All message—4:30 P. M.; Minister: Rev. Shirley Bryson, 49 Woodharrow Road, Orchard Park, N. Y.; Phone: Idlewood 3190.

**Temple of Divine Science, SpLst Ch.,** 267 Sycamore St.; Sun. 7:45 P. M.; Medium's Day, 4th Sun.; K. L. Henderson; (Phone: WA 4651).

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

**Nazarene Unity Science Church, Inc.,** 172 Goodell St., cor. Michigan; Services: Sunday 7:45 P. M.; Fellowship Day, 2nd Sunday of each month, 3 P. M.—7:45 P. M.; Services: Wed. and Fri. Message Circle 2 P. M. and 8 P. M.; Dr. Rowland Henry, Dr. John G. Devine, Ministers; Telephone: MO-1683. (New York State chapter for the American Federation of Spiritual Mediums).

**Corlind, N. Y.** Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (I.G.A.S.) Services: Sun. & Wed. 8 P. M.; President: Marjorie Newman; Phone SK 6-2337; Pastor: Rev. George Guilmette; Sec'y: Katherine Hall.

**First Spiritual & Divine Science Church,** 97 Oswego St.; Services: Sun. 10:30 A. M.; also Wed. 8 P. M.; Minister: Rev. Kathryn Daine, 29 Clayton Ave.; Phone: SK 6-1718; Associate Minister: Carroll Badman; Healer: Mable A. Smith, Phone: SK 6-9187; Glenn Jones, President, Phone: SK 6-9319.

**Lockport:** Lock City Spiritualist Temple, 10 Cottage St.; Services: Sunday 7:30 P. M.; Medium's Day—3rd Sunday, 3:30 and 7:30 P. M.; All message service, 4th Wed. 8 P. M.; Minister: Rev. Violet L. Southland, 125 Claremont Road, Kenmore, N. Y.

**Long Island** Jamaica, L. I. New York Ch. of Eternal Light, 9050 170th St. (cor. Jamaica Ave.); Services: Mon., Tues. & Thurs. 2 & 8 P. M.; Rev. William Skidmore, Pastor; Phone: Hegeman 3-0769.

**Holts:** Chapel of Spiritual Truth, 111-34-203rd St.; services: 1st & 3rd Sunday 8 P. M.; Rev. Henrietta L. Cox; Phone: Holts 8-5967.

**East Rockaway:** Golden Rule Spiritualist Church, Inc., 22 Barnstable Road; William J. Donnelly, President. Classes afternoons and evenings.

**Richmond Hill South:** Church of Spiritual Guidance, 111-14—120th St.; Services: Tues. & Sun. 7:45 P. M.; Wed. 1 P. M.; Minister: Rev. Mollie Beck; Classes; Phone: Virginia 3-5979.

**South Ozone Park:** Helen Memorial Spiritualist Church, 145-16 Sutter Ave.; Sun. 8 P. M.; Tuesday 2 P. M.; Minister: Rev. Grace E. Wagner.

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

**New York City** Temple of Light (I.G.A.S.) Suite No. 708; 152 West 42nd St.; Inspirational address and Healing Session, Sunday 7:30 P. M.; Tues. & Fri. 8 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.; Minister: George Henry Clark; Phone: 8-2413; Sec'y: Elia Strassburger, 963 Ogden Ave., New York City, 52, N. Y.

**United Spiritualist Church,** 300 West 56th St.; Services: Sunday, Lecture & Healing 7:30 P. M.; Regular services, Tuesday 7:30 P. M.; Wed. & Fri. 7 P. M.; Afternoon services every Wed. & Sat. at 1; Sec'y: Martha Feinstein; Phone: Circle 5-4566.

**Temple of The New Dawn, Inc.,** 211 West 57th St.; Universal Science, Timely Talk, Meditation, Healing Service Cosmic Message, Music; Nesta Kerin Crain, Doris Herzog, John J. Besante and Ann Kozak.

**Metaphysical Spiritual Society, Inc.,** 248 West 73rd St.; Services: Thurs. 7 P. M.; Director: Hazel Watson; Phone: LYceum 5-2970 between 7-8 P. M.

**The Universal Temple of Light, Suite No. 1,** 220 West 71st St.; Services: Thurs. 7 P. M.; Appointment only; Pastor: Frank Decker; Phone: TrAfalgar 3-9133.

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

## NEW JERSEY — Continued

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

**Spiritual Ch. of Divine Healing,** 1000 New York Ave.; Sun. 11 A. M.; Tues. 10 A. M.; Tues. 8 P. M.; Fred Boeck; Tues. & Thurs. 2 P. M.; Thurs. 8 P. M.; Rev. Elsie E. Richter; Phone: Union 4-0323.

**Florida Ch. of Divine Guidance,** 517 37th St.; Sun. 7:30 P. M.; Tues. 2 P. M.; Fri. 2 & 8 P. M.; Social 2nd Fri. 2 P. M.; Rev. A. M. Rugari; 4th Fri., 8 P. M.

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

## NEW YORK STATE

**Albany, New York** First Spiritual Church, 264 Central Ave.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Frederic B. Manley; President: Lena B. Henning.

**Binghamton, N. Y.** First National Spiritualist Church (N.S.A.), 41 Front St.; Sun. 8 P. M.; Thurs. 8 P. M.; G. Howell; Phone: 3-0693; Sec'y: Irene Breno, 1500 North St.; Endicott; Pres.: Reuben V. Howell.

**Brooklyn:** St. John's Spiritualist Church, 8025 Third Ave.; (B.M.T. local to 77th St. Station) Services: Sun. and Friday 8 P. M.; Wed. 2 P. M.; Minister: Rev. Lillian Johnson, 1040 71st St., Brooklyn 4; 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. Edith Sandy Wendling; Phone: Riverside 1698; Church phone: Elmwood 330; Margaret L. Lube, 65 Woodharrow Road, Orchard Park; Pres.: Norman C. Fredrickson.

**Spiritual Church of Science,** Buffalo Room, Hotel Statler; services: Sunday 2:30 P. M.; All message—4:30 P. M.; Minister: Rev. Shirley Bryson, 49 Woodharrow Road, Orchard Park, N. Y.; Phone: Idlewood 3190.

**Temple of Divine Science, SpLst Ch.,** 267 Sycamore St.; Sun. 7:45 P. M.; Medium's Day, 4th Sun.; K. L. Henderson; (Phone: WA 4651).

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

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**Lockport:** Lock City Spiritualist Temple, 10 Cottage St.; Services: Sunday 7:30 P. M.; Medium's Day—3rd Sunday, 3:30 and 7:30 P. M.; All message service, 4th Wed. 8 P. M.; Minister: Rev. Violet L. Southland, 125 Claremont Road, Kenmore, N. Y.

**Long Island** Jamaica, L. I. New York Ch. of Eternal Light, 9050 170th St. (cor. Jamaica Ave.); Services: Mon., Tues. & Thurs. 2 & 8 P. M.; Rev. William Skidmore, Pastor; Phone: Hegeman 3-0769.

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**South Ozone Park:** Helen Memorial Spiritualist Church, 145-16 Sutter Ave.; Sun. 8 P. M.; Tuesday 2 P. M.; Minister: Rev. Grace E. Wagner.

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

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**The Universal Temple of Light, Suite No. 1,** 220 West 71st St.; Services: Thurs. 7 P. M.; Appointment only; Pastor: Frank Decker; Phone: TrAfalgar 3-9133.

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

## NEW YORK CITY — Continued

**The Helen Brand Memorial, Inc.,** Studio No. 36, 1425 Broadway, (Corner 40th St.) Sunday services after June 20th; to reopen September 28th with services every Sunday at 2:30 P. M.; Minister: Rev. Hazel Brand Hierroon.

**Cathedral of Faith,** 41 West 73rd St.; Services: Sunday, 6:15 P. M. (Workshop), 7:30 P. M. (Messages); Wed. and Sat. 1 P. M.; Wed. and Fri., 6:30 P. M.; Minister: Rev. Richard C. Duke; Sun. 8 P. M.; 3-0994. (Coffee Shop on the premises).

**Cathedral of God, Inc.,** 83 West 82nd St.; (up stoop, front); Services: Tues. & Thurs. 7:30 P. M.; Sat. 2:30 P. M.; Minister: Rev. Barbara Lesnowich; Phone: AP 7-4338 re-classes.

**Aquarian Brotherhood of Christ,** Embassy Hotel, 70th and Broadway, Suite 106. Minister: Carolyn C. Duke; Sun. 8 P. M. and Monday, 7:30 P. M.; Class: Wed., 2:30 P. M. Also services by Rev. Sylvia Greco, Wed., 6:30 P. M.; and services by Rev. Olive Kruger, Friday 10 A. M.

**First Spiritual Science Church of Brooklyn,** Studio No. 1002, Carnegie Hall, 7th Ave. & 56th St.; Services: Tuesday, 6, 8 to 10 P. M.; Minister: Rev. Francis H. Parker; Studio No. 1001; Phone: JUdson 6-8451.

**Mercy Chapel, Studio 1010, Carnegie Hall,** entrance 56th and 7th Ave.; Healing, Mes. & Music; Sun. 8 P. M.; Thurs. 8 P. M.; Minister: Rev. William Henry DuBois.

**First Church of Spiritual Vision,** Suite No. 301, 100 West 72nd St.; Services: Tues. and Fri. 6-9 P. M.; Thurs. and Sat. 1-3 P. M.; Sun. 7:15 P. M.; Minister: Rev. Angela Call Wanderer; Phone: TRAfalgar 3-8525.

**Stead Memorial Center,** 41 W. 88th St.; Sun. 8 P. M.; Classes: 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 57th St.; Services: Sun. 7:30 P. M.; Thurs. 2 & 7 P. M.; Minister: Rev. Martha Seiler; Phone: Circle 5-4915.

**Beacon Light Spiritualist Church, Apt. A-1,** 204 West 94th St.; Healing and Messages; Services: Tues. & Thurs. 2 & 7:30 P. M.; Sunday 7:30 P. M.; Minister: Rev. Hermine Leger; Phone: Academy 2-0923.

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

**Fourth Spiritual Science Church, Inc.,** 57th St. Services: Sun. 3 P. M.; Sat., Sun., Thurs., 8 P. M.; Healing & Message Circle, Tues. 8 P. M. & Wed. 2 P. M.; Classes, Wed. 8 P. M.; Dr. San Ram Mandala; Phone: 3-2952.

**Chapel Eternal Star,** 237 West 82nd St.; Message Services: Tues. 1 P. M.; Sat., Sun., Wed. & Fri. 7:30 P. M.; Minister: Rev. Rose Ann Erickson; Phone: TrAfalgar 3-8113.

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

**Chapel of St. Mary, Great Northern Hotel,** Studio No. 203, 118 West 57th St.; Class and Circle, Sat. 7:30 P. M.; Minister: Rev. Anna Snopek; Phone: SE 3-6356.

**Spiritualist Church of Guiding Light,** Sheraton Hotel, 71st St. & 5th Ave.; Services: Tues. & Fri. 7 P. M.; Wed. & Sat. 1 P. M.; Sun. 3 P. M.; Minister: Helen A. Thury; Phone: Endicott 2-8400.

**Little Cedar Spiritualist Church,** Room No. 401, 100 West 72nd St.; Services: Sunday, Tuesday & Friday 7 P. M.; Wednesday 8 P. M.; Minister: Rev. Beulah Brown; Phone: TrAfalgar 3-7880.

**Niagara Falls:** White Rose Center of Free Psychic Truth, 639 Main St.; Services: Sunday 7:30 P. M.; Minister: Rev. Rosbud Vogel Williamson; Phone: 43170; Sec'y: Trula Jones, 116 73rd St.

**Rochester, New York** Church of Divine Inspiration, 27 Appleton St.; Services: Wed. & Sun. 7:30 P. M.; Medium's Day every 4th Sun. 3:30 & 7:30 P. M.; Minister: Rev. Ethel T. Andrews; Phone: RA 3-2302-W.

**Rochester Spiritual Center, Powers Hotel,** Services: Sunday 3:30 & 7:30 P. M.; Wednesday 7:30 P. M.; Minister: Rev. Helen Graham; Sec'y: Jennie Langer, 1683 Five Mile Road, Penfield, N. Y.

**Wayside Spiritualist Church, American Pension Club,** 220 East Washington St.; Services: Sun. 8 P. M.; President: Luanla Glacy; Sec'y: Albert J. Potter.

**Spiritual Science Church, Onondaga Hotel;** East Jefferson and South Warren. Services: Sunday, 7:45 P. M.; Associate minister: Iva Moore Thompson; Phone: 3-3339; Sec'y: Margie Moon, 708 South Beach.

**First Spiritualist Church,** 535 Oakwood Ave.; Services: Sunday and Wednesday 8 P. M.; Minister: William O. Davies; Phone: 76-9290; President: Eugene L. Morse.

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

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

**Hica: Christian Spiritualist Church,** Maher Bldg. (Seneca St. entrance) Sunday 3 and 7:30 P. M.; Wed. 8 P. M.; Thurs. 8 P. M.; Rev. R. Hamel, 751 Seward St., Rochester, N. Y.; Phone (Rochester) Ensenese 8248; Phone: (Utica) 4-7081.

**OHIO** St. Paul's Spiritualist Church, 60 North Arlington St.; Services: Sunday 7:30 P. M.; Messages: Wednesday 8 P. M



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## Personal—Continued

Questions Answered—Continued

**SPIRITUAL ADVICE** given by mail. Over thirty years experience in have helped others and believe I can help you. I will do my best to answer three questions. Donation \$1.00. Send self-addressed envelope and donation as well as all communications to Lottie M. Witherspoon, 2911 Seventh Street, Moline, Illinois. (P-415)



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trate on your problems; write three questions—each on a separate sheet of paper. Enclose handkerchief, questions and love offering in an envelope and send to me. I will give you an answer from spirit and return your handkerchief promptly.


Write: Rev. Nina Ward Hughes, 1269  
First St., Sarasota, Florida; or Phone  
Sarasota 4-1561. (P-415)

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stamped envelope. Will be glad to pray for anyone ill. Love Offering. Rev. Hermine Leger, Beacon Light Spiritualist Church, 204 West 94th St., Suite 1-A, New York 25, N. Y. CP-414

**WORRIED?** As an experienced medium, I can help you. Three questions. Liberal donation. Send self-addressed stamped envelope for prompt reply. Write: Thelma Courson, Box No. 3, Aurora, 8, Colorado.


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serving His children  
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**5** Mediums

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Ave. Bronx, 57, N. Y.  
Telephone: TRImoni 8-  
0124. Sunday service,  
Healing and Meditation, 7  
P. M.; Messages: Sunday,  
Monday and Wednesday,  
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tual Unfoldment. Rev.  
Angels & Spirits. Pastor  
and Founder: Spiritual advice by mail  
Love Offering: Write and state your prob-  
lem. (P-1)

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self by understanding your problem.  
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on your way. Know the  
Truth and you are Free.  
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pastor of The Temple of  
Divine Guidance, will  
hear you out. Write, call  
or come to our services.  
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sages every Saturday 7-9  
P. M. at Apartment No.  
10, 322 East 54th St., Brooklyn, 3, N. Y.  
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**CHESTERFIELD.** INDIANA: Rev. L. B. K. Shambaugh, 30 Parkview Drive, Chesterfield. Spiritualist Camp, Chesterfield. Indiana Lecturer, mental trance, Direct-Voice (Trumpet) and clair writing medium. Open for engagements the year 'round. Private consultations and group sessions by appointment. Write or phone: (Anderson) 8-7667.

**CHESTERFIELD, INDIANA:** Nellie Streifen, 321 Eastern Drive Chesterfield Spiritualist Camp, Chesterfield, Indiana. . . the year 'round: clairvoyance, trance and direct-voice medium. Private and group seances by appointment only. Phone: (Anderson, Indiana) 8-3533. (P-420)

**CHESTERFIELD, INDIANA:** Juliette Evans, 27, is a medium and clairvoyant. She is employed by the Chesterfield Spiritualist Camp, the year 'round. She has given many private consultation and group seances by appointment only. Clairvoyance and trance medium. Residence located near Tipton. Western Hotel. Phone 2-1111 (Anderson, Indiana) 8-3111.

**CHICAGO, Illinois:** Psychic, Healer, and Advisor, applied divine metaphysical and Hindu Spiritual Sciences, Oriental East and West Philosophy and Theosophy will solve spiritual and material problems. Sufferers called incurable, ill, successful.

work thankfully accepted. No person appointments at the present time. Write Reinhold Hartmann, P.S.D., 820 Florence Drive, Park Ridge, Illinois. (CP-41)

**HOLLYWOOD, CALIFORNIA:** Church of Divine Power (I.G.A.S. Charter) 5017 Sunset Blvd., Hollywood, 27, California; Services: Sunday 8 P. M.; Special Healing services, Wed. 7:30 P. M.; Founder and Pastor: Rev. Lorraine LaVani; Phone: Hollywood 9-4163. (P-41)

(More Ads Page 15, Col. 1)



# CLASSIFIED ADS

(Continued from Page 14)

## Mediums—Continued

**FORT WAYNE, INDIANA:** Rev. Bernice Brock, minister of The Spiritualist Church of Divine Science (N.S.A.) 1615 Wells St. (Cor. Spring) Services: Thurs. 2 & 7:30 P. M.; Sunday, 10-11:30 A. M. Regular services, 7:30 P. M. Private interviews by appointment only; Phone: 4567 (P-414)



**NEW YORK CITY:** Chapel of Eternal Star, 237 West 72nd St., New York City, 23, N. Y. C. Telephone: RAfaiagar 7-1113 Services daily 7:30 P. M., with 11:13 exception of Monday and Thursday. Noon Services: 1 P. M. Tuesday and Thursday. Perhaps a help to you with your problem. Why not write me today. I will offer direct all correspondence to: Rose Ann Erickson, minister of The Chapel of The Eternal Star, 237 West 72nd St., New York City, 23, N. Y. C. (P-415)

**NEW YORK CITY:** Dr. S. R. Mandal, Hindu Astrologer, Author and Seer. Spiritual advice on all problems. Lectures and psychic messages: Sun., Tues., Wed. & Thurs. 8 P. M. Sunday 3 & 8 P. M. Wed. 2 P. M. at Studio 503, Steinway Hall, 113 West 77th St., N.Y.C. Absent healing on love offering basis. Send \$2. Birth data and addressed envelope for any three questions, or a 1956 forecast. For live readings of exceptional value, Phone IN 5-5827 or write to: Mandal, 42-72 Kissena Blvd., Flushing 55, N.Y. (P-416)



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**FOR RENT:** Studio No. 1002 Carnegie Hall, 56th & 7th Ave., New York City. Ideal for meetings, lectures and classes. Seating capacity 15-30; Grand Piano; quiet, beautifully appointed; Moderate Rental; references. Phone: ELam 5-5222 and ask for Mary Stuart. (P-412)

**STUDIO FOR RENT:** New York City, Carnegie Hall, 1011-12; Seating capacity 50; suitable for lectures or classes; available afternoons or evenings. Phone: ELam 7-1632, ask for Rev. Maya Perez. (P-415)

**APARTMENTS IN FLORIDA:** Spiritualists will receive a hearty welcome here. Reasonable apartment rentals at The Crouse Apartments, 111 South Grandview Ave., Daytona Beach, Florida. Only 2 blocks from the ocean. Fine speakers and mediums in the city, also at Cassadaga, only 20 miles. Write: Paul G. and Marguerite R. Crouse, 111 South Grandview Ave., Daytona Beach, Florida; Phone: CL 3-6116. (P-418)

**FLORIDA HOME AND INCOME PROPERTY:** at Southern Cassadaga Assembly. Seven rooms and bath. Also apartment for rent. All modernized, furnished and equipped. Ideal location. Write: 1000, reasonably priced. . . for homes and business properties in Lake Helen-Cassadaga area. Write: Harry D. Mather, Reg. Broker, Lake Helen, Florida. (P-419)

## Miscellaneous

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(P-415)

## CLASSIFIED ADS

## Miscellaneous—Continued

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**COURSES:** Books, Hypno Discs, Hypno Lights, Whirling Discs, Revolving Mirrors, Hypno Spheres, Flashers, Pendulums, Crystal Balls. Order from: The Hypno-Aid Company, 4137 North Mission Road, Los Angeles, 32, California. (P-417)

## Books

**"POWERS WITHIN THE MIND."** This book, composed of lectures given through Josephine Brace, contain revelations, spiritual healing, and the use of Prayers, un- limited. Shipping explained: many truths revealed. Price \$2.75; Order from: C. M. McCann, Box 75011, Sanford Station, Los Angeles, 5, California. (P-418)

**LANGUAGE OF SYMBOLIC VISIONS:** A Mystic Dictionary by Frances E. Chamberlain. Price, \$1.00. Will help solve hidden meanings behind symbols, dreams and visions. Order from author: Frances E. Chamberlain, P. O. Box 46092, Hollywood, 46, California. (P-412)

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**"THE VENUSIANS"** by Lee Crandall. This book describes a most outstanding experience. Author claims that Venusian people are here among us and that he has been taken to Venus. Contains photographs of Venusian spacemen, his handprints, footprints, distinguishing anatomical features, drawings of space ships and the Temple, together with the story of how it all came about. Printed in two colors illustrated with an unfolding rose. Most amazing and unusual kind of a book. Price \$2.00. Order from New Age Publishing Company, 1542 Glendale Blvd., Los Angeles, 26, California. (P-414)

**"WE COME IN PEACE"** by Franklin Thomas. Contains the translation of a letter from Austria describing the landing of a flying saucer; giving a full description of a Martian and the method of Communication. This message explains how we are being observed by men of other planets, and what we must do to survive. It promises help. It is full of beauty and compassion. Price \$1.00. New Age Publishing Co., 1542 Glendale Blvd., Los Angeles, 26, California. (P-414)

**DANGER!** Don't you dare read "Life and Teachings of The Masters of The Far East" or you will become a Baird T. Spalding fan. You'll be an Ecstatic Springs fool. You best friends will read the books and alas. They, too, will succumb to this awful glee that's swept the nation. Spalding-itis. The only way to preserve your immunity is not to buy these five volumes. Five! Yes! The new volume 5 has been added! What's worse, they're so inexpensive at \$2 for ten and \$2.50 for cloth, it's a terrible temptation not to buy them. Armloads. We advise you not to, but if you must read them, then order from Golden Age Press, Box 1022-S, Oak Park, Illinois. (P-414)

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**THE LAW** of cause and effect, not destiny is the reason for events that have been and will be in your life. I seldom fail to determine the success of marriage, or the cause of frustration. Send me snap-shots, ages, 5 questions; \$2.00 currency (U.S.) Rene Harris, Beverly Hotel, Victoria, Canada. (P-415)

**TRUTH MUST BE HEARD:** Publisher seeks new, unusual books, — non-fiction and fiction, — on mysticism, psychology, philosophy, psychic science, the occult, and national distribution. Many titles published on some form of cooperative basis with higher royalties. Send your manuscript for evaluation to: Greenwich Publishing, Inc., Attention: Mr. Urban, 489 Fifth Ave., New York 17, N. Y. (P-416)

**NOTICE:** The booklet, "The Creative and Healing Forces of The Cosmos"—The Music Disc included. Just published. Price \$1.10 postpaid. Send all orders to: Dr. Chas. Aug. Chval, 2330 South Lawndale Ave., Chicago, 23, Illinois. (P-417)

**Youngstown, Ohio:** Billy Turner, Cassadaga, N. Y., will be the featured speaker and medium serving the First Spiritualist Temple, 323 W. La Cade Ave. According to secretary, Kathrynne Ohl: "Billy (21) is said to be one of the youngest trance mediums in the field of Spiritualism; several of his spirit collaborators being noted pioneers associated with the Spiritualist camp at Lily Dale, N. Y."

## BOOKS:

**"Common Sense About Religious Beliefs"; Manifestation of Life-Immortality;** also "The Value of Good Health." Both books \$1.00. Send orders to Dr. Joseph G. Lehner, 137 Clayton St., San Francisco 17, California. (P-417)

**Wonevot, Wisconsin:** According to president, Mrs. J. Schmaelzle, of the Wonevot Spiritualist Camp, exceptional attendance was reported at their recent summer sessions ending August 28.

Speakers and mediums listed on the official program during the 1955 season: Rev. Ernst Schoenfeld, Chicago, Illinois; Rev. Peter Evert, Fenton, Michigan; Rev. Floyd Humble, Bloomington, Illinois; Daisy Tait, Oklahoma City, Oklahoma; and Rev. Molly Ebert, Madison, Wisconsin. Others co-operating with the camp: Mr. Mac-Turmin, Mr. Erland, Rev. Grokowski, Mac Nass, Clara Twele and Mr. Kirkenstein.

**Bradford, Penna:** Fall and winter services continue at the Christian Spiritual Alliance Church, 46 Chestnut St., according to secretary, Rev. Jacoba Van Duyzers.

Speakers and mediums scheduled to serve the Christian Spiritual Alliance church during the fall and winter months: Rev. Arthur Myers, Lily Dale, N. Y.; Billy Turner, Cassadaga, N. Y., and Dr. Gilbert Holloway, Los Angeles, California. The latter is scheduled to serve the church November 6th.

During the summer months Dr. S. M. and Rev. Jacoba Van Duyzers were featured at: True Spiritual Church, Milwaukee, Wisconsin—Rev. Loraine Nesbit, minister; Mental and Spiritual Science Temple, Milwaukee, Wisconsin—Rev. Agnes Wolf, minister; Good Will Spiritual Church, Toledo, Ohio—Rev. D. E. Crider, minister; Temple of Spiritual Science, Buffalo, N. Y.—Rev. K. L. Henderson, pastor; Sacred Heart Spiritualist Church, Buffalo, N. Y.—Rev. Rose Orlovski, minister; Sun Flower Spiritualist Church, Buffalo, N. Y.—Rev. Ida Hansen, minister; Spiritual Church of Revelation, Pittsburgh, Penna.—Rev. Katherine Fidel Kane, minister.

**Springfield, Mass:** Services continue every Sunday afternoon and evening at the First Spiritualist Church, Inc., 33-37 Bliss St. Mid-week services are also held every Wednesday evening.

During September and October, the following speakers and mediums have or are currently serving the church: Alice Hughes, Betty Clayton-Possel, J. Paquin, Helen M. Davis, Rev. Melvin O. Smith, Catherine Jungen Mariotti, Ernest Sharp and Rev. Louie Hill, noted English medium.

**Buffalo, N. Y.:** According to Richard E. Walburg, president, the Spiritual Church of Science will open services November 13 in the Buffalo Room of Hotel Statler.

Services every Sunday afternoon at 2:30 will be conducted by Rev. Shirley W. Bryson, pastor. These services will continue for six months, according to secretary, Irma Robinson.

Rev. Bryson was formerly associate pastor of the John Carlson Memorial Spiritualist Church and co-pastor of the Sunflower Spiritualist Church in the city of Buffalo. A lecturer and mental medium, Rev. Bryson is said to be the youngest ordained minister in Western New York.

**Sacramento, California:** A recent church bulletin, issued by the First Spiritualist Episcopal Church, lists noted speakers and mediums who have been engaged or are currently serving the church during the fall months.

During the month of September, Rev. W. H. Beasore and Minnie Beasore conducted services at the church headquarters, Odd Fellows Building, 34th and Broadway, according to secretary, Nancy E. Langley.

Mir Bashir, London, England, noted metaphysician, is currently appearing at the church Sunday, October 23rd.

**San Francisco, California:** According to Florence S. Becker, minister of the Golden Gate Spiritualist Church, 1901 Franklin St., the concert held recently (Sept. 25) attracted a capacity audience.

Featured on the program: Joyce Zacharie, organist, and Delbert Schneider, cellist.

**Camby, Oregon:** According to a report submitted by Herman Richter, secretary of Spiritualist Camp New Era, the board of director for 1956 are: President, William Vigeli; vice president, William O. Schenk; secretary, Herman Richter; Asst. secretary, Lester Hess; treasurer, Leroy Parmenter; trustees: Rev. Rachel Nunamaker, Rev.

# CHURCH NEWS

Lloyd Huffman and Rev. Russell Hackett.

Services at Camp New Era, known as the First Spiritual Religious Association of Clackamas County, will continue every first and third Sunday throughout the fall and winter months.

The secretary's report listed the speakers and mediums serving the Camp during the past summer season. They were: Gilbert N. Holloway, Maude Kline, Rev. Edward A. Janning, Rev. Nora Hook, Bert and Ruth Welch, Rev. Corrine Pleasant, Rev. Virginia D. Hackett, Melvin O. Smith, Lester Hess, Rev. Elizabeth Wiffen, Rev. Elizabeth Charlton, Mrs. Robert Benham and many others.

During the season ordination services were held for Ruth and Lloyd Huffman; also William O. Schenk.

Lula Middlestedt, Los Angeles, California, noted direct-voice medium, a summer resident of Portland, Oregon, conducted seances during the summer season.

**Toronto, Canada:** Charles Jean Thomson, noted medium, Dundee, Scotland, was featured recently at the Springdale Spiritualist Church, Odd Fellows Hall, 125 Broadway, according to William C. Partridge. Services continue at the church every Sunday afternoon and evening; with special services and discussion every Wednesday and Friday evening.

**Louisville, Kentucky:** Elsie C. Woods and Rev. Robert G. Lagneau were married recently (September 25) at the Second Spiritual Lite Chapel, 936 So. 5th St. Rev. Henri Zacharias, Chicago, Illinois, officiated.

Rev. Lagneau conducts services for the Universal People's Divine Healing and Abundant Circle every Sunday afternoon. He is founder and pastor. Services are held at 936 So. 5th St.

The Lagneau attended the Federation of Spiritual Churches convention at San Antonio, Texas.

**Hamilton, Canada:** According to Rev. T. David McQueen, the annual convention of the Spiritualist National Union of Canada was currently held (October 15-16) at the East Hamilton Spiritualist church, Balmoral Ave.

Mediums and speakers featured: Billy Turner, Cassadaga, N. Y., and Rev. McQueen. Both are outstanding trance lecturers.

According to Rev. McQueen, "There were no messages or communications, in the generally accepted sense, when the trance lectures were given at the afternoon forum."

Prominent Canadian mediums took part in the lecture and message service the closing evening of the convention.

**Manchester, New Hampshire:** (Correction) According to Irene Morris, Rev. Bernice Moores officiated at the funeral of Rev. Roxie Mae Snelling, pastor of Spiritual Temple of Truth and Inspiration. The funeral was not conducted by Gladys Laliberte of Portsmouth.

**Miami, Florida:** At a recent meeting of the Florida State Spiritualist Ministerial Association the following directors were elected: President, Rev. Bertie Lily Candler; vice president, Rev. Harold F. Westcott; secretary-treasurer, Rev. Madge Hart; trustees, Rev. Sarah Cushing Leadbeater, Rev. Pearl Hinkson, Rev. Ruth Petty and Rev. Joe Dickinson.

**Fitchburg, Massachusetts:** According to secretary, Marion A. Rockwell, the 1936 officers for the National Spiritual Alliance with headquarters at 47 Mt. Vernon St., are: President, Rev. George L. Guilmette, Freeville, N. Y.; treasurer, Lloyd F. Rockwell, Fitchburg; first vice president, Jeannette R. Brown, Fitchburg; second vice president, Rev. Leon Shaw, Titusville, Penna.; third vice president, Rev. Bertha Schraff, Miami, Florida.

Directors: Louis Lupien, Athol, Mass.; Rev. Folke Tegna, San Diego, California; Rev. Mary Hansen, E. Hartford, Connecticut; Ruth, Algiers, So. Royalston, Mass.; Amy Merrill, Dixfield, Maine; Lillian Wright, New York City; Rev. Mae Bute Chamberlain, Detroit, Michigan.

**Milwaukee, Wisconsin:** The annual convention of the Associated Psychic Science Churches is currently (October 18-19-20) being held at the Wisconsin Hotel in the city of Milwaukee, according to Joseph Sax, 7726 W. Center St.

This convention, opening with a banquet October 17, will feature Rev. Curtis Morris, Columbus, Ohio.

**Denver, Colorado:** The third week of October has been designated as "Spiritualist Revival" week of Colorado and, under the direction of Kenneth Harrison, special services are being held, October 16-22, at the Temple of Harmony church, 333 W. Ellsworth Ave.

Says Mr. Harrison: "Feeling that the good old fashioned type of revival week" is needed, both the leaders of this church and the forces assisting them are planning a week of special lectures, billet and other types of psychic demonstration.

"The week will also be highlighted by a bazaar with plenty of bargains available. Saturday, October 22nd, a church dinner was served.

"All interested persons of the area were cordially invited and urged to attend and enjoy this week of learning and communion."

**Toledo, Ohio:** Regular services continue at the First Spiritualist Episcopal Church, 636 Western Ave., under the supervision of minister, Rev. Fred L. Felix.

During September and October, speakers and mediums assisting the minister were: Rev. Lytle Sensabaugh, Chesterfield, Indiana; Rev. James Tingley, Jackson, Michigan; Della Paine and Bessie Campbell.

President of the church, Carl Griffin, reports increased attendance over the preceding year.

**Newark, N. J.:** The annual convention of the New Jersey Psychic Science Association, Inc., opens Saturday evening, November 12, at 7:30 P. M. and continues through Sunday, November 13, according to Rev. Dortha A. Morris. The convention will be held in Herman Hall, 589 Orange St., with president, Rev. Dortha C. Dencer, as host, and Rebecca Barrett in the chair.

During the convention Sunday evening service, Rebecca Barrett will be ordained by Rev. Dortha C. Dencer.

**Chicago, Illinois:** The opening of fall services recently (September 11) at the Church of the Spirit, 2651 N. Central Park Ave., marked the 58th season, according to minister, Rev. Ernst A. Schoenfeld.

The Family Worship Hour, every Sunday beginning at 10:30, will be a strictly devotional service for the entire family. Says Rev. Schoenfeld: "Not only do entire families attend our Sunday morning devotional services but, as a result, considerable interest has been stimulated in our Wednesday evening message services where attendance has increased more than fifty per cent."

**St. Joseph, Missouri:** Rev. Floyd A. Thornton, newly installed pastor for the Christ Memorial Spiritualist Church, 21st and Felix Sts., was honored recently at a reception. The minister's mother, Frances Thornton, was present.

During the fall and winter months, regular services will be held every Sunday and Wednesday evenings. Organist, Bernice McGrew; chairman, Myrtle Erickson and Kitty Barker.

**Gold Hill, Oregon:** Regular services continue at the Universal Church of the Master, according to minister, Rev. M. M. Kruse. Rev. John O'Neil, Sutherlin, Oregon, trance lecturer, was featured during the month of September. He was accompanied by five members of his class: Mr. and Mrs. Douglas Speas, Mrs. Earl Gilette and Mrs. C. O. Skinner and daughter, Roseburg, Oregon.

**Seattle, Washington:** Members of the board of directors of the National Spiritualist Association, whose terms of office expire in October, are: Rev. Emil C. Reichel, Rev. Arthur Myers and Jack Cuddy.

The election of officers will occur October 21st at their 63rd Annual convention, currently (October 17-22) being held at the New Washington Hotel in the city of Seattle.



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Sutton, Owosso, Michigan—Jan. 29th to Feb. 23rd, Rev. Ruth L.  
Walling, Eaton Rapids, Michigan and Camp Chesterfield, Indiana—  
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