

Overboard in Overland

A LETTER from Genevieve Broyles, 405 Magnolia Ave., Kirkwood 22, Missouri, includes a clipping from the St. Louis Post Dispatch with the heading: "Dark Future for Fortune Tellers." It seems that the city fathers, sitting on the Overland Board of Aldermen, passed an ordinance prohibiting clairvoyance and mediumship—the penalty: \$100 fine, three months in jail, or both. This ordinance takes the place of the \$250 fee formerly exacted from Spiritualist mediums in their "fair" city.

"World of Spirits"

SINCE my recent controversy, with the Swedenborgians, regarding the actual spiritual status of their founder, Emmanuel Swedenborg, (I challenged the fact that Swedenborg should be classified as a God by their members) one of their publications, "World of Spirits," has been allowed to go out-of-print.

Could it be that the data in this booklet substantiated my stand regarding his actual belief in the truths of Spiritualism?

Jesus never said he was God and, by the same token, neither did Swedenborg, but it seems that some of their followers have nurtured the idea to the degree that some have actually begun to believe it.

Hysteria?

WHILE I agree with Dr. Leslie Weatherhead that an atmosphere of mass hysteria is not the right place for divine healing, I must voice my protest against the sweeping way he concludes that all public healing meetings are breeding grounds for unhealthy emotion.

When Jesus healed the crooked woman he healed her in a public meeting. There was no hysteria, but amazement and joy and a permanent cure.

I have attended meetings during which the sick have been prayed for. Never have I seen anyone hysterical or any mass hysteria.

Emotion? Certainly, but surely legitimate under the circumstances. Surely Dr. Weatherhead does not expect us to sit without moving a muscle, like robots, when our loved ones are miraculously healed.

Why should emotional expression be deemed right and proper in certain quarters, e.g., at a football match, but when people are made whole in a public meeting everybody should sit like stuffed dummies and say nothing, so as not to offend the emotionless inhuman icebergs?

Not Detectives

STELLA RUBINSTEIN, mother of the liquidated financier, Serge, held a seance at her Fifth Ave., mansion, according to Cholly Knickerbocker, columnist for the New York Journal-American "Smart Set."

This seance, medium's name not mentioned, was held on the anniversary of her son's death and she is still as determined as ever to ascertain her son's murderer. She even invited several detectives and a few close friends, hoping that the medium might succeed where the police had failed (Why, then, call in the detectives at all.)

Knickerbocker further states: "To the awe of all present—no less than four people were named, by the medium in his trance, as the four chief suspects in the case. (Con't. Page 2, Col. 2)

PSYCHIC OBSERVER

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One Year \$4.00
Payable in Advance

★ ★ ★ TWENTY CENTS

The amazing story of Bridey Murphy

Has This Woman Lived Twice?

by LLOYD SHEARER, Parade West Coast Correspondent

★
"An exciting glimpse of Immortality": This is what they say about the sensational book now on sale.

IS DEATH a mere transitory stage in recurrent life? Are we born countless times?

The spark that may well ignite these questions is a book entitled *The Search for Bridey Murphy*, by Morey Bernstein (Psychic Observer, Inc., Chesterfield, Indiana; price \$3.75).

Purportedly, the book tells the intriguing "prior-life" story of a young Colorado housewife, Mrs. Ruth Simmons. Three years ago Mrs. Simmons, hypnotized by Bernstein, described in detail her "life" about 150 years ago. In hypnotic sessions, she amazed and confounded everyone by saying she had lived in Ireland from 1798 to 1864 when her name was "Bridey Murphy." She referred to people, told about places in Cork and Belfast.

Of course neither hypnosis nor claims of "prior life" are new. Benjamin Franklin studied "mesmerizing" back in the early 18th century. And people have described their "other lives" for at least as long.

One woman, whose story came out about a decade ago, claimed to have lived (and remembered) three other lives, including one in the court of France's King Louis XVI.

Any such case creates a sensation, with people immediately taking sides pro and con.

However, after painstaking investigation of all principals involved, Paramount Pictures has taken an option on the book. Beginning January 8, a number of newspapers are running a condensation of it, and NBC is negotiating for television rights.

Thus, if *The Search for Bridey Murphy* turns out to be a hoax, many reputable people will have been taken in by it.

But is the story a hoax? Here are the basic facts.

Morey Bernstein at 36 is a handsome, personable businessman and investment counselor. He lives in Pueblo, Colo., where he serves on the boards of directors of three business firms and a bank.

His First Success

One night, 13 years ago, Bernstein watched a demonstration of hypnosis in his home. Gradually, he became fascinated by the hypnotic process. He began to devote most of his spare time to reading about it.

Finally he felt he was ready to hypnotize his first subject. His wife, Hazel, a chronic headache sufferer, volunteered. Bernstein placed his wife in a hypnotic trance, then suggested that when she woke her headaches would be gone forever. The power of post-hypnotic suggestion apparently worked: Hazel Bernstein says she was cured.

Soon word spread through Pueblo that Bernstein was becoming a master hypnotist. He was asked to help friends afflicted with

various ills and to entertain at parties. Occupied with business, Bernstein had little time for either. But, working with a physician, he apparently helped relieve one man of stuttering, another of hysterical paralysis and a third of insomnia.

Like previous students of hypnosis, Bernstein learned that not all people can be hypnotized and that, even under hypnosis, few subjects will do anything opposed to their moral standards.

Bernstein also learned about so-called aggression, during which a hypnotized person is urged to recall events and persons of by-gone years. Many psychiatrists employ aggression in probing patients' mental disturbances.

Some subjects under hypnosis, can remember long-forgotten things that took place when they were as young as 3. In the book, *The Search for Bridey Murphy*, Ruth Simmons says she remembers all the way back to a previous lifetime in 19th-century Ireland. Her recollections, while in hypnotic trance, were tape-recorded by Bernstein in the presence of her husband, Rex, and others.

Bernstein met the Simmonses late in 1952 at the Pueblo home of mutual friends. As usual, he was asked to demonstrate his power of hypnosis. Instead of singling out any one person, Bernstein, decided to conduct "a group exercise in relaxation," which would make everyone in the room pleasantly drowsy.

As he began to talk of sleep, quiet and relaxation, he noticed that Mrs. Simmons had gone into a trance.

Fascinating Memories

A few weeks later the Bernsteins invited the Simmonses to their home. Bernstein suggested that he would like to hypnotize Ruth Simmons and conduct her through an age-regression process.

Her husband was skeptical at first, but finally agreed to the experiment.

Bernstein set up his microphone and tape recorder, turned off all lights in his living room except one, then lit a candle. He instructed Mrs. Simmons to look fixedly at the candle, then close (Con't. Page 2, Col. 1)

Seance Recordings Included in Broadcast



Rev. Thomas Edward O'Neil (left) Box 996, Southern Pines, N. C. and Frank Decker, New York City—taken in the former's home from which live broadcasts are made daily over Station WEEB. (See article below).

A FIRST for SPIRITUALISM Actual Seance Rebroadcast

—By—
THE EDITOR

FOR YEARS, the truths of Spiritualism have been presented over the air-waves, not only in America, but in Britain as well. The content of the broadcasts have been lectures on our philosophy and, in some instances, actual clairvoyance (Arthur Ford, Australia, 1940).

But now we have a fearless Spiritualist, Tom O'Neil, Southern Pines, North Carolina, who should receive a blue ribbon for a first in Spiritualism. He recorded a series of seances with Frank Decker, New York City, as the medium. The spirit voices heard in these test seances, made possible through Decker's direct-voice mediumship, were re-broadcast as part of O'Neil's regular radio program over WEEB (Southern Pines).

Says Rev. O'Neil: "I'm setting this part of the country on F.I.R.E. I write my own script for broadcasts . . . some of the times I put them on tape here in my own home. \$2000 worth of broadcast equipment, includes my own record turntable, so that I can run my own musical effects. Some pro-

grams I do direct from the studio—then can even run a telephone line into my studio and I can broadcast direct from here.

"All my shows go on tape regardless. I do a lot of ad-libbing in between. The announcer starts by saying: 'It's time for the Rev. Tom O'Neil and his discussions of psychic science with his startling proofs of life after death . . . the next voice you hear will be that of Rev. Tom O'Neil.' I am either at the studio, or they play a tape.

"I have 15 minutes a day, five days a week . . . I will not accept money under any circumstances for any of this work, and as a matter of fact, I have returned some, everybody is running around trying to find out why I am doing this and the ministers are agog . . . Little do they know what the sentence, 'Labor of Love,' means.

"My own lawyer is working now on my corporation: 'The Universal Church of Divine Healing.' I think that it is going to be the only spiritual center in North Carolina. I interviewed Frank Decker on the air. I have already run spirit voices through on my tapes, and the spirit voices heard are relayed to the public at large. I have tape-recorded over 15 hours of seances.

"When I tell the population that they have been listening to the voices of the so-called dead at one time or another on my program, you will hear the rumbling all the way up to Indiana.

"I have an organized circle of 12 people . . . we do absent healing, and are getting grand results. Six people in my circle are showing signs of mediumistic development, quite a start!

"There are any number of folks down here who are becoming enlightened . . . and even the ministers of blind-faiths are starting to perk up their sermons."

Trust in Allah, but tie
your camel up.

Oriental Proverb

They Make Their Viewpoints Sound Plausible



Bernstein (with candle) probes "Bridey's" mind while friend holds tape-recorder microphone.

BRIDEY MURPHY

(Continued from Page 1)

her eyes. Seconds later the demure Pueblo housewife was hypnotized.

Bernstein asked her to think back to when she was 7 years old, when she was 3 and finally when she was only a year old. She did and spoke knowingly of each age.

"Now," he ordered, "... keep on going back and back in your mind ... there are other scenes in your memory ... just rest and relax while these scenes come to you ... Now you're going to tell me ... What did you see? What did you see?"

Under hypnosis, Mrs. Simmons said that she saw herself as a 4-year-old, living in Cork, Ireland, that her mother's name was Kathleen Murphy, her father's name Duncan Murphy. She said her father was a barrister. And her own name was Bridey Murphy—Bridey being a nickname for Bridget.

Bernstein delved deeper into this "other life."

"Now that you are 8, what year is it?" he asked his subject.

Mrs. Simmons startled her listeners by replying haltingly, "Eighteen something. Eighteen, oh ... 1806."

By this time the Bernsteins and Rex Simmons were completely absorbed. Ruth Simmons had crossed over into another world, one nearly 150 years back in time.

Hypnotic Sessions

As Bridey Murphy, she described herself as a redhead. She had ultimately married a young barrister, Brian McCarthy, and had moved to Belfast. She told of falling down a flight of stairs, of dying, of living in a spirit world for 50 years where she never ate, never slept. In 1923 she was reborn in the U.S.A. as Ruth Mills—her maiden name.

There were further hypnotic sessions. As Bridey Murphy, Mrs. Simmons spoke with an Irish accent. She repeated her previous disclosures. Attempts by Bernstein to trick her into lies invariably failed. Bridey Murphy went to St. Theresa's Church in Belfast. She remembered her own tombstone: Bridget Kathleen M. McCarthy, 1798-1864.

When Bernstein asked if she recalled anything that could prove she actually had lived in Ireland, she referred him to the files of the Belfast News-Letter. She disclosed the name of the parish priest, the location of her home. Lawyers helped Bernstein frame more and more questions. There was no shaking Bridey Murphy. Further, Ruth Simmons when awake was unable to recall anything she had said under hypnosis.

Last year Bernstein went to New York where an editor, having heard the Bridey Murphy story, suggested that he write it in book form and let an independent agency in Ireland ferret out the facts.

To date an astounding number of Bridey's (Mrs. Simmons') statements have been corroborated by researchers in Cork and Belfast. Others still are being investigated.

In Pueblo, a handful of skeptics refuse to believe in the reincarnation of Bridey Murphy. They suggest the possibility that Mrs. Simmons has heard a story about some Irish relatives and has adopted it as her own. Some diehards go so far as to infer thought transference, claiming that Bernstein probably knows all about the Murphys of Ireland and has transferred his knowledge to Mrs. Simmons by hypnotic suggestion.

Mrs. Simmons and her husband, however, are convinced that 150 years ago she was Bridey Murphy.

Two Points of View

Today, on the threshold of fame, Bernstein told a Denver reporter: "You must take one of two points of view regarding the Bridey Murphy case.

"First, you may conclude that the whole thing is a hoax without a motive. This would mean that Mrs. Simmons is ... actually a consummate actress, even though she has never shown any special interest in the stage. And Morey Bernstein is an accomplished script writer, who has cooked up this entire business because he likes to fool people.

"If that is not your conclusion, then it seems to me you must admit that we may have opened a hidden door for just a second. And without fully understanding what we have seen, we've had an exciting glimpse of immortality."

Which of Bernstein's two viewpoints is more plausible? Readers of his book may judge for themselves.

WHAT I OBSERVE

(Continued from Page 1, Col. 1)

Furthermore, an address of a suspect in London was revealed.

"And Madame Rubinstein, one hears, dispatched the private eyes post haste to check. If this doesn't give the killers the chills, it certainly does us."

When will people learn that the job of the medium is primarily to be an instrument through which evidence may be received to prove the survival of those who have gone on and this they strive to do beyond any shadow of doubt. However, the true purpose of mediumship is not to ferret out murderers, to find oil, or to locate a pot of gold.

This does not mean that evidence of this nature cannot be received, but it does mean that those who seek such evidence must primarily be interested in personal conscious survival, and if this is the prime motive, other evidence may or may not be added. It is as simple as that.

★

"Galaxy of Stars"

DURING my several trips to London some years ago, I met one of their outstanding propagandists for Spiritualism: Rev. G. Maurice Elliott, who, at that time was associated with the late Mrs. M. A. St. Clair-Stobart when they travelled up and down Britain lecturing on our philosophy in an attempt to explain our case to orthodox ministers.

And now after all these years, a letter from Rev. Elliott says: "We have lately had young Melvin Smith here with us. He and I shared a platform the other day, and he seems to think as I do too, that *Psychic Observer* will be really deeply interested in the Churches' Fellowship for Psychical Study.

"We are less than two years old and have a membership of 1,800, plus the support of the 'galaxy of stars' appearing at the head of this letter. We have no connection with any Spiritualist organization.

"We are essentially a Christian Church Fellowship, and therefore cannot and do not disparage any of the work done by psychic pioneers outside the Churches. Ar-

ARE THERE EVIL SPIRITS?

By

Gilbert N. Holloway, DD., Ph.D.

Express The Spiritual Life In Action and your sincere effort will gradually remove you from the baleful vibrational influence of negative forces of destruction. As a result you will be able to consort freely with the Powers of God.

SOME months ago, I wrote an article for the *OBSERVER* in which mention was made of "undeveloped spirits." The ensuing mail was filled with inquiries as to my position regarding "evil" spirits. Enemies of Spiritualism and the occult sciences make much of these "evil spirits" and sometimes declare that all teaching of this nature is under Satanic inspiration.

So at the risk of another deluge of praise and blame, let us touch upon this delicate and controversial subject! Part of our trouble is semantic, that is, we are dealing with emotionally-charged words that do not convey the same meaning to different minds when spoken or read. "Evil" is certainly such a term. Plato defined it as "absence of the Good." Oriental philosophy says that it does not exist in metaphysical reality, although it has a relative status in the transient material world.

Nature of Evil

In this mortal world, one might describe as evil any condition or force that tends to inhibit the course of individual or group evolution. Evil is that which in-

thur Ford has joined us, also Bishop Pardue of Pittsburgh, Sherwood Eddy, and we have the full support of Dr. J. B. Rhine of Duke University and of Eileen Garrett. The last two pioneers have lately been over here; and I was able to have a long interview with Dr. Rhine and to hear Eileen Garrett lecture."

If Rev. Elliott, and his "galaxy of stars," can best serve Spiritualism by not being affiliated with it, it makes no difference. We wish all success to him in his new field. After all, the organization with which he is affiliated, "The Churches' Fellowship for Psychical Study" has on its board of directors a "galaxy of stars," almost thirty men and women of prestige: Bishops, Deans, Canons, Lords and Ladies. The list of leaders includes Lt. Col. Reginald M. Lester and Rev. Dr. Leslie Weatherhead. Both have written creditable books on Spiritualism, all well circulated in Britain and America.

The essence of lying is in deception, not in words; a lie may be told by science, by equivocation, by the accent on a syllable; by a glance of the eyes attaching a peculiar significance to a sentence, and all these kinds of lies are worse and baser, by many degrees, than a lie plainly worded.

John Ruskin

hibits or blocks growth, upward expansion into the Divine! Of course, this is again a matter of relativism.

Frequently an experience that seems very evil and negative at one time is seen upon later reflection to be contributory to some final good. Much of our personal suffering is of this nature. When pain is upon us and we cannot see beyond the suffering moment, it all seems to be unmitigated evil.

But from the perspective of a year later the distressing experience may be seen to have taught us a lesson that we could have learned in no other way. So we should be very careful about pinning the label of "evil" upon any condition or personality until we have given it deep reflection.

Is Mankind Depraved?

One of the firm doctrines of fundamentalist orthodoxy is that of the total depravity of man. Man is everywhere bound by the law of sin and evil. Some evangelists paint such a discouraging picture of this that endless guilt complexes are established in the sensitive minds of some of the faithful. I recall a woman who told me once during a counselling interview that all she could remember of years of religious education while a child, was what a terrible sinner she was.

This one fact had been emphasized almost to the exclusion of everything else! I believe this doctrine of total depravity has done incalculable harm to impressionable minds who carry throughout life subconscious feelings of guilt and abject sinfulness.

Some might reason, "Well, if I am so sinful and depraved, I might as well act the part!" And sometimes they do, to the detriment of their family, friends and the community.

Modern depth psychology completely reverses the old theological idea. MAN IS INHERENTLY GOOD. Dianetics and Scientology found this to be true. At the core-center of the human soul is GOODNESS! But the trouble with mankind is innate goodness and Godliness. Still they linger in the illusions of evil, hate and negative thinking. This gives rise to the turmoil of our generation and much of the unhappiness that plagues humanity.

Forces of Evil?

One of the proven facts of Spiritual Science is that death or transition does not immediately change us. If a man is a destructive, "evil" force while resident in the physical body, he will carry his hatefulness with him into the low Astral or lower spheres of the Etheric world. These are spheres of relative darkness, privation and misery.

Many of these undeveloped souls cannot understand what has happened to them. Having no thoughts of God and of the after-life, they suddenly find themselves deprived of an earthly body and it may be very puzzling and distressing.

Others realize their disincarnate status and are angry about it. Haters of mankind while in the flesh, they still turn from the Good, and seek to create inharmonious, discord and suffering among the children of men.

Disease and Crime?

Orthodox psychiatry dismisses this as absurd, but I am inclined to the view that a considerable part of our mental illness, and probably much physical illness too, is caused by the unhappy obsession of negative entities. In a recent issue of the *OBSERVER* the life experience of Evangelist Oral Roberts was described.

Particularly moving, I thought, was one experience where a young man of 22 years was brought to a healing meeting, supported and held by two policemen because he was stark and raving mad. Oral Roberts firmly addressed this young man, and spoke a command to the obsessing entities—in the name of Jesus Christ to depart!

Immediately the young man began to twist and writhe in seeming anguish, then fell to the floor in a faint, but when he arose he was well! The policemen wept and said they had never witnessed such a "miracle" before. The New Testament speaks of this type of deliverance from obsessive entities often. Jesus "cast out devils" wherever he went. I believe this is Scripturally and psychologically true.

Modern psychiatry will never make much real head-way in the



treatment of mental disorders until it embraces spiritual and occult science, and understands spirit agency. The plain fact is that our mental hospitals and asylums are continuing to fill up more rapidly than we can build new ones.

A large sigh in the center of the Los Angeles freeway system says that more beds are now being used in America for mental illness, than for all other illnesses combined. The menace of mental illness is probably the greatest public health problem in America today! Yet modern psychiatry, despite the tremendous propaganda in its favor, is but a flickering candle in a vast encircling gloom.

Thought Atmosphere

All of us live in thought atmosphere, or aura of personal magnetism. It is upon this sensitive force-field of thought-energy that entities, both high and low, can and do act. Undoubtedly many crimes are "urged" from the low astral. Some malefactors affirm that they simply do not understand why they did such a terrible thing as commit a crime. It may be that some undeveloped entity did their thinking for them.

The other side of the picture, which is the positive, bright and truthful side, is that most of the wonderful creativeness of mankind is also inspired from the Unseen, by angelic Forces of Light. The great freedom of mankind is, CHOOSE THE INFLUENCES YE WILL SERVE!

Combating Evil

All developing mortals must make definite and untiring effort to align themselves with the Children of Light, in this world and the next. The famous Dead Sea Scrolls reveal Essene teachings about the Children of Light and the Children of Darkness, and the warfare between them in worlds both visible and invisible.

This struggle continues in the same way today, and we cannot stand neutral for long. Sooner or later you must fly one flag or the other, and woe unto those who consort knowingly with evil, for theirs is a heavy Karmic debt to pay!

We must purify ourselves to the best of our mortal strength and available will-force. We purify our bodies, as did the Essenes of Jesus' time, by careful observance of natural and spiritual law in daily regimen of life. We purify and uplift the mind and emotions through selective reading, association with uplifting people and causes, and by daily prayers and profound meditation.

Most of all, we strive to EXPRESS THE SPIRITUAL LIFE IN ACTION. These sincere efforts gradually remove us from the baleful vibrational influence of negative forces of destruction, and we consort freely with the Powers of God.

DR. HOLLOWAY

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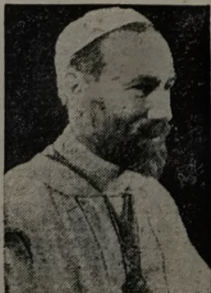
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MARCH 25, 1956

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Spiritualism In the News

THE TRUTHS of Spiritualism have been publicized in magazines, journals and newspapers sponsored mostly by Spiritualists and edited by leaders in the field. During that time, some metropolitan newspapers and magazines have, in the main, taken the trouble to attack our religion while others have published worthwhile material—a credit to our religion.

The trend today however, even though we do continue to receive criticism and condemnation from the lay press, seems to have changed a bit in the sense that our case has been taken up by qualified philosophers who are able to present, to a degree, a creditable account of the science, philosophy and religion of Modern Spiritualism—even though, in most cases, they do not even mention the word Spiritualism.

Even so, this trend waxes good and will go a long way toward creating in the minds of those who know nothing about Spiritualism, a favorable attitude at least.

There are many cases in point: Dr. Gilbert N. Holloway's New York radio broadcasts over WINS—a series of four lectures each Sunday morning during January.

And now we have another propagandist who is using the air-waves in Southern Pines, North Carolina to blast our truths to those who could be classed as the hard-headed orthodox people of the solid south. He is Rev. Thomas O'Neil, who has for quite some time been presenting a program over WEEB, Southern Pines. He writes his own script and has set up over \$2000 worth of broadcasting equipment in his own home for this purpose.

Whether or not leaders in the field of Spiritualism will be able to crash TV is something else again. This was tried by the noted English Spiritualist healer, Harry Edwards, who met with such bigoted opposition that the success of the program was negated before he even started. But that is another story.

The fact still remains that there is a trend to propagate Spiritualism and it is gaining tremendous impetus. However, ultimate success along this line may not come in our time.

All of this, added to the about-face publicly proclaimed by such men as Norman Vincent Peale, Bishop Sheen and others who regularly touch upon the theme of life after death and actual spirit communication, will, without doubt, gain sufficient momentum to create in the minds of those who listen, the importance of thinking favorably upon the truths that the Spiritualists have cherished, for these many years.

And so, this direct broadcasting of phenomena and the spiritual truths embraced, coupled with the nation-wide publicity given to "The Search for Bridey Murphy" will cause thousands to inquire to the end that many are bound to stumble upon what the scientists call personal conscious survival after the change called death.

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ATHEIST OR DEIST?

You can not please everybody no matter what you write. The best you can hope for is to please the majority. If you tried to please everybody, you would please nobody.

The publicity you gave me is still bringing me letters. Some think I need "Messages from Jesus." Their conduct shows that they need some LIGHT. There is no reason nor excuse today for any one to live in darkness, and if they do, it is their own choice.

Reminds me of a story: Two men in an argument on a street corner; one an atheist and the other a deist. A third man came along and stopped to hear the argument. One asked him: "Are you an atheist or a deist. He said, "I am neither; I am a dentist."

If I lived in a belief so shaky that I was afraid to read the other side of the story, I would quickly shake the belief. One writer said, "The preachers know more about God than anyone else, and even they can't live with Him nor without Him."

G. R. CLEMENTS

Sebring, Florida.

WANTS APOLOGY

May I make a few remarks on my observation of an article, "Catholic View Points," in "Letters to the Editor," Dec. 25th issue? In my opinion, Mrs. Wise made a sincere effort to explain a phase of her religion ("Free Confession") with no offense meant to you.

To my knowledge all she said is true in every respect. I was raised in a Catholic Convent and many of the things taught by Catholics are so closely allied with the teaching of your faith, at times it is difficult to tell where one begins and the other ends. Both faiths have been equally persecuted.

I have not only confessed to my priest that I have been to seances, but have discussed it with him at great length, in personal visits to the rectory.

There are many Catholics who enjoy your services and literature. Some of your best mediums are or were Catholic. "Universal God" is the true teacher. Books and literature are only the mediums of confirmation. There are many roads to understanding, yours is just one.

As a rule, your paper is very fair in open discussions, but as an editor of repute, your trite remarks were unethical, and as a Spiritualist, showed a great lack of tolerance.

I humbly believe you owe Mrs. Wise, not as an individual, but as a Catholic, an apology. Column one, same page, quote: "Christmas Tide is the traditional season of good will," end quote.

I am one Catholic who shall continue to read your paper from cover to cover.

EULALIE WHITNEY

General Delivery,
Laredo, Texas.

THIS I BELIEVE

I believe that through the eyes of God, everyone is born equal. Strangely enough though, how many people of the world believe this to be so? Not many of them I'm afraid. For the reason why we have wars and disunity in and among nations is because, there is too much racial and religious prejudice. Also personal hatred and greed among our people of the world.

Instead, if we all would love and care for one another for the way God intended us to do, there wouldn't be the terrible crises and uprisings to be had like there have been through the years. I believe that if everyone were given an equal chance at the time when God provides, to live a right and prosperous way of life, we wouldn't have so much trouble as there is today through the world.

For, believe it or not, this earth of ours is the only planet of the universe, that has much strife among its people living on it. Rather than to live in peace and harmony, as life is on all other planets of the universe.

Where else in the universe but on our planet, Earth, was God our Father compelled to send a Christ to pave the way for man. In the sense of living a right and prosperous way of life according to His laws.

Living righteously is having a great spiritual understanding of our fellow man, and may I add also, of both the spiritual and material things in life. Now there, I believe,

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.

I WONDER

I have mailed a copy of the Peale article to Dr. Peale. Hope he don't tear his hair; why? Well, he may feel that these lowly Spiritualists should not presume to address him. My only objection (for it is good that recognition may be) is that Peale has the effrontery to omit any mention of Spiritualism when he counsels his followers to believe in the truth of spirit, communication.

Maybe he will reply personally to me—or to you. We have a right to defend our religion!

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

STEADY PROGRESS

Spiritualists should be most interested in our teachings because it can give them an interpretation of Scripture that is different from the orthodox teachings. By the aid of these true teachings, they will be able to "preach the Gospel and heal the sick." I used the word true because Nature is truth and our interpretation of Scripture are based on Natural truth.

My interpretations are not new. They were known to the Rosicrucians of the 16th and 17th century and may have had a lot to do with the period of Reformation. It is still difficult to teach the truth openly. However, we are getting very little opposition of our work now, and progress is better.

M. KATZEN

Cook's Falls, N. Y.

THE MILLENNIUM?

This deserves reprinting in every Spiritualist publication. It appears from this that before too long Orthodoxy will agree that Spiritualism is not the work of the devil.

The following is a portion of a letter, written by a minister of the Orthodox gospel, published in *Advance*, official organ of the Congregational Church in America, issue December 28th, 1955.

"Portland, Oregon

"To the Editor:
From the reading of the book: "You Will Survive Death," by Sherwood Eddy and experiences inspired by its reading I have come to believe that immortality means that life continues without a break following the change known as death: that those on earth continue to be the object of solicitous care of those we have loved and lost for a while and, that given proper conditions, communication is possible, and by this means they are able to aid and guide us as they never were on earth.
(Signed) Rev. J. J. Handsaker"

Now, personally, I've seen about everything, heard about everything, and can hope for everything. I never thought I'd live to see this grand day when, Catholic publications admit that their Pope saw a spirit (Jesus). Perhaps now the Methodists will admit that John Wesley was a strong Spiritualist. We may even hope that, in time, the Anglican Pope of Lambeth will break down and admit the facts, he well knows, that Spiritualism is the one true faith backed up by works.

Will the medical oligarchies ever admit that *Psychic Healing* heals when living doctors fail? If that day ever comes, we have landed right in the midst of the millennium. May it come soon.

W. D. CHESNEY
Milton Junction, Wisconsin.

RIGHT AND PROPER

Whilst in England, I enjoyed happy associations with the Spiritualist movement, and learned much concerning Divine Healing which has helped me a great deal in my own ministry, hence my efforts to restore the healing ministry to its proper place within the ministry of the church.

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AN INTERESTING contrast in
personalities is to be found
in the lives of two noted
religious leaders who lived in the
same era and on whose teachings
new denominations were founded
although it was not the intention
of either to start another church.
Both men came of large families
and were sons of clergymen.

Swendenborg was born in
Sweden in 1688, traveled a great
deal, and died in England in 1772.
John Wesley (1703-1791), excepting
for his missionary trip to America
in his youth, spent most of his life
in England. The two men never
met but wanted to do so and
exchanged correspondence of a
most unusual nature.

Wesley had come across some of
Swendenborg's theological books
and had studied them seriously,
but he didn't know what to think
of Swendenborg—and no wonder!
For Swendenborg, a member of the
Swedish nobility, an international
scientist and author of a couple
of hundred learned books, had
brought forth some new interpreta-
tions of the Bible and had stated
that the Lord himself had commis-
sioned him to renew the Christian
Church and that he, Swendenborg,
was the herald of the Second Com-
ing, which was a new revelation of
divine truth rather than a literal
coming in the clouds! Wesley was
inclined to call him a mad-man—
though a very interesting and in-
genious one.

What Wesley Wrote

But Wesley couldn't dismiss such
a genius so easily. He kept think-
ing about him and, apparently,
wrote Francis Okely, a Moravian
minister friend who had met Swen-
denborg, asking what he thought
of him. The context of Wesley's
letter can be judged from Mr.
Okely's reply, dated December 10,
1771, which reads as follows:

Swendenborg is to me a riddle—
certainly as you say, he speaks many great
and important truths; and, as certainly
seems to me to contradict Scripture in
other places. But, as he told me, I could
not understand his "True Christian Reli-
gion" without divine illumination; and
I am obliged to confess that I do not
have a sufficiency of it for that purpose.
I am thankful that my present course
does not seem absolutely to require it. We
conversed in the High Dutch and, not-
withstanding the impediment in his
speech, I understood him well. He spoke
with all the coolness and deliberation
you might expect from any, the most
sober and rational man, yet what he said
was out of my intelligence, when he re-
lated his sight of, and daily conversa-
tion in, the world of spirits, with which
he declared himself better acquainted
than with this.

I heartily wish that all the real designs
which an omnipotent and omniscient God
of love might have, either by him or
by any other of his sincere servants, of
whatever sort or kind, may be truly
obtained. I thought proper to ex-
press this much in answer to your letter
which desires you to adopt any of my
sentiments.

Such a letter no doubt piqued
Wesley's curiosity more than ever.
Imagine his astonishment when
toward the end of February, 1772,
while in conference with a group
of his preachers, Wesley was handed
the following note (written,
however, in Latin):

Great Bath Street,
Coldbath Fields,
February, 1772.

Sir:
I have been informed in the
world of spirits that you have a
strong desire to converse with me.
I shall be happy to see you if you
favor me with a visit.

I am, Sir, your most humble
servant,

Emanuel Swendenborg.

Wesley couldn't help sharing
this unusual letter with his co-
workers at hand, and told them
that he had been desirous of meet-
ing Swendenborg, but had not dis-
cussed this desire with anyone. He
then wrote Swendenborg that he
would like to meet him but could
not do so then as he was about to
leave for a six months journey,
but that when he returned to Lon-
don he would be pleased to "wait
upon" him.

Swendenborg's Passing

Swendenborg, in reply, stated that
the time of the proposed visit
would be too late as he expected
to enter the world of spirits on the
29th of next month, never more to
return. Exactly on that announced
day, March 29, 1772, Emanuel
Swendenborg died.

Strange as the above tale is, it is
also strange that when the news
of Swendenborg's death reached
Wesley, he was at that time stay-
ing with a friend, Richard Hough-
ton, Esq., who had been favor-
ably impressed with the writ-
ings of Swendenborg. Houghton
later claimed that Wesley ex-
claimed, "We may now burn all
our books on theology, God has
sent us a teacher from heaven, and

New denominations were founded by the followers
of two men who lived in the same era. Although
they never met, there are interesting parallels which
can be drawn between

John Wesley and Emanuel Swendenborg

— by —

MADELINE GEORGE

Account executive of Wertheim Advertising Associates, 11
West 42nd St., New York City. She holds a degree from
Bucknell University and studied at Columbia and New York
Universities.

in the doctrines of Swendenborg we
may learn all that is necessary for
us to know."

Considering that the theology of
these two great leaders differed in
many respects, Wesley's comments
may have been meant as sarcasm.
It is quite possible, however, that
he was sincere in his remarks, for
only six weeks previously he had
received the letter from Swenden-
borg in which he had predicted his
death date. It must have im-
pressed Wesley very strongly to
see that prophecy fulfilled to the
letter.

If it were meant as sarcasm, it
certainly backfired, for on the
strength of Wesley's remarks,
Houghton persuaded John Clowes
to read one or more of Swenden-
borg's books. Clowes later be-
came one of the leaders of the
Swendenborgian movement in Eng-
land, and was instrumental in in-
teresting many others in the writ-
ings of the Swedish sage. Clowes
remained a priest of the estab-
lished Church of England, being
protected by a tolerant and liberal
bishop.

The Disagreement

John Wesley, however, disagreed
rather strenuously with the teach-
ings of Swendenborg and attacked
his writings in the *Arminian Maga-
zine*. By another strange freak of
circumstances this very attack
aroused the curiosity of Adam
Hurdus who began to read Swen-
denborg's books just to see what
manner of man could have so
aroused Wesley. Hurdus became
convinced that Swendenborg had
the truth and started to attend
services at Saint John's where
John Clowes was the preacher.
Later he helped to raise the funds
that built the New Jerusalem
Church on Peter Street in 1793.
When Adam Hurdus went to the
United States and settled in Cin-
cinnati, he became the founder
of the New Jerusalem Church there.

Actually the first preacher of
the New Church in England, James
Hindmarsh, had been one of Wes-
ley's preachers before he was con-
verted to the New Church through
the efforts of his son, Robert.
Wesley, less tolerant than Clowes'
bishop, promptly expelled all who
embraced the Swendenborgian doc-
trines.

One of the doctrines on which

Swendenborg and Wesley disagreed
was the status of Jesus in the
Trinity—the Swendenborgians claim-
ing that Jesus was God Himself
taking on human form; Wesley de-
claring that the Son was not as
great as the Father and that we
should go directly to the Father
in prayer and not address our
prayers to Jesus.

A few months before Wesley
died, however, he had expressed
a desire that there be inserted
in the *Arminian Magazine* a treat-
ise, translated from the French,
regarding the "Godhead of Jesus
Christ."

After its publication the Print-
ing Society of Manchester, under
the New Church, decided that the
article was in complete agreement
with the doctrines of the New
Church on the subject of Jesus'
place in the Trinity, and they de-
cided to reprint it in pamphlet
form under the heading of "The
Sole Divinity of Jesus Christ
proved, in a work extracted from
the Rev. John Wesley's 'Arminian
Magazine' vol. V," by which it ap-
pears that the sentiments of Baron
Swendenborg and John Wesley were
in exact agreement on that im-
portant subject."

The pamphlet was circulated
among Wesley's followers no doubt
with the hope of winning more
followers to the New Church way
of thinking.

We don't know just when the
pamphlet was printed and circu-
lated, but on October 7, 1815, a
"Wesleyan Follower," as he signed
himself, inserted a public letter in
the *Leeds Mercury* addressed to
the publishers of that pamphlet
and stating in no uncertain terms
that Swendenborg and Wesley were
not "in exact agreement."

The Society of Angels

That letter in turn was answered
by another letter in the same paper
a few weeks later saying that it
was likely that Wesley had come
to agree on that particular subject,
else why would he have had the
article printed in his magazine
along with a notice by the editors
of the *Arminian Magazine* that it
was "the particular desire of Mr.
Wesley, a few months before his
death that this treatise be inserted
in the *Arminian Magazine*."

Later this exchange of corres-
pondence was included in *Rise and
Progress of the New Church by*

Robert Hindmarsh who hoped, edi-
torially, "that Mr. Wesley did
really and truly, toward the close
of his life, acknowledge this fun-
damental doctrine" and that "his
last best thoughts and affections
have been the means of introduc-
ing him into the society of angels
and blessed spirits who continually
surround the throne of heaven."

One can't help wondering what
the results might have been in
church history if these two great
men had met each other. Would
either of them have been able to
modify the views of the other?
We will never know, at least in
this world. No doubt when they
both met in the spirit world they
had a great time comparing notes.

One of Swendenborg's followers,
a Mr. Noble, wrote in a letter, "I
have little doubt that, though some
erroneous sentiments confirmed in
his understanding prevented him
from accepting, in this world, the
doctrines of the New Church, his
intentions were upright, and there
was a principle of real good in his
heart, which in the other life
would throw off the errors that
obscured it, and enable him to
receive the truth."

This, it is probable, was seen
by Swendenborg, and was the reason
of his inviting him to an inter-
view; and thus, I trust, though Mr.
Wesley acted chiefly as an oppo-
nent to him while on earth, he
may now be associated with him
in heaven."

Of course Methodists have the
same right to feel that Swendenborg
was the one in error. We hope
they will be equally generous in
offering him fellowship in the
spirit world.

"Believe It or Not"

Perhaps some readers may not
know very much about Swenden-
borg and a few enlightening para-
graphs may be in order. They
may also wonder why, although
both men lived at the same time,
the Methodist movement has made
vast strides while the New Church
is still a small denomination and
its founder comparatively un-
known. Yet, strange to relate,
Emanuel Swendenborg was one of
the most remarkable men that ever
lived.

In fact Robert Ripley had a car-
toon in his "Believe It or Not"
series in which he called Swenden-
borg "The Living Encyclopedia." Although he devoted the entire
cartoon to him, it was impossible
even then to state all the attain-
ments of Emanuel Swendenborg,
who was actually a genius on the
order of Leonardo Da Vinci. He
is sometimes called the Da Vinci
of the North.

After graduating from Upsala
University where his father was a
Lutheran Bishop and Dean of the
Cathedral, Swendenborg spent sev-
eral years traveling to all the cen-
ters of learning throughout Europe
and England. He studied almost
every science available to his age—
astronomy, mineralogy, crystallog-
raphy, chemistry, physiology, cos-
mology and anatomy—to mention
just a few. He'd absorb everything
known at that time in each subject
and go a few steps further in syn-
thesis and reasoning; then write
a book or two on his findings.
Between his later travels, he
served as an assayer on the Royal
Board of Mines in Sweden, and
also as a member of the Swedish
Parliament.

That "Second Coming"

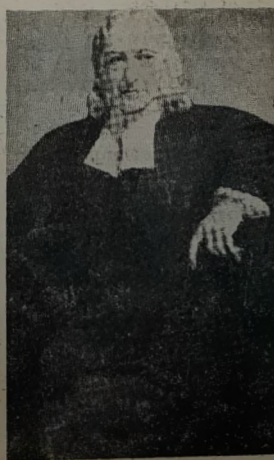
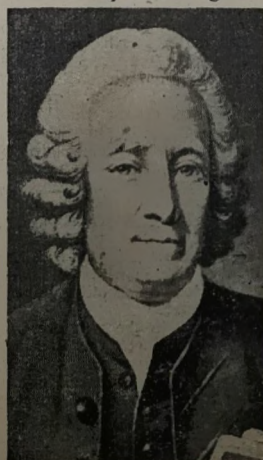
His studies then progressed from
anatomy to psychology, philosophy
and religion. He claims that he
had a vision of Jesus and was given
a commission to reinterpret the
Bible symbolically so people could
understand it more clearly. He
spent the last third of his life on
Bible exegesis and doctrines for
the New Church, which he did not
intend to be a new denomination
but a renewal of the churches al-
ready in existence. The Church
of the New Jerusalem (called New
Church for short) was organized
after Swendenborg died.

New Churchmen believe that the
Second Coming of the Lord is His
coming in the divine truths of the
Word—as revealed through the
teachings of Swendenborg. They
also believe the Trinity does not
consist of three persons, but rather
three manifestations of one God,
as shown by the discussion over
the French Treatise.

Why has the Methodist Church
made such rapid gains in compari-
son to the New Church? The
author of this article, who is
neither a Swendenborgian nor a
Methodist, thinks that at least some
of the reasons are to be found in

(Continued Page 5, Col. 5)

They Exchanged Letters but Never Met



Emanuel Swendenborg (left) founder of the Swendenborg Movement
and John Wesley, Anglican clergyman, founder of the Methodist
denomination.

their methods of propagating their views.

John Wesley, aided greatly by his brother, Charles, was an aggressive extrovert with a great deal of salesmanship ability. John preached to large crowds in their own language, while Charles appealed to them through his popular type of hymns. Then too, as new converts were made, many were sent out as itinerant preachers to win others. Also the Methodist Church both then and since, has taken leadership in all kinds of social reforms and social service. Hospitals, orphanages, and schools were started wherever Methodists went.

Emanuel Swedenborg, on the other hand although always friendly and sociable and one who worked well with others, was more of an introvert scholar who spent long hours daily in study and meditation. He did not preach at all, he wrote about 250 books and treatises, but most of his works were written in Latin and published outside his own homeland.

The Queen's Secret

This was particularly true of his theological books. In fact, in the last third of his life he claimed he spent much time daily in the spiritual world. Judging from what he knew that no one else knew—such as the Stockholm fire which was burning three hundred miles away and yet which he accurately described in detail on the same night to dinner guests at Gothenberg, or such as the Queen's secret which Swedenborg claimed he learned from her dead brother and which the queen declared that no one else but she and her brother knew—apparently he had some experiences beyond the knowledge of other men.

Yet even these experiences he kept to himself for many years, perhaps feeling that people would not believe him anyway. So he had faith that in time his new symbolical interpretations of the Bible and his rational theology would gradually be read and understood. He died in 1772. In 1787 the first Swedenborgian Society was started in England by scholars who were influenced through his books.

Present day followers of Sweden-



MADLINE GEORGE

borg, now organized in The Church of the New Jerusalem, still believe that the best way to spread his teachings is by publishing and distributing his books. The Swedenborg Foundation, Inc., New York City, are the publishers of all of Swedenborg's works. For catalog of titles and prices of many of the books written by Emanuel Swedenborg, write *Psychic Observer, Inc.*, 230 Grandview, Chesterfield, Indiana.

Many are proud of the fact that Swedenborg's *Heaven and Hell* is one of the oldest and longest published books in the nation, preceded only by the Bible and Bunyan's *Pilgrim's Progress*.

The Swedenborg Foundation also publishes Helen Keller's book entitled *My Religion* in which she tells of the influence of Swedenborg on her life.

Many Influence

While social service is not emphasized in the present Swedenborgian church setup, something close to that spirit is their Wayfarer's Chapel in Palos Verdes, California. It is a novel building designed by Lloyd Wright, with walls and roofs of clear transparent glass supported by redwood beams.

Growing plants inside as well as

outside the building, and the surrounding landscape, including the Pacific Ocean and the sky overhead, all are symbolic of inner growth and peace. About 10,000 people visit this unusual shrine weekly to study its architecture and learn something of what the New Church teaches.

Another bit of social service goes into American history, for the famed Johnny Appleseed, who wandered up and down the Ohio Valley for forty years planting apple orchards and aiding the settlers in many ways, was John Chapman, an early Swedenborgian missionary.

Actually Swedenborgian teachings have influenced many people who have never belonged to the New Church. On the occasion of the 250th anniversary of the birth of Swedenborg, tributes from people in all religions and professions came flowing to the press and to the denomination, especially to the Swedenborg Commemorative Committee.

What Dr. Jung Said

Many newspapers ran editorials about him. For example *The Evening Bulletin*, Providence, Rhode Island, said, "Rarely has the world seen a man in which religious insight, lofty intellect, gentleness and sound practical sense have been so finely balanced."

Tributes from many great men have been made at various times, as Phillips Brooks wrote in a letter to Clarence Lathbury, "I have the profoundest honor for the character and works of Emanuel Swedenborg. I have from time to time gained much from his writings. It is impossible to say a little on so great a theme."

Samuel G. Babcock, Suffragan Bishop of Massachusetts, said, "Swedenborg was a unique and edifying religious teacher who was held in high honor for his personality and writings."

Scientists, too, are among those who have praised Swedenborg, as, for instance, Dr. Carl Gustav Jung, psychologist at Zurich University who said, "I admire Swedenborg as a great scientist and a great mystic at the same time. His life and work have always been of

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

"One Minute Treatments"
Fitting The Body Into a Better Idea

By ALBERT E. SCHEFFLER

Through the co-operation of Divine Power lies the hope of spiritual healing for sick mankind.

EVER SO OFTEN we read of a man who saved his body from harm with "old time" bravery and stubbornness instead of permitting himself to be wooed hither and yon by determined persons. In the old days of a roving life, we have known a lot of friends who complained much about the absence of health and a few who have allowed themselves to inherit some queer thoughts on the subject but which thoughts are now at variance with present day findings.

The larger percentage of sick-room guests are not there because they prefer inner-spring mattresses to gliding over smooth highways in multi-colored convertibles.

To be sick is uncomfortable even with the best of sick-room appointments. It discommodates family life. In addition, the patient invites dissipation of bodily resources, and disease then confiscates a part of all what remains.

How To Get Somewhere

Over the years men and women have been used as guinea pigs to help the rest of us understand how the laws of nature work. Gradually, we are moving from the darkness of trial into the light of truth about nature of God for help to restore the sick from disease.

In real life we are often torn between choosing the subtle pleasures to be had from taking life in its stride, and taking the more

considerate path which shows the highest form of devotion to nature.

If you would like to have more happiness, more peace of mind, more joy in life, more of just about everything your heart desires, then bring yourself to the realization that in order to be healthy, one must make the friendship of the Spirit forces that influence health; consciously invoke God's protection by trying to obey His laws.

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A fellow named Huxley once said that it's not the ape and the tiger in man that makes him dangerous, it's the sheep.

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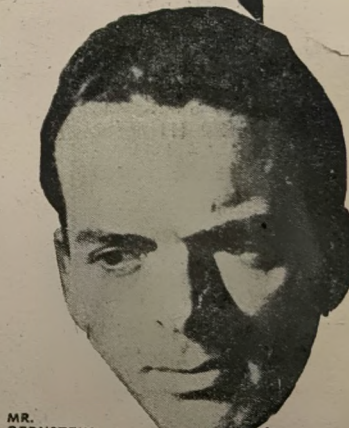
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"Encyclopedia of Biblical Spiritualism"

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, "Encyclopedia 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 subscription 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 XIII

First Chronicles

Comparatively a Modern Book—
Anonymously Written—Davidic—
Opinion of an Able Writer—
Largely Repetitious—Why Saul
Was Killed—David Consults Yah-
weh—Mulberry Tree Test—Christ
and Fortune-Tellers—Yahweh
Wants a Home—Who Tempted
David?—Innocent People Suffer—
Angel at the Threshing-Floor—
Sword of Yahweh—Mediums and
Music—Patterns From the Spirit
World—Where Are the Books?

THE Books of Chronicles form the beginning of the second great group of Old Testament histories. They originally were one book. They are the result of an attempt to reconstruct, and the wisest scholars say, to pervert the national history of Israel and Judah in the interest of the priesthood. These books now occupy a different place to that filled in the Jewish Canon.

Prior to the making of the Septuagint version by the seventy Jews, they were placed with other Jewish records and were called The Writings, and were the last in their order. There is no record as to when or by whom they were written. They were in existence less than three hundred years before Christ, and not until after the books of Ezra and Nehemiah were in the Jewish Canon. The author is supposed to have been a Levite, who attended continually on the temple service.

This supposition is based on the fact of his vast apparent knowledge of the ways and doings of the sinners. Levitical legislation and temple ritual figure largely in their pages. They exalt the priests, the Law, and temple-worship. It is speaking moderately to say that they are much less reliable as history than the books of Samuel and Kings.

The True History

One authority, Professor Driver, says of them: "They contain many indications of the compilation of an author living long subsequently to the age of Ezra and Nehemiah; in fact, not before the close of the Persian rule. A date shortly after 332 B. C. is the earliest to which the composition of the Chronicles can be plausibly assigned, and it is that which is adopted by most modern critics."

The Spiritualist students of psychic literature have as much right to look into the true history of the books of the Bible as any Christian Bible student. The facts, in their true light, concern the Spiritualist as much as they do the Christian. We have always been taught that the Bible is "the inspired word of God," so we want to know if that statement is true or false. Only a study of its texts, the facts of its origins, and the characters who act and speak in its pages, can truthfully answer our question.

The writer of 1st Chronicles attempts to write a history of his people from Adam down to the last of the kings of Israel and Judah. The first ten chapters of this first book give us a string of what Paul would call "endless genealogies,"—genealogies which, by the way, fail to harmonize with those laid down in Genesis. . . 1st Chronicles seems to be written, as were Samuel and Kings, in the interest of David and Solomon, as

against Saul and his descendants. Saul's case in this book is disposed of in a single chapter, while David and his doings take up the remainder of the entire book.

The writer was evidently a great Yahwehite, and as the kings of Judah struck more closely to Yahweh than did those of Israel, the history of the latter is passed over with few words.

The writer of these books quoted largely from many others, but I think not once from either of the books of Kings. As an illustration, see chapter 29 of 1st Chronicles, and verse 29; also 2nd Chronicles, 9: 29, 12: 15, and 13: 22.

It is hard to work to make a Yahwehistic hero of Solomon, but the writer ingeniously overcomes all difficulties by making David the real planner and preparer and furnisher of materials for the building of the temple; then he excuses Solomon's departure from Yahweh in his riper years, by laying his sins to his various wives,—a regular Adam trick. Solomon was an intelligent man and knew full well what he was about when he experiments with the spirit influences that were the spirit gods of some of his many wives.

Jewish Priesthood

The author of Bibles of To-Day, pp. 64, 65, says: "The conclusion to which we are compelled concerning Chronicles is one which is but little to our taste, but it is a conclusion at which the most careful and conservative scholarship arrived long since. To maintain their authority, and heighten their prestige, the Jewish priesthood stooped to falsify the characters of men, the course of history attributing the ceremonial inventions of their own time to the prevision of David and the inspiration of Yahweh."

"But surely there is nothing unexampled in this turpitude. We have no reason to suppose that the Jewish hierarchy was more truthful or honest than the Roman hierarchy of the Middle Ages, and we know that this concocted a whole batch of donations of Pepin and Charlemagne and Isidorial decretals (papal decrees) to make good its ecclesiastical pretensions."

"For the Chronicler, as for the authors of Daniel and the Book of Origins, this only can be said, that 'making history' appears to be the order of the day, and literary conscience as undiscovered yet as the Western Hemisphere or the telephone."

Familiar Spirits

The books under consideration, aside from the peculiarities before mentioned, are little more than repetitions of what has been gone over in the two books of Samuel, and First and Second Kings. In matter which have been related, I shall either pass them by unnoticed or refer to them very briefly. New matters will receive more attention.

As the first few chapters are almost wholly made up of endless genealogies, I will skip to chapter 10, verses 13 and 14. They read as follows: "So Saul died for his transgression which he committed 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."

As I have before said several times, this Lord is Yahweh, the

spirit of an Egyptian. He is referred to in the Egyptian "Book of the Dead," as "Gehokah," and he existed long before Moses was born. Moses could not have been "learned in all the wisdom of Egypt" and not know something of him. Now this jealous Yahweh, or Gehokah, may, for all that is known to the contrary, have got mad at Saul and killed him for going to the Woman of Endor to seek a consultation with the departed Samuel; but when he says, "he inquired not of the Lord," (Yahweh) he, the writer of Chronicles, tells what is not true; for in 1st Sam. 28:6, the writer says: "And when Saul inquired of the Lord (Yahweh), the Lord answered him not, either by dreams, nor by Urim (the flashing stone on the breastplate of the priest,) nor by prophets."

Spiritually Truthful

Also Saul said to Samuel: "God (Yahweh) is departed from me and answereth me no more, neither by prophets nor by dreams; therefore have I called for thee."

It seems to me that this Yahweh was a good deal of a "dog in the manger" to refuse to answer Saul himself, and then to kill him because he wanted Samuel to answer him. Saul was a medium, and if Yahweh killed him he did it by influencing him to commit suicide. 1st Sam. 31: 4, says: "Then said Saul unto his armor-bearer, draw thy sword and thrust me through therewith; lest these uncircumcised come and thrust me through, and abuse me. But his armor-bearer would not; for he was sore afraid. Therefore Saul took a sword and fell upon it."

These books of Chronicles are books of Jewish state, or rather church records; they are all right when true, but in this case they do not give the facts in accordance with previous records. To shield Jehovah and damn Saul, might have been good Jewish policy, but it was far from being spiritually truthful.

In chapter 13, is the history of the return of the ark. David, after consulting the priests, the Levites and the congregation of Israel, said: "Let us bring again the ark of our God to us, for we inquired not at it in the days of Saul." Verse 3.

Zealously Guarded

When Uzza was electrocuted by touching the ark, it much displeased David. The record says: "And David was displeased because the Lord had made a breach upon Uzza; wherefore the place is called Perez-uzza to this day. And David was afraid of God that day, saying: How shall I bring the ark of God home to me?"

In chapter 14; verses 10 and 11, David wanted to go to battle with the Philistines, but rather feared to do it, so he inquired of Yahweh, his spirit guide; the Lord said to him: "Go up," and he went and conquered. Again the Philistines rallied, and again David inquired of Yahweh, and Yahweh said "Go not up!"

Yahweh then tells David to go to the mulberry trees and he will make a sound in the tree when it is time for David to go to battle. David waited for the sound in the trees and again conquered. See verses 13 to 17.

Of course we don't believe that the great Creator of the universe, the Omnipresent God,—the Heavenly Father,—is going around specifically shaking mulberry trees to signal one nation of His created children to murder another nation whom He has created also. But we can readily believe that a personal and jealous spirit, such as this Jehovah was, would zealously guard the interests of his chosen people, the Hebrews. He is called "The Lord God of the Hebrews." Is it possible in this instance, as

well as many others, Jehovah had forgotten his dictum "Thou shalt not kill?"

In chapter 16, Yahweh, the God of Israel is extolled "above all gods." It is also declared that he protects his mediums. In verses 21, 22, it is said—that he suffered no man to do them wrong; year, he reproved kings for their sakes, saying: "touch not mine anointed and do my prophets no harm." The text would be better understood if it read: "Touch not my Christs, and do my fortune-tellers no harm."

In chapter 17, verses 3 to 6, is the following: "And it came to pass the same night, that the word of God came to Nathan, saying, go and tell David, my servant, thus saith the Lord, thou shalt not build me an house to dwell in; for I have not dwelt in an house since the day that I brought up Israel, unto this day; but have gone from tent to tent, and from one tabernacle to another."

About Deity

"Whosoever I have walked with all Israel, spake I a word to any of the judges of Israel, whom I commanded to feed my people, saying, why have ye not built me a house of cedars?"

Does any one believe that the Supreme Deity, the cause of all causes, is debating the question as to whether they shall build him a cedar house, or whether he can stand it a little longer to go "from tent to tent and from one tabernacle to another," as he had done for four hundred years?

I can see why a spirit, who was taking charge of that people, could say, when they got settled enough to do it, he would like to have them build a temple to meet in; and why he should want a dark room in that temple for him to manifest in. On any other hypothesis the text is absolutely without sense.

In chapter 21 David is influenced to number Israel. This chapter lays the blame on Satan. 2nd Sam. 24:1, says it was Yahweh who did this mischief. It was in those days, as it is now, sometimes hard to tell just what spirit was controlling. It is enough now to know that it was done, and Yahweh was terribly displeased about it; and that he poured the vials of his vengeance out on the poor people who allowed themselves to be numbered. See verse 7.

Capricious Spirits

Now the Lord sends a seer by the name of Gad, to David to have him choose how he shall punish the innocent people for his sin, if indeed it be a sin to number the people. Verse 15 says: "And God sent an angel unto Jerusalem to destroy it; and as he was destroying, the Lord beheld, and he repented of the evil, and said to the angel that destroyed, it is enough, stay now thine hand. And the angel of the Lord stood by the threshing floor of Ornan the Jebusite."

It is understood how a capricious spirit,—one who has the control of a host of angels, such as Yahweh said, could do this mischief; spirits sometimes do wicked things; but how the maker of all worlds could stoop to do such things, is beyond belief. Here was medium-

(Continued Page 7, Col. 1)

SWEDENBORG AND WESLEY

(Continued from Page 4, Col. 5)

great interest to me and I read about seven fat volumes of his writings when I was a medical student."

One of the best known of his present day followers is Helen Keller. In her book *My Religion* she says, "Swedenborg's message has meant so much to me. It has given color and reality and unity to my thought of life to come; it has exalted my ideas of love, truth, usefulness; it has been my strongest incentive to overcome limitations. Swedenborg's Divine Love and Wisdom is a fountain of life. I am always happy to be near."

Of course there is no need to relate the helpfulness of John Wesley through the years. Tributes to him could, no doubt, fill volumes. Both men were eager, not to glorify themselves, however, but to lead men and women to a closer walk with God through the life and teachings of our Lord Jesus Christ.

Church Management

December, 1956

D ICTIONARIES tell us that by "primitive" Christianity we mean the original, first teachings and practices of the followers of the Nazarene. We do not mean Paul's Christianity; we do not mean Constantine's Christianity; we do not mean modern Christianity or Orthodoxy, or any other form of man-made Christianity.

Between the years 60 to 80 A.D., when scholars tell us the Acts of the Apostles were written and the disciples of the Master Jesus were first called "Christians" in Antioch, there were primitive Christian assemblies or churches which, as we study them, we shall see were much the same as our Spiritualist churches today.

But first let us briefly examine the founder of this primitive Christianity, the Master or Way Shower himself. Was he a good Spiritualist? Were his "signs and wonders" examples of the "gifts of the Spirit" practiced by mediums down through the ages, and did he live in accordance with the high ideals of Spiritualism, as a science, a philosophy, and as a religion?

Would he have answered "yes" to our various sets of Spiritualist Principles, — the Seven Principles adopted in England, and the Nine Principles endowed by the National Spiritualist Association, and many other American churches? "Come and see," say the Spiritualists.

Independent Voices

"Come and see," said Jesus' disciple, Philip, to Nathanael, concerning the new religion. Primitive Christianity was a proved, a demonstrated religion or way of life; so the Master gave Nathanael a "test," saying, "Before Philip called you, when you were under the fig tree, I saw you."

Nathanael, amazed, was convinced. "Thou art the king of Israel!", he cried. But Jesus told him he would see greater things than that, even to the angels of heaven ascending and descending.

Again, after another "test" of clairvoyance, when he told the Woman of Samaria about her marital problems and had predicted the future of her country, the Woman ran into the city, crying, "Come, see a man that told me all the things I ever did!" So, many followed Jesus because of his clairvoyant messages to her.

Likewise, independent voice was demonstrated in the desert region where John, Jesus' cousin, was baptizing. A dove appeared and a voice spoke regarding the Master, saying, "This is my beloved son — (in Aramaic, Jesus' language, "servant of God,") with thee I am well pleased."

Practically the same words were spoken again, on the Mount of Transfiguration, when Jesus dem-

IS SPIRITUALISM PRIMITIVE CHRISTIANITY?

—by—
REV. ENID S. SMITH, Ph.D.

onstrated materialization to Peter, James and John, with Moses and Elijah appearing and talking with him about his death in Jerusalem.

Another of many materializations of the Master was when he took a long walk, as a spirit, on the road to Emmaus with some of his early followers. He materialized also in seances held behind locked doors.

Space fails to mention, more than in passing, other demonstrations, such as apports when he fed the five thousand that followed him into the wilderness, which was similar to the feeding of the Israelites in the wilderness in Moses' day.

Also the many instances of levitation, not only when escaping from being thrown over a cliff, or being stoned to death, but also when he walked on the sea. Peter also was enabled to walk on the sea to the Master.

Philip, too, was levitated.



Dr. Enid S. Smith, Ph.D., 640 26th Ave., South, St. Petersburg, Florida, founder of **Harmonia College**, where students can pursue various courses in the science, philosophy and religion of **Modern Spiritualism**.

"whisked away" from Gaza to Azotus on the occasion of his talking with Queen Candace's eunuch in the chariot.

The Master demonstrated the healing of the obsessed and those with "divers diseases," — the blind, such as blind Bartimaeus and many others born blind; those with rheumatism such as the woman who for eighteen years was bent down and could not straighten herself, but he made her immediately straight; also he healed a man with dropsy (Aramaic Bible) on the Sabbath day, among other types of diseases; so that Peter could truly say, "Jesus of Nazareth, a man attested to you by God with mighty works and wonders and signs which God did through him in your midst, as you yourself know." Thus, Jesus was a real Spiritualist, the greatest medium that ever lived, demonstrating his philosophy and religion.

But briefly, what was his philosophy and religion? Was it contained in a brief summary of keeping the commandments or laws of God and loving one's neighbor as oneself? His life and words were simple and humble.

Sermon on the Mount

His answer to one who called him "good master" was, "Call me not good — there is none good except one, God." Living very simply, often under the open skies, he said, "The foxes have holes, the birds have nests, but the son of man has nowhere to lay his head."

He declares the Fatherhood of God and the Brotherhood of Man in the **Sermon on the Mount** and in the **Lord's Prayer**. He shows the universality of God, that he is no respecter of persons, that he even cares for the birds and the flowers.

Moreover, "By their fruits ye shall know them" and "Whatsoever a man sows that shall he also reap."

The test of the judgment is not a test of belief, but a test of social usefulness, love, kindness, sympathy, good deeds. Do you help the needy, clothe the naked, visit the sick and imprisoned? If not, your place is in the "outer darkness," regardless of your creed or church. The answer to the young

man as to how he could inherit eternal life was to keep the "laws of God and love his neighbor as himself."

The test then of the inheritors of life and light in the next world was good works, as presented in the Synoptic Gospels (the first three), with the one exception of a late addition of the passage, **Mark 16:9-20**, which scholars tell us is an interpolation, — added material by copyists or priests, — not found in ancient documents, and so omitted in the last version of our Bible.

But salvation by belief is presented in the Gospel according to John, the work of somebody, not the disciple John, of the second century, as scholars tell us, who wanted his book read, so affixed the name of a disciple to his work, a very common and uncondemned practice in those days.

The Golden Rule

The Master Jesus demonstrated the continuity of life, the communion of saints or angels and the "holy spirits," (as the "Holy Spirit" was formerly called), and eternal progress, as did also his disciples. The incarnate talked with and ministered to him.

He said, "Have you not read in the book of Moses, 'God is not the God of the dead but of the living?'"

Also, "In my Father's house are many mansions. I go to prepare a place for you."

Still again, "I ascend to my Father and to your Father. Where I am you shall be also."

To Jesus, the Golden Rule was the model rule of conduct and life — "Whatsoever ye would that men should do to you, do ye even so unto them."

So Jesus and his followers were Spiritualists, but what about the early Christian church being like our Spiritualist churches? In the primitive Christian assemblies or churches, the experiences of Pentecost with the "gifts of the Spirit" were repeated.

In the catacombs, seances were held in the dark, and because of their practices, Nero knew where to locate his victims.

In the early church were the two offices which long since have ceased to exist — the office of the prophet and the office of the angel. In those days, angels talked, walked, and worked with man and often helped build large civilizations. In early days every church had its medium, which was considered very important.

Naturally, the bishops and deacons, under Constantine and the Roman Government, were of legal bent of mind, took upon themselves administrative responsibility which involved material affairs — the handling of money, worldly prestige, often self-aggrandizement, and so came to battle against the spiritually minded because they could not cope with the interference and spiritual guidance from the other world.

The way had been paved for all this, when Jesus' primitive Christianity changed under Paul and his followers. How did this come about?

Paul Healed

Very briefly, Paul who never knew the humble, simple Jesus, had a vision on the Damascus road when he was cruelly persecuting these followers of Jesus; he was stricken blind temporarily. Some scholars think it may have been hysterical blindness common in our day, — sometimes from a stricken conscience or other causes.

But, as the Bible tells us, Jesus spoke to Paul and directed him to healing. Paul concluded that any one who could be the means of his receiving his sight was God or Deity, so he built his Christianity on the Godship of Jesus, — which idea was later accepted by the followers of Athanasius against the opposite group, the Arians — early molders of theology.

But when Constantine made Christianity, he chose the belief of the Athanasians, made all others heretics, and started the blood-blazed trail of what is now modern Christianity or "orthodoxy." Moreover, after receiving his sight, Paul spent fourteen years, according to the Bible, in the Arabian desert and vicinity, formulating "his religion."

In the Epistle to the Romans, Paul speaks of people "being judged to my gospel"; and in Second Timothy he says, "Remember Jesus Christ, risen from the dead,

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Biblical Spiritualism — (Continued from Page 6)

ship and spirit manifestation. The angel stood by the threshing floor. Verse 15. David saw him. Verse 16. David argued the case with the Lord. Verse 17. David was right and Jehovah was wrong.

The angel talked with David through Gad, the medium. Verse 18. In verse 20, Ornan saw the angel. David built an altar, or cabinet, for manifestations. "No man hath seen God at any time," Jesus said, and yet David saw Yah-weh at the altar!

See verse 28. And Yah-weh, in verse 26, gave a wonderful manifestation of fire: "And David built there an altar unto the Lord, and offered burnt offerings and peace offerings, and called upon the Lord; and he answered him from heaven by fire upon the altar of burnt-offering." Solomon's temple was afterwards builded on the same spot.

Jehovah jealously guarded the places of his manifestation, and in verses 29 and 30, we are told: "For the tabernacle of the Lord, which Moses made in the wilderness, and the altar of burnt offering, were at that season in the high place of Gibeon. But David could not go before it to enquire of God; for he was afraid because of the sword of the angel of the Lord."

Materialized spirits have often been seen with swords. Possibly the inspiring angel who appeared to Joan of Arc, to lead the armies successfully, had a sword in his hand. It was a symbol of command and authority. We know that there are "guardian angels," as Paul de-

clares, for every one of us; some such angels also are placed on guard at important temples and such like places. Many temples of India, Japan and China, have their guardian spirits. The Chinese have always believed that every home in China, and every family line, had its special guardian angel!

In chapter 25: 15, it speaks of David arranging for certain mediums to "prophecy with harps, psalties, and with cymbals." Music always helped in almost any kind of spiritual manifestation, just as it does today. Much of the spiritual atmosphere in the Christian church is strengthened and made prominent by the great organs and choirs that support the preacher and the Faith.

Chapter 25 contains David's admonition to Solomon and his charge to him to build a temple; he says he had it in his heart to build it himself, but "God said unto him, thou shalt not build an house for my name." Verses 2, 3. He gave Solomon somewhat in detail the plan of the building: patterns of every part of the temple, which he had received by the spirit.

Verse 11. After he had handed them to Solomon, he said: "All this the Lord made me understand by writing by his hand upon me, even all the works of this pattern." This writing upon David was, perhaps, similar to the writing that used to come on the person of the late Charles Foster, Mrs. Molier, and others.

After David made this speech and had sung a psalm, he passed

away, but not before he had violently cursed his enemies. We read in 1st Kings, the 2nd chapter, an account of David's last hours: "Now the days of David drew night that he should die, and he charged Solomon his son, saying: Thou knowest what Joab, the son of Zeruiah did to me. Do thou according to thy wisdom, and let not his hoar head go down to the grave in peace."

"And behold thou hast with thee Shimei, the son of Gera, a Benjaminite, which cursed me with a grievous curse in the day when I was at Mahanaim, and I swore to him by the Lord, saying, I will put thee to death by the sword. Now, therefore hold him not guiltless, for thou art a wise man and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with blood."

Shimei had cursed David and had said to him "Come out, thou bloody man." So David slept with his fathers and was buried in the city of David. It is evidently because of David's murderous heart, that Yah-weh refused to have him build the temple.

The historian declares: "Now the acts of David the king, first and last, behold they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer." These three books are lost. If we had them today, they would undoubtedly throw much light upon the Spiritualism of that day and country.

TO BE CONTINUED

(Continued Page 8, Col. 2)

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PRIMITIVE SPIRITUALISM

(Continued from Page 7, Col. 4)

descended from David, as preached in my gospel."

Scholars do not find it very difficult to understand that Paul's gospel is not Jesus' gospel, but largely Mithraism, a pagan religion of both Paul's and Constantine's days, a rival of Christianity, later absorbed by Christianity.

In those primitive days, the followers of the lowly Nazarene were surrounded by numerous pagan religions that in general followed a rather definite pattern. Take for example, Mithraism, adopted by the Emperor Constantine as the State religion, before the Council of Nicea in A.D. 325. Mithra was a Persian god of light, acting as a mediator between Supreme God and man.

The savior gods were usually born of virgins, of a mother whose name was some form of the name "Mary." They were born in caves, above which was a star, were worshipped by shepherds and Wise Men; later they performed miracles, were born and died at times represented by our present Christmas and Easter, were the "lamb sacrificed for the sins of the world," and were saviors to all who believed.

Sixteen Crucified Saviors

Mithraites believed all this, also in the Trinity, practiced Baptism, attended the Lord's Supper, made the sign of the Cross, observed what is now Lent; their priests wore vestments, the Vatican was the site of their worship, they kept Sunday as the "Lord's Day," and on the last day, Mithra, the Logos and Incarnate Word of God, was to judge the World.

A student of History, of Comparative Religion, and of the Christian Church will find these and many other valuable facts in a host of scholarly books, such as Kersey Graves' **SIXTEEN CRUCIFIED SAVIORS**, and Arthur Findlay's **ROCK OF TRUTH**.

Had the Emperor Constantine, a follower of Mithra, decided to continue to uphold Mithraism as a State religion instead of Christianity, and had all in the wars gone successfully with him, we never would have heard of Christianity. When circumstances were pressing hard upon him he was said to have had a vision of a cross in whose sign he was to conquer, so it seemed good policy superficially, at least, for him to adopt the Christian religion, though he had many more murders to perform, among them some of his relatives; so he refrained from being baptized until near the time of his death.

Under Christianity he had more material success, but grew very weary of the eternal arguments about the nature of Jesus—was he God or man? He determined to be done with all this controversy, so sent out seventy men, some authorities tell us, to study all religions and to bring back the best from each.

"The Rock of Truth"

At Nicea, he also assembled 2,048 ignorant and superstitious priests with certain representatives of paganism. Numerous resolutions from these were presented, but Constantine who presided, burned them all without reading them, "lest the contentions of the priests became known to any one."

Out of this puerile assembly grew the Nicene Creed which officially added Jesus to the Pantheon of incarnate, crucified gods, thus increasing their number to 17. (See **HISTORY OF THE CHRISTIAN CHURCH**, by Canon Robertson, and **HISTORY OF THE EASTERN CHURCH** by Dean Stanley).

Arthur Findlay in the **ROCK OF TRUTH** says, "Decent-minded Christians should be utterly ashamed to repeat it." In this creed, Constantine tells Christians what they have to believe. High positions were given to the orthodox; others were persecuted and cast out as heretics.

Mediums and prophets were replaced by bishops and deacons in

"The greater our hurry, the longer the way; the greater our patience, the sooner we reach the goal."

the church; seances were discontinued, since they made Constantine miserable, as he had murdered so many that returned to condemn him. Thus Jesus' religion, primitive Christianity or Spiritualism, was lost and Orthodox Christianity was born, and began its persecutions with its long trail of bloodshed.

Also about this time, scholars tell us, the Bible was altered by scribes and priests who wished to give authority to certain man-made doctrines and ideas. At this time none of the books of the New Testament were thought to be inspired; only the five books accredited to Moses. Alterations in the Bible went on until even after the Reformation in the fifteenth century, but most of these occurred before the printing of the King James' Bible. However, the Revised Version of the Bible corrected some 36,191 mistakes.

What Gibran Said

What became known as the Apostles' Creed of the orthodox church cannot be traced in its present form to an earlier date than the middle of the eighth century. All that is known is that the Apostles knew nothing about it, but that it was given that name to increase its authority.

As time went on, church people became increasingly lazy about their religion, desiring atonements, forgiveness, forgetting the injunction that "whatsoever a man sows he shall reap," and "work out your own salvation with fear and trembling."

So the man-made Churchianity had no difficulty in continuing with the masses; but what a long, sad trail the Church has traveled away from its Master, the simple humble son of man, worshipping only one God, and who said not even "call me good, for only God is good!"

Well may the Syrian poet and artist, Kahlil Gibran, say in effect, "Once a year, the Christ of Lebanon and the Christ of the Orthodox Church meet and have a long talk, and always the Christ of Lebanon, the lowly Jesus, end the meeting by saying, 'There is a gulf between us—we can never agree.'" The difference between the two Christs is as great as the difference between modern Churchianity and Spiritualism.

COMING EVENTS

Listings in this column are FREE to all Spiritualist Camps and forthcoming Spiritualist Conventions or propaganda Meetings.

January, 1st-April 1st, 1956: Annual session of the Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Florida. For 1956 program write: Ray Babcock, president, Cassadaga, Florida.

June 8, 9, 10, 1956: 2nd annual National Spiritualist Association Lyceum conference, Way Memorial Spiritualist Temple, Broadway and Maryland Sts., Wheeling, West Virginia.

April 22nd-29th: 45th anniversary of the Christian Spiritualist Alliance Church, Inc., 46 Chestnut St., Bradford, Penn.

May 3rd-13th, 1956: The Eighth World Religious Congress, International Headquarters of Ananai-Kyo, Shimizu City, Japan.

June 8th-10th: Annual convention of the Independent Spiritualist Association, Tuller Hotel, Detroit, Michigan; for additional information, write secretary, Nettie J. Riddell, 1102 W. Rankin St., Flint 4, Michigan.

June 22-Aug. 19: 69th annual convocation of Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1956 program, write Mable Riffle, Sec'y.

June 30-Sept. 2nd: 77th annual season of Lily Dale Assembly, Lily Dale, N. Y. For 1956 program write secretary, Lily Dale Assembly, Lily Dale, New York.

August 2, 3, 4, 5, 1956: 2nd annual National Congress Session of the American Federation of Spiritual Mediums, Hotel Buffalo, Buffalo, N. Y.; Chairman, Dr. Rowland Henry, 172 Goodell St., Buffalo, N. Y.

August 20-26: Spiritualist Episcopal Institute, Camp Chesterfield, Chesterfield, Indiana. For prospectus, write Pauline Swann, Registrar, Chesterfield, Indiana.

August 22nd-26th, 1956: 12th Annual convention of the Federation of Spiritual Churches and Associations, Inc., Robert Treat Hotel, Newark, N. J.; Rev. Minnie Corb, 248 Kingsland Road, Nutley, N. J., chairman.

October 18th-23rd, 1956: 54th annual convention of the National Spiritualist Association, Philadelphia, Penna.; Rev. Anna K. Rose, chairman.

TO GOD THE GLORY

— By —

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A Way of Life

A
COURSE
OF
STUDY
IN
21 LESSONS



— by —
Lena Barnes Jeffs

IN THIS present day and age, we find many new conceptions of religion: Spiritualism, Unity, Christian Science, New Thought, Mental Science, and others. All have endeavored to shed a new light upon man's pathway and to bring a religion more in harmony with science and the immutable and unalterable operation of nature's laws than the theology of past years.

We have practitioners and healers who claim to heal the human body by means of prayer, faith, and the laying on of hands; we learn of the effect of thought upon the physical body; of the development of the personality and the laws governing abundance and success.

We are learning a philosophy of life that makes man personally responsible for his own errors. If we accept these new truths, we can no longer rely upon the vicarious atonement of theology to gain us forgiveness without reparation, for we are told that we alone can and must make atonement for our own error.

What God Knows

Our anthropomorphic God has been replaced by a Dynamic and Creative Spirit that is not in some far off place called Heaven; but so very close that he is a part of our very being and literally moves and breathes with us. Heaven has become a state of consciousness and hell a mental purgatory from which we escape only by making restitution for past mistakes.

We believe that, in this newly acquired conception of religion, we have found something new under the sun—but have we? Let us see. Is there anything new under the sun? From the simple little briar rose has developed the marvelous American Beauty of today—the mind of a Luther Burbank co-operating with nature's law has helped to perfect the rose in its evolution; from the wax taper and the oil lamp have grown, because of the mind of an Edison, the brilliant electric lights of today.

From the ox cart, and the one-horse shay, have emerged the automobile and the airplane; and from the fishing boats of yesterday, and the crude steamship of Robert Fulton, have evolved the palatial ocean liners of this present era. We see the great law of Evolution worked out in the manifestations of nature. This we call progression.

Must religion alone be exempt from the action of this law? It does not seem logical to believe. If God, in the beginning, only gave us the tiny seed that would in the future evolve into greater and greater things along commercial lines, surely He did not tell us all there was to know regarding religion in one revelation.

Doer of "Miracles"

Is it not logical for us to believe that our understanding of God and religion have evolved just as everything else has evolved, and that their growth has depended upon the comprehension of the mind of man, the development of a spiritual consciousness that we may better understand the spiritual things?

Again I ask whether, in this present day, understanding of religion, we have discovered something new? No, indeed no! Nearly two thousand years ago there lived a lowly carpenter. They called him Jesus. This kindly soul knew all that we of today understand about religions and even more. But the mind of the average man was not ready to comprehend the teachings of the Nazarene and so he was obliged to hedge them about with symbolisms and camouflage their truths with much wording.

In the Sermon on the Mount, we

shall find, if we strive to read between the lines, the nucleus for all of our present day understanding of God and religion. With the usual perversity of human nature, we have built a wall of superstition-around the Nazarene. We have made him a God when he wanted only to be a son of man. We say our prayers to him when he, as an elder brother, only wished to teach us how to pray with him. Did he not say,

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfil." — Matthew 5:17.

Yet we have made him a doer of "miracles" instead of a demonstrator of God's law. As a result of all this, the most glorious example of the laws of right living the world has ever known, the Man of Galilee, has been obscured and set apart from us because we have insisted on making him a God—Jesus Christ the only begotten Son.

The Man of Galilee

The purpose of these lessons is to show the unity of thought, in so far as time and place makes it possible, between the teachings of the Man of Galilee and our present day conception of religion. Let us open our minds to a broader understanding of truth in religion and cease to be intolerant because of the difference in the man-made non-essentials of denominationalism.

Let us cease to be narrow and bigoted in our belief, finding truth in all religions and thereby learning a way of life that will truly teach us how to live in a broader and truer sense.

LESSON ONE

THE TEXT

1st John 4: 12, 13. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us.

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit.

THE SUBJECT GOD

WE HAVE, for many years, visualized our God as a glorified man and placed Him in a body similar to our own. By so doing, we have limited our understanding of Him and of His manifestations, in spite of the fact that we have asserted that He is Omnipotent, Omnipresent and Omniscient. We have placed Him in a literal heaven which we have asserted to be in the skies, and thus we have builded a wall between our creator and ourselves.

This wall is one of ignorance and, in spite of the fact that God and the ways of life are still to a great extent incomprehensible to us, we have learned much through Divine Revelation, and the findings of science.

Thus have we seen a light upon the pathway and today we have a broader conception of our creator than ever before; we understand His laws better and our minds are ever alert to new truths, or rather a new understanding of old truths. We have learned that God is Divine Energy, Infinite Power, Creative Mind. He manifests through matter.

We have also learned that all matter is an emanation from God, that God is All. If God is All, then it is logical for us to believe that God dwells in, and is a part of every manifestation of nature. Because we, too, are manifestations of God, and a part of Him, we are truly God's in embryo, only awaiting the development of our own Spiritual Consciousness to bring in to active manifestation in our lives the God Power within our own souls, for all that God is, we are; and all that we are, God is.

We have wasted much time hunting for God in that far-off country we call heaven, only to find that He is so close to us that He is a part of us, and to find Him we have only to go into the silence and attune the Spirit (God) within ourselves to the Great Spirit (God) the creator of the Universe and all therein, the maker of all laws that govern the phenomena of nature, including God's highest manifestation—Man.

MEDITATION

"God is a circle whose center is everywhere, and whose circumference is nowhere."

TO BE CONTINUED

Mysteries

Gravity Bewitched

Culled from a mass of inexplicable phenomena, related in "Flying Saucers Uncensored," by Harold T. Wilkins, are the following:

May 29, 1859, Nottingham, England, hailstones, nearly an inch in diameter, fell slowly.

September 10, 1873, near Clermont-Ferrand, France, stones, over an inch in diameter, fell slowly, causing no damage to roofs. After rebounding, they fell faster than those whose fall was unbroken.

May 2, 1842, Liverpool, England, when not a breath of air moved, clothes on lines shot upwards, and moved away slowly.

At chimney height, smoke showed the wind was southerly. But the clothes moved northwards.

June 30, 1842, at Cupar, Fife, on a bright, clear day, a sudden detonation, and clothes on lines shot upwards, some falling to the ground, others sailing away out of sight.

May 4, 1910, Cantillana, Spain, from 10-12 A. M., stones shot upwards from the ground, after loud detonations. ("Annals of Electricity," "London Times," and "London Daily Mail.")

June 11, 1919, near Nottingham, England, a loud detonation, a basketful of clothes shot upwards into the air, then fell back to the ground.

Fall of 1815, near Marbleton, N. Y., men in a field saw stones rise 3 to 4 feet from the ground, then move horizontally 30 to 60 feet. ("Niles Weekly Register Nov. 4, 1815.")

August 1878, Solitude, France, M. Adrian Arcelin was excavating at a celebrated Neolithic site, when, under a perfectly clear sky, several dozen sheets of wrapping paper suddenly rose from the ground, but nothing else was touched. A dozen laborers said there was no trace of wind. Even dust under and round the papers was not disturbed. The sheets ascended and were lost to sight.

September 23, 1875, a fishing-vessel rose high into the sky, crashed back, and sank. No wind.

October 2, 1875, a man with two others was pushing a cart near Berlingen, Germany, when he heard a whirring sound, and his right arm was perforated from front to back. No bullet or missile was found, and laborers in a near-by field heard no shot.

Easter Sunday 1879, in the Belgian Ardennes, the slate roof of an isolated house shot into the air, then fell to the ground. No trace of wind. Nothing, beyond a distance of 30 feet from the house, was disturbed. ("Le Courrier des Ardennes" 1879).

April 17, 1951, near Georgetown, South Carolina, (Mrs. E. Harrelson heard overhead a noise like that of a plane, but no plane was visible. A terrific crash. Across the way, an untenanted house was unroofed. Timbers, bricks, scattered over a wide area. People half a mile away heard the noise. No plane could have crashed into that house without itself being wrecked. U.S.A.F. officers at the local base at Shaw said the incident was "fantastic.")

1880, East Kent, Ontario, two people in a field heard a loud explosion, saw stones shoot upwards, found a 16 foot crater. No wind, no whirlwind, no weapons or explosives anywhere near. ("Plain-dealer, East Kent.")

Yes, Horatio, there certainly are. Some of these phenomena, and many, many others well known to students, indicate the presence of invisible aircraft, belonging to the "fourth-dimensional" world.

Why, O why do most of our so-called "scientists" remain almost completely "mum" about these innumerable happenings, instead of widely publicizing them, thinking and commenting on possible explanations, and at least turning over in their minds the possibility, if not very high-probability, of the existence of space-craft, invisible to us, yet perfectly "solid," and so capable of crashing into our earth-objects?

There are a number of records of our planes being demolished by, apparently, crashing into something in the sky, completely invisible to us. There are also, of course, plenty of records of radar having detected the presence of "solid" objects in the air, where

nothing whatever could be perceived by the eye or through telescopes etc.

Surely, it is the province and duty of "scientists" to report these events and draw our attention to them. Instead, it is the "unscientific" public which has to try, usually in vain, to induce our precious "scientists" to do their plain duty, and pay attention to the vast number and variety of remarkable "happenings," i.e. phenomena, which are taking place all over the world, many of them thoroughly well attested.

We have theories which can partially explain some of these phenomena. But many events at present are almost totally inexplicable. Certainly, our ordinary, orthodox, textbook science of the day cannot even begin to explain these phenomena. To a true, honest man of science, the more inexplicable an event, the more should it engage the attention and study of scientists. One of the worst crimes a "scientist" can commit is to "play the ostrich" (with apologies to that noble bird, who does NOT do what he is ignorantly accused of doing!).

The attitude of the vast majority of our modern "scientists" today, both to phenomena such as those described above, and to psychic phenomena in general, cannot but lower the prestige of these pseudo scientists almost to vanishing point. Harsh though this may seem, it has to be said. And we shall have to keep on saying it, until our "scientists," most of whom are merely technicians, wake up, throw off their comatoses (for your next edition, Mr. Webster), open their minds, examine and study what actually happens, fairly, fearlessly, with the sole objective of arriving at factual truth, regardless of consequences to inadequate and worn-out theories, degenerated into dogma.

Earth Is Warned

Space Ships

June 2, 1954, Lord Dowding, British Air Chief Marshal, told a conference of Spiritualists in England: "I believe people on other planets are operating through flying saucers to help our world in its present crisis."

June 17, 1954, a medium at a seance in Melbourne, Australia said that "saucers" were from other planets outside our solar system, attracted here by explosions of atomic and hydrogen bombs, and breaking the sound barrier.

They come to warn man that he must stop these mad experiments.

They will establish some form of contact with the earth.

The lost continent of Atlantis attained a high scientific standard, and had started using blast forces which destroyed them, exactly as, aeons earlier, another terrestrial civilization had destroyed itself.

This time it will not be permitted. The thing will be halted in time.

Breaking the sound barrier penetrates into another plane or sphere, these being related to each other as are the skins of an onion. Man's attempt to penetrate beyond the terrestrial world, and its vibratory rate, into other planes, is madness. He could not exist, in them.

All these statements, as "Saucer" students know, have been confirmed over and over again from many sources.

Vanishing Act

Invisibility

In Harold T. Wilkins' "Flying Saucers Uncensored," it is stated that invisibility was achieved on a London stage in the 1920's, and in March, 1954 at Toronto, Canada, the "Toronto Telegram" reporting:

"Eberhardt Matuschke, an Austrian Engineer, has accomplished the scientific marvel of making human beings disappear, and not by the use of lenses.

"At a demonstration in the Toronto Hungarian House, the inven-

tor picked out a girl from the audience, seated her in an ordinary kitchen chair place on his machine, and began to twirl dials. The girl's body grew hazy, and the back of the chair could be seen through it. Finally, she disappeared entirely from view, and only the chair could be seen through where the body had been visible.

After several partial materializations . . . he brought her back fully into visibility.

During the whole time, the girl talked to the spectators and told them she could still see them.

Witnesses say there was no possibility of any mirrors or similar stage gimmicks, and no pre-arrangement with the subject.

The inventor declined to reveal how his machine worked.

A clue is seen in the fact that he is a lighting expert of considerable note in Austria.

There is no practical use for the invention at present, and he plans to use it only for stage illusions, and will soon take it on tour."

Where is our imagination? We found practical use for the Roentgen Ray, didn't we?

Warning

Orthodoxy

R. W. Simpson, in "Psychic News," points out the danger of Spiritualism becoming rigid and orthodox; and so passing into the doldrums.

In A.D. 425, he reminds us, infant Christianity was divided on the question of the Divinity of its founder. The wisdom of his teaching, his healing, were pushed aside by the question of the nature of his birth and death. The victory of the "Divines" was won only by the casting vote of Constantine. Since that moment, Christianity became in effect Churchianity, a religion of myths, legends and creeds.

The essence of Spiritualism, I think we shall all agree, is survival. This is not in any way dependent on "belief," creed, faith, or the authority of "leaders" or anyone else, but on objective evidence, obtained by direct observation. Transition takes place according to natural law: it is no more a religious issue than is birth. Both are biological processes, over which religious convictions should have no control. We have no evidence whatsoever that all do not enter this world, and leave it, in identically the same manner, whether they be Atheist, Christian, Hindu, Muslim, Buddhist, or black, red, yellow or white.

We do not need to nominate, appoint, or follow "leaders." Science, objective knowledge is the only "leader" we need.

"Take away the fact of survival, established scientifically, and Spiritualism becomes just another religion, inevitably splitting off into factions and sects.

Every student must know that the philosophy of Spiritualism, such as it is today, is in no way different from the tenets of other philosophies and religions. The whole of it can be traced back to so-called "pagan" sources.

A good deed is still good, whether the doer be "led" or inspired by Muhammed, Jesus, or anyone else, or is an Atheist.

Wisdom is "where you find it," whether coming from someone of world-repute, or from someone obscure. "Teachings" should be appraised, accepted or rejected, solely on their own merits, not on the name or standing of any personality.

Simpson points out the danger of accepting, at face value, the "fantastic claims of some mediums to be controlled by such guides as Jesus, or his disciples."

"Let us be rational," he continues, "and realize that men who lived spiritual lives 2000 years ago must surely have progressed beyond the plane of controlling physical bodies, to give messages of little importance."

His opinion (entirely endorsed by my own experience, AEP), is that "Guides or controls, with high-

sounding titles, are purely the products of the sub-conscious minds of the mediums, and serve only to cast suspicion on any communication from that source."

The philosophy and teachings of Spiritualism do not need to be under pinned and underlined by famous names from the past.

How can universal brotherhood ever be achieved by laying down a set of RULES, or PRINCIPLES, and expecting all to subscribe to them?

Spiritualism, surely, should welcome and embrace all religions, and not advocate or demand unanimity of "opinion."

"So," concludes Simpson, "let Spiritualists, throughout the world, agree to differ on points of religious ideas, but unite in dedicating themselves to proving survival, and helping their fellow-creatures, without insisting on others following any particular leader or banner."

Does not every reader of these lines agree to that statement 100%?

It is unfortunate, and not to our credit, that it should be necessary, from time to time, to repeat these simple, plain, commonsense considerations.

Miracles

Healings

"Miracle Magazine," an Evangelist publication, seems to me fully justified in classifying the following as "miraculous" (Latin "mirus," "wonderful"). Can you name any healing, even of a scratch on your proboscis, that is not wonderful?

For two years, a woman had been dying. Virtually helpless, she was confined to her wheel-chair.

She went to Brother Allen's meetings: the third day, "faith came into her heart." Allen commands her to rise and walk, in Jesus' name. She does: for the first time in two years. Brother Allen sits in the chair. She takes him for a ride.

Now she is too happy to sit still. Up and down the aisles she walks, "showing people what God has done for her."

Another sufferer, Allen prays. Instantly a tumor disappears. "It's gone!", shouts a happy woman, as she searches in vain for a large tumor she has carried for two years.

An ambulance driver and attendant carried into the Allen Revival Tent, Los Angeles, a man who could not walk. He was dying of Hotchkiss Disease, similar to cancer, cells and tissues eaten away, unable even to move a limb. Allen prays: strength surges through the emaciated body. The man rises; joyfully walks away. On the way home, he sits beside the ambulance driver.

A woman was carried into the emergency section of the tent; sick unto death, she was laid on a cot. After prayer, she gets up, puts pillow and blanket under her arm and, cot in hand, walks down the ramp, as the people shout, and the cameraman cranks his handle.

Two hours had passed since Brother Allen had prayed for the last sufferer. Only the watchman remained in the tent. A car drove up. "We must see Brother Allen tonight," pleaded the woman, who had brought her crippled son from Springfield, Missouri. This grandmother had no car, so hired a neighbor to make the trip, financed by her small pension check.

The child had never walked or talked. The faith of the family had been built up by listening to the ALLEN REVIVAL HOUR.

The watchman, not knowing the boy's condition, said he would pray for him. He walked to the car, where the boy was on the back seat, and prayed.

Speaking for the first time in his life, the boy said: "I want to walk."

"Sure, you must be tired from your long ride. A little exercise will do you good." The boy was helped out. He walked to the tent, some 75 feet, looked inside, praised God, walked back, got into the car himself. "God had healed him. This was the first time he had ever walked."

The neighbor who had supplied the car said he had never been "saved," and also was sick in body.

What he had seen had convinced him of God's power. The watchman knelt and prayed. "God saved and healed that man there in the middle of the night. The power of God was so real that all these people declared they had never before felt anything like it."

"Then, once again I was alone with Jesus under the Gospel Big Top, while my new friends went on their way rejoicing. . . . taking with them the victory they had come so far to receive."

"These signs shall follow them that believe," is just as true for a night watchman as it is for an evangelist!

Homer A. Haag is the Watchman who tells this story.

Oral Roberts

"America's Amazing Healer"

Some months ago, I wrote to "Two Worlds," giving a 2-page thumb-nail sketch of Oral Roberts and his healing, sending also the October issue of "Coronet," which contains an excellent account of "America's Amazing Healer."

In its issue of November 26, "Two Worlds" devotes 2½ columns to the life and healings of this great Evangelist, in a graphic, enthusiastic article. He is described as "America's most spectacular and celebrated healer." "This high-powered evangelist, whose sermons, for sheer emotional impact, put even Billy Graham's in the shade, has cured sufferers of cancer, epilepsy and polio."

Dessauer reports: "He is a man possessed. He plays his congregation like a symphony conductor. His voice crackles and blasts. His eyes flash, and his expressive hands punctuate the words that rush from him in a torrent."

When asked about Billy Graham, Roberts replied: "Graham is pricking the conscience of mankind with his hell-fire and brimstone. I think he's doing a good job. But I'm in another realm, emphasizing the love and goodness of God."

It is pleasant to read of England appreciating a great American, both as a preacher and as a channel for healing. I am compelled to say that I have not noticed, in American journals, similar recognition or appreciation of psychic healers, such as Harry Edwards for example, or Tomkins, the animal healer, both of England. Nor have I seen, in American psychic journals, anything but a bare mention of Oral Roberts and the wonderful work he is doing. Nearly six months ago, I sent a short account of Oral Roberts to one of America's leading psychic papers, but it has not been printed up to the present.

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Brotherhood Spiritualist Church, 1407 Ninth St. Services: Sun. & Thurs. 7:30 P.M.; Minister: Rev. Pearl E. H. Manning; Phone: LA 2-2316
The Spiritualist Unity Center, 2233 Central Ave. Services: Wed. 2 P.M.; Fri. 8 P.M.; Co-Pastors: Dr. & Rev. E. L. Archer (UCM) Phone: LA 2-6327

Berkeley: St. Jude Temple of Mercy, 1336 Berkeley Way. Services: Monday 3 and 7:30 P.M.; Rev. Divine Ruth Howard, pastor; Philip Jackson, Jr., secretary. Phone: AS 3-7306; 1st Monday in March: Finnish Hall, 1970 Chestnut St. (opposite Burbank School).

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

El Monte: Norwood Village Spiritual Science Church, 4720 N. Peck Road. Services: Sunday 9:45 and 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordana Pk. Puenente, California; Phone: Edgewood 6-5633

Encino: Valley Spiritualist Church, 4925 Paso Robles Ave.; Lyceum: Sunday 2:30 P.M.; Services: Sunday 3 P.M.; Thursday 7:30 P.M.; Minister: Rev. Letha Mahoney, 17965 Collins St.; Phone: 3-5306; Sec'y: Florence King, 9255 Reseda Blvd., Northridge, California.

Fresno: Universal Educational Religious Society of Divine Science, 744 Mildreda Ave.; Sunday: Healing 7:30 to 8 P.M. followed by regular services; Minister: Rev. Edna D. Kelley; Phone: 2-2317; Asst. pastor: Rev. Bessie Williams.

Hanford: Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Thurs. 7:30 P.M.; Class: Monday & Tuesday evening; Rev. Janet Stine Wolford; Phone: 1738

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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 Northwestern Ave., Hollywood, 29

Foundation of Universal Truth, Minister: Rev. Elsie Hicks, 645 North Normandie Ave.; Phone: NO 4-5029; Services at chapel, 3028 West 7th St. (Los Angeles) Sunday 2 & 7:45 P.M.; Wed. 2 P.M. & 7:45 P.M.

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Universal Chapel 1001 West 69th St. Services: Wed. 2:30 and 7:30 P.M. Fri. and Sun. 7:30 P.M.; Minister: Rev. Julia Perryman Goff; Phone: Pleasant 8-220; Co-Pastor: Walter H. Goff

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Spiritual Temple of the All-Seeing Eye, 741 West 83rd St.; Services: Sun. 7:30 P.M.; Wed. 2 & 8 P.M.; Minister: Rev. Anna F. Crosby; Phone: PL 17301

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Westlake Spirit Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. & Fri. 8 P.M.; Pres.: Irene Wood; Sec'y: Florence Reed.
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Church of the Beloved, 2806 Central Ave.; Services: Sunday 7:30 P.M.; Minister Ethel Post-Parrish; Minister during the summer months: Olga Ruth Carpenter

Church of Spiritual Philosophy, 1715 Tangerine Ave., South; Services: Sunday and Thursday 7:30 P.M.; Minister: Rev. M. McBride Patton; Phone: 53-9155

Temple of Truth Church, 3525-17th Ave., South; Services: Sunday 2:30 P.M.; Fri. 2 P.M.; Minister: Rev. Mae Merritt; Phone: 75-6841

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

Universal Psychic Science Association, 625-639-12th St., North; Services: Sunday 7:30 P.M.; Messages Wednesday: Healing Thursday; Minister: Rev. Helen Gerling; Acting Pastor for summer: Rev. Thelma Fischer; International Director: Rev. J. Bertran Gerling

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GOSPEL ART SHOPPE
Rowan, Iowa (P-426)

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

Universalist Spiritualist Church, 6701 Tampa St.; Services: Sun. 7:30 P.M.; Messages: Wed. & Thurs. 7:30 P.M.; Classes daily; Minister: Rev. Nellie Cherry, Phone: 916371

ILLINOIS

Aurora: Christelle Spiritualist Church, U.M.C.A. Services: Sunday 7 P.M.; Minister: Val Calvert; Phone: 2-2743 (U.S.A.) Treas.: B. D. Jones, 200 Willow Ave., Joliet, Ill.

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 Zalokari; Phone: Stanley 8-2344

Champaign, Illinois: First Church of The Spiritualist, 219 South Water St.; Services: Sunday 3 & 7 P.M.; Leader: Myrtle Grant, 204 Garwood Ave.; Phone: 9543; Pres.: Rev. V. Beighler, 408 East University; Phone: 6-5152; Church Phone: 6-7432

Chicago, Illinois
First Roseland Spiritualist Church, 10957-58 South Park Ave.; Services: Sun. 3 P.M.; Pastor: Donald Fry; Sec'y: Elsie Traver; Phone: TR 4-9862

Silent Prayer Sanctuary, 3602 West MeLean Ave.; Healing Service: Tues. 9:30 to 11 A.M.; Other Services: Sun. 7:30 P.M.; Wed. 8 P.M.; Phone: ALbany 2-6417; Leader: Solia L. Zar

First Church of Spiritual Science, 6330 Stony Island Ave.; Services: Sunday 4 & 8 P.M.; Divine Healing, Sunday 8 P.M.; All message Service, Wed. & Fri. 8 P.M.; Minister: Rev. Jessica Chambers; Phone: DRevel 6-0024

Chantona of Zaya Church, 4935 South Greenwood Ave.; Services: Sunday 3 P.M.; Evening seance Sunday at 8; Minister: Rev. Maria S. Carlyae

Friendly Church of Christ, 845 West North Ave.; Services: Sun. & Tues. 8 P.M.; Minister: Rev. Harold Klemmer; Asst. Pastor & Sec'y: Ed Dortmund, 2509 North Southport Ave., Chicago, 14

Puritan Spiritualist Church, 812 West 69th St.; Services: Sunday 7:30 P.M.; Minister: Rev. Rose Mackay; Phone: REgent 4-1979; Sec'y: Violet Krammer, 1016 West 72nd St.

Spiritualist Churches

(Continued from Page 10)

ILLINOIS — Continued

Decatur, Illinois

First Spiritualist Church of Truth, 933 North Edward St.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Grace Bowman Brown, 840 North Edward.

East St. Louis, Illinois

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

Spiritual Science Church, 16th & Cleve land Ave.; Sun. & Wed. 7:45 P. M.; Min- ister: Goldie Rayburn, 4928 Converse Ave.; Asst. Pastor: Earl H. Williams, 737a Col- insville Ave.; Phone: Upton 3-8416; Sec'y: Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

Elgin: First Spiritualist Church, 263 Du- page St.; Services: Sun. 7:30 P. M.; Pres- ident: Sherman Holman; Sec'y: Bertha Chamberlain, 527 Marguerite.

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

Joliet: First Society of Spiritualists, Jas- per and Glenwood; Services: Sun. & Wed. 2:30 P. M.; Minister: Rev. Florence Fisk Sec'y: Laura L. Davis.

Leroy: J. T. E. J. Crumbaugh Spiritual- ist Church, 313 East Center St.; Services: Sun. & Wed. 7:30 P. M.; Min- ister: Rev. Richard Ireland.

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

Rockford, Illinois

United Science Mission, 217 South Rock and Ave.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Blanche McCarl; Phone: 37812.

Streeter: First Spiritualist Church, 522 Frech St.; Services: Sunday 7:30 P. M.; 1st Sun.: 2:30 & 7:30 P. M.; Ministers: Roy and Nora Gustin, P.O. Box 198.

INDIANA

Anderson: Spiritualist Temple of Truth, American Room, Anderson Hotel; Ser- vices: Sunday 7:30 P. M.; Asst. Pastor: Mrs. H. Armstrong, 306 Decker Bldg.; Phone: 2-2228.

Elkhart: Christian Spiritual Temple, 209 1/2 South Main St.; Services: Sunday 7:30 P. M.; Minister: Rev. Harry Sutton, R.F.D. No. 5, Elkhart.

Evansville, Indiana

Union Spiritual Church, 323 1/2 & Mich- gan St.; Thurs. & Sunday 8 P. M.; Min- ister: Rev. Jeannette Hoepfel.

Fort Wayne, Indiana

Spiritualist Church of Divine Science (N.S.A.) 1615 Wells St. (cor. Spring) Thurs. 2 & 7:45 P. M.; Sun. 10:30 A. M.; 9:30 A. M. & 7:30 P. M.; Minister: Rev. Bernice Brock 1604 Andrews St.; Phone: A-4567.

Gary, Indiana

First Spiritualist Church, 2430 West 11th St.; Services: Sun. & Wed. 7:30 P. M.; Rev. Velma Hool; President: T. F. Mc- ginnis; Sec'y: Reba Schallon, 228 Ellis west St.

Alpha Spiritualist Episcopal Church, Vic- tor Room, Y.M.C.A., 225 West 5th Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. Freda B. Titus 2636 Miami St., East Gary; Phone: 2-7121; President: Edith Ire- land Sec'y: Nellie MacLean, Room #1004, Hotel Gary.

Hammond, Indiana

Unity Spiritualist Ch., 5454 Holman Ave. K. of P. Hall; Sun. 8 P. M.; Ruth Coyle.

Indianapolis, Indiana

Progressive Spiritualist Church, 611 East St. Clair (at Park) Services: Sunday, Heal- ing, 7 P.M. followed by regular service, 7:30 P.M.; Tues. Afternoon and Evening; President: Paul Leach; Phone: Fleetwood 7-9026.

Psychic Science Spiritualist Ch., 1415 Cen- tral Ave.; Sun. 7 P. M.; Minister: Dr. B. F. Clark.

Spiritualist Center Church, 1901 Lexing- ton St.; Services: Sunday 7:45 P. M.; Wed- nesday, 2:30 & 7:30 P. M.; President: C. C. Driskill; Reading Sec'y: Grace Driskill, 2235 North Butler Ave.; Phone: IB 9427.

Marion: Distributors of Light Spiritualist Church, Adams and Second St., City Hall; Services: Sunday, 7:30 P. M.; Min. P. M.; Minister: Rev. Able Pittman, 204 S. Nebraska St.; Phone: North 2-8497.

Michigan City: First Spiritualist Church 220 West 10th St.; Services: Sunday & Monday 8 P. M.; Every 3 & 7:30 P. M.; Minister: Rev. Amelia Hultinger; Sec'y: Gertrude Rocher; Phone: 2-1618.

Mishawaka: First Spiritualist Church of Prayer, Mishawaka Hotel; Services: Sun- day 7:30 P. M.; 2nd Sun., 3 & 7:30 P. M.; Minister: Rev. Georgia Lorie (U.S.A.) Phone: CE 4-2351; Sec'y: Eva Baker, 223 South Riverside Drive, Elkhart.

Muncie: Unity Spiritual Church, 517 Rex St.; Services: Sunday 7:30 P. M.; Midweek Classes: Minister: Rev. Virginia Leach Falls, 607 West Charles St.; Phone: 3-2494

Peru, Indiana

First Spiritualist Church, 62 South Mi- ami Ave.; services: Sunday 7:30 P. M.; Minister: Rev. Mary Lytle; Sec'y: Goldie Welch, 161 1/2 North Broadway; Phone: 6359; President: Herbert Reush.

The Friendly Church, Inc., 11 North Grant St.; Services: Sunday 7:30 P. M.; Every 2nd Sunday services 2:30 & 7:30 P. M.; Minister: Rev. Orle Black; Phone: 6164.

South Bend, Indiana

Church of Spiritual Truth, 540 South St. Joseph St.; services: 1st, 2nd and 4th Sunday, 7:30 P. M.; 3rd Sunday, 3 and 7:30 P. M.; President: Ralph Bowman; Sec'y: Athelinn Minnes (U.S.A.)

Fellowship Spiritual Haven Church, L.U.S.U., 1305 East Sorin St.; Services: Thurs. 7:30 P. M.; Sunday, Healing 7 P. M.; regular service 7:30 P. M.; Last Sunday each month, services 3 & 7:30 P. M.; Min- ister: Rev. Alice Gearty.

INDIANA — Continued

Terre Haute: Golden Hour Spiritualist Church, 503 1/2 Wabash Ave.; Services: Sun. 7:30 P.M.; Tues. & Fri. 8 P.M.; Min- ister: Rev. Nellie Hodgers; Phone: H5363; Treas.: Rev. Goldie Russell, 449 North 6th St.

IOWA

Des Moines, Iowa

Spiritual Temple of The Good Shepherd, Mechanics Hall, 918 Locust St.; Sunday 7:45 P. M.; Circles: Friday at pastor's home, Rev. Emily Taylor Ferris, 913 Tenth St.; Phone: 43520.

KANSAS

Wichita: Spiritualist Church of Occult Science, 732 Pattie Ave.; Services: Sun- day 7:30 P. M.; Rev. Maud K. Gates, Rev. Jessica Reynard and Rev. Ruth Smith, pastors; Lena Pinson, secretary, Helen Slater, treasurer, Phone: HO 4-5787.

MARYLAND

Baltimore, Maryland

Temple of Wisdom Church (Spiritual Science), 500 East 39th St.; Sun. 11 A. M. & 8 P. M.; Wed. & Thurs. 8 P. M.; Min- ister: Rev. Elizabeth H. Dennis.

Spiritual Sanctuary, 2106 Eutaw Place (at North Ave.) Services: Sunday & Wed. 7:45 P. M.; Minister: Rev. Robert J. Barnes 1106 Eutaw Place; Phone: Madison 3-6976

MASSACHUSETTS

Amesbury: The First Spiritual Church, Lower Old Fellows' Hall, Water St.; Ser- vices: Sunday 7:30 & 8:45 P. M.; Pres- ident: Martha Dorr.

Boston Massachusetts

St. Alden's Spiritualist Church, 389 Mas- sachusetts Ave.; services: Sun. 2 and 8 P.M.; Tues. and Fri. 8 P.M.; Minister: Rev. Dora Todd, 470 Green St., Cam- bridge; Phone: KIRKland 7-0513.

The Spiritual Chapel, Nottingham Hall, 25 Huntington Ave.; Services: Sun. 8 P.M.; Minister: Rev. Audra Crocker Kay, 10 Moultrie St., Dorchester, Mass.

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

Greenfield: Universal Psychic Science Church, 47 Cheapside St.; Services: Sun- day 8 P. M.; Rev. Frances H. Church.

Onset: (Cape Cod) Mass. First Spiritu- alist Church, Highland Avenue. Ser- vices: Sunday 2:30 and 7 P. M.—Thursdays at 8 P. M. Special Class work as sched- uled. Rev. Gladys Custance, Pastor, 86 Highland Avenue, Onset, Mass.

Springfield: First Spiritualist Church, Inc., 33-37 Bliss St.; services: Sun. 3 & 7:30 P. M.; Wed. 7:30 P. M.; President: Floyd McAulisin; Sec'y: Mrs. J. B. Kelley, c/o 33-37 Bliss St., Springfield, 5, Mass.

Quincy: First Spiritualist Church, John- son Bldg., 4 Maple St.; Services: Sunday, 8 P.M.; Minister: Bert DeYoung, 523 Front St., Weymouth, Mass.

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

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

MICHIGAN

Battle Creek: 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., Essexville; Phone: 8425.

Coldwater: Pearl Burns Memorial Spiritu- alist Temple, 25 Orchard St. Services: Sun. 7:30 P. M.; Class: Thurs. 7:30 P. M.; Minister: Agatha Rasler, 21 South Hudson St.

Davison: Spiritual Light Church, 8291 East Atherton Road. Services: Sunday 7:30 P. M.; Minister: Rev. Ethel Bowen Knapp; Phone: 5-P-21.

Detroit, Michigan

Center of Spiritual Hope, Barlum Hotel, Cadillac Square, Parlor "D"; Services: Sun. P. M.; Minister: Hazel Damrau; Asst. Pastor: Ina Stigall.

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

All Souls Memorial Church, 2615 Cass Ave.; Services: Sunday 7:45 P. M.; Min- ister, Rev. Constance Newby; Phone: Un. 1-3346.

Allen Memorial Spiritualist Episcopal Church, 616 West Hancock St. (at Second) Federation of Woman's Club Bldg; Ser- vices: Sunday 7:30 P. M.; Minister: Rev. Edith L. Green, 2212 West Grand Blvd.; Phone: TYler 4-1004.

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

St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30 P. M.; Rev. Kinsley; Phone: UN 4-1336.

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

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MICHIGAN — Continued

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-1318; Sec'y: Irene C. Raynor, 158 North Walnut St., Mt. Clemens, Michigan.

Flint, Michigan

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

Flint Spiritualist Church, 118 East Bel- vere Ave.; Sun. 7:30 P. M.; Minister: Rev. Pearl Reinhardt; Phone: 9-1022.

Grand Rapids: First Church of Truth, 26 Shelby St.; Services: Sun. 3:30 & 7:30 P. M.; President: Frank Witforth, 1311 Cal- gary, N.E.; Sec'y: Elaine B. McMann, 301 Lemyra St.; S.E., Cherry 37834.

Jackson, Michigan

Goodfellow Spiritualist Church, 1014 Le- roy Ave.; Services: Sunday & Wednes- day 7:30 P. M.; Minister: Rev. James Ting- ley.

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

Kalamazoo: Christian Spiritualist Chapel, 1417 Westridge Ave.; Services: Sunday & Thurs. 7:30 P. M.; Minister: Rev. Beth Roche, 827 North Church St.; Phone: 4-2951; Sec'y: Elmer Brown.

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-Stutton.

Pontiac, Michigan

ist 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; Ser- vices: Sunday 7:30 P. M.; Silver Tea—2nd & 4th Tuesday; Sec'y: Jennie Ridley, 1292 Smith St., Birmingham, Michigan.

Roseville: Spiritual Church of Harmony of Christ, 15000 Roseville Ave.; Services: Sunday—Lyceum 10:30 A.M.; Regular services, 7:30 P.M.; Message service 3rd Sunday at 3 P. M.; Pastor: Rev. William W. Seaborn, 15000 Roseville, Detroit, 27; Phone VErmont 6-0340.

MINNESOTA

Duluth: First Spiritualist Temple, 601 East 5th St.; Services: Sunday 7:30 P. M.; Min- ister: Rev. F. W. Hutchinson; Sec'y: Violet Lindholm, 1712 West 3rd St., Duluth.

Minneapolis, Minnesota

Second Spiritualist Church, 23rd and Lynde- dale Ave., North; 1st Sunday of each month, services 3 & 7:45 P. M.; Following Sundays 3 P. M.; Consultations: Thursday 3 P. M.; President: John H. G. Miller; Sec'y: Lily M. Hinman, 3420 Nineteenth Ave.

Spiritualist Episcopal Church, I.O.G.T. Hall, 2922 Cedar Ave.; Services: Sunday, 3:30 & 7:30 P. M.; Thurs. at 3:48 Ave.; Consultation and Healing 2 P. M.; Mes- sages: 7:30 P. M.; Tuesday consultation Free to children and teenagers; Min- ister: Rev. Clara Johnson.

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

St. Paul, Minnesota

Golden Rule Spiritualist Church, 25 East 5th St.; Services: 2:30 P. M. Sunday, 1st & 3rd Wed. 1 P. M.; Sec'y: C. A. Peter- son.

Order of The White Cross, Inc., Endicott Bldg., Robert St. Entrance. Services: Sunday 2:30 P. M.; Minister and Founder: Clara Gahany, 910 Bayard Ave.; Phone: CA 5-9194; Sec'y: Wm. C. Youlan, Jr., 161 Richmond St.

Spiritual Science Spiritualist Church, 200 Frontier Blvd., 4th & Robert St.; Services: Sunday 2:30 P. M.; Sec'y: Mrs. Ray Haber- korn; Phone: CA 6-6515

MISSOURI

Truth Center of Christianity, "The Little White Chapel," 5704 Prospect; Sun. and Wed. 7:30 P. M.; Minister: Dr. Maurice D. Russell.

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

St. Joseph: Christ Memorial Spiritualist Church, 2102 Felix St.; Services: Sun. & Wed. 8 P. M.; Minister: Rev. Floyd Thor- ton; Sec'y: Bernice McGrew, 209 South 15th St.

St. Louis, Missouri

Independent Assembly of Missouri, Psy- chic Center, 3813 Washington Blvd., Thurs. and Sunday, 8 P.M.; Minister: Rev. Ida F. Eggers; Phone: FR-1-4386.

Soul Science Spiritualist Church, Xavier Inn, 2nd floor, Melbourne Hotel; Services: Sunday, 7:45 P. M. (N.S.A.); minister: Rev. Iona Brandt, 3683 Dover Place; Phone: Vernon 2-1116; Sec'y: Jacquelyn Plestrup, 4917 Mandel.

Society of Spiritual Fellowship, 3616a North Grand Ave.; Services: Wed. 2 P. M.; Friday 8 P. M.; Leader: Elsie Andrea, member of Burket Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bridge; Sunday services 10:30 A. M.

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

Christ Divine Science Church, 6323 Del- mar Blvd.; Services: Sunday 2:30 P. M.; Minister: Rev. Charles Rohlfing; Phone: Parkview 5-6551.

NEBRASKA

Lincoln: First Temple of Spiritual Truth, I.O.O.F. Hall, 1108 "L" St.; Services: Sunday 7:30 P. M.; Minister: Rev. Lionel P. Everman, 1145 "E" St., Lincoln, 8, Ne- braska; Phone: 2-3486.

NEVADA

Reno: Universal Church of The Master No. 5, Spiritual Truth Center, 418 North Virginia Ave.; Pythian Hall; Services: Sunday 7:30 P. M.; Minister: Rev. Marti- ne Davis; Phone: 2-7659.

Portsmouth: First Spiritualist Science Church, 114 Maplewood Ave.; Sunday: 7:30 and 7:30 P. M.; Wednesday 7:30 P. M.; Minister: Rev. Frank Daley; Phone: 3103.

NEW HAMPSHIRE

Portsmouth: First Spiritualist Science Church, 114 Maplewood Ave.; Sunday: 7:30 and 7:30 P. M.; Wednesday 7:30 P. M.; Minister: Rev. Frank Daley; Phone: 3103.

NEW JERSEY

Bayonne: Universal Psychic Science Tem- ple of God and Seminary, 791 Blvd.; Services: Sun., Tues., Wed. and Thurs. 7:30 P.M.; Class: Mon., 8 P.M.; Minister: Rev. Paul Herbert Herman; Asst. Pastor: Rev. Irving L. Herman; Phone: FE 9-1416.

Camden, New Jersey

Second Spiritualist Church (N.S.A.) Legion Room, Walt Whitman Hotel, Broadway & Cooper St.; Sun. 7:45 P. M.; Minister: Rev. Catherine Broome, 246 South 34th St., Phone: Woodlawn 3-7446.

Fourth Spiritualist Church, 28 N. 26th St.; Lyceum 11 A. M.; Services: 7:30 P. M.; Wed 8 P. M.; Minister: Rev. Elizabeth Gib- erson; Phone: Wd. 3-1376.

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

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

New Milford—1st Spiritualist Church of Milford (N.S.A.) 485 Elizabeth St.; Ser- vices: Sunday, 2:30 P. M., Wednesday, 8 P. M. President, Luisa Christiansen, 485 Elizabeth St., Phone: Dumont 4-6795, Lucy Bertoni, secretary.

Newark: Mother Temple of Psychic Sci- ence, 532 Springfield Ave., Tues. 1 & 7 P. M.; Rev. Dortha C. Dencer, Mediator, Phone: HU 2-1773; Psychic Science Temple Services: Wed. 7 P. M., Rev. Matthew Malulug, Mediator; Thurs. 7 P. M., Rev. Morris; Thurs. & Fri. 1 P. M., Rebecca Barrett; Friday 7 P. M.; Rev. Dortha Dencer, Psychometrist; Sunday 3 P. M.; Mediator; First Sat. of the month 7 P. M., Progressive Circles.

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

Rumson: First Spiritual Science Church, 15 Highland Ave., Services: Tuesday 8 P. M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson—1-1148.

Teaneck: Holy Trinity Church of Psychic Science, 75 Teaneck Road; services: Mon. & Thurs. 2 P. M.; Sun., Tues. & Thurs. 7:30 P. M.; Minister: Rev. Helen Paul; Phone: TE 6-3622.

Union City, New Jersey

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

Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A. M.; Tues. 10 A. M.; Tues. 8 P. M., Fred Boeck; Tues. & Thurs. 2 P. M.; Thurs. 7:30 P. M.; Rev. Elsie E. Richter; Phone: LI 4-0933.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P. M.; Tues. 2 P. M., Fri. 2 & 8 P. M.; Social 2nd Fri. 2 P. M.; Rev. Ann P. Ruger; 4th Friday, 8 P. M.

Waldwick: The Guiding Star Spiritualist Church, 77 Harrison Ave.; Services: Mon- day 2 & 8 P. M.; Thursday 8 P. M.; Min- ister: Rev. McHugh Balbirski.

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

NEW YORK STATE

Albany: First Spiritual Church, 264 Cen- tral Ave., Services: Sunday & Wed. 7:30 P. M.; President: Lena B. Henning; Treas: Lillian Peth, 33 Van Buren.

Binghamton, N. Y.

First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 8 P. M.; Minister: Rob- ert G. Howell; Phone: 3-6688; Sec'y: Trene- breno, 1500 North St., Endicott; Pres: Reuben V. Howell.

Batavia: Church of Spiritual Truth, 6 Bank St.; Services: Sun. 7:45 P. M.; Thurs. 8 P. M.; Minister: Rev. Elsie Ames, R.F.D. No. 1, Box 1129, Batavia, N. Y.

Brooklyns: St. John's Spiritualist Church, 8025 Third Ave. (B.M.T. local to 7th St. Station) Services: Sun. and Friday 8 P. M.; Wed. 2 P. M.; Minister: Rev. Lillian John- son, 1630-71st 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 1098; Church phone: 3-6455; Sec'y: Margaret Luther, 65 Wadhwa Road, Orchard Park; Pres: Norman C. Fredrickson.

Spiritual Church of Science, Buffalo, Room, Hotel Statler; services: Sunday 2:30 P. M.; All message circle 3:30 P. M.; Min- ister: Rev. Shirley Bryson, 49 Woodhaven Road, Orchard Park N. Y.; Phone: Idle- wood 3190.

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

Spiritualist Church of Life, 79 Richmond Ave.; Services: Sunday, Healing 7 P. M.; Devotional, 8 P. M.; Minister: Rev. Thom- as J. Kelly; Sec'y: Estelle Kelly, 111 Gar- land Drive, Eggertsville; Phone: WI 2705.

Center of Psychic Science, 971 Jefferson Ave.; Services: Sunday 7:45 P. M.; Min- ister: Rev. Betty Clayton Foxworth (N.S.A.) Sec'y: Viola M. Osmond, 441 Minnesota Ave.; President: Joseph Bies.

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

BUFFALO — Continued

tion. They are proved quite as well as any facts are proved in other sciences, and it is not denial or quibbling that can disprove any of them, but only fresh facts and accurate deductions from those facts.

P. M.; Ministers: Rev. S. M. Van Duyzers;
Rev. Jacoba Van Duyzers.
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From God who is our home.
Heaven lies about us in our
infancy.

William Wordsworth

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4876 N. 19th St; Services: Sunday 10 A.
M; Spiritual Consultation and Healing
daily; Dr. Walter F. Krahn and Dr. Ellis
E. Krahn, pastors; Parsonage: 2603 W. At
kinson Ave., Phone: HI 3-0334.

St. E.; Sec'y: Irene Bright, 349 Oak Ave.
Phone: 42228.
Winnipeg, Canada
First Spiritualist Church, 371 Polson Ave.
Services: Tues. 8 P. M.; Thursday 8 P. M.
Sunday, 11 A. M. & 7 P. M.; Sec'y: H.
Boone, 277 Templeton Ave., Winnipeg.

From God who is our home.
Heaven lies about us in our
infancy.

William Wordsworth

RATES FOR CLASSIFIED ADS: 20¢ per line; minimum 7 lines; six consecutive insertions for the price of 5. No ads accepted for less than 6 consecutive insertions. For instance: a 7-line ad, at 20¢ per line, would cost \$1.40 times 5 or \$7.00 for 6 consecutive insertions. A 10-line ad would cost \$10.00 for 6 consecutive insertions. All advertising payable in advance. (Figure 6 to seven words to the line).

Personal
THE AMERICAN MINISTERIAL ASSOCIATION, Inc., offers recognition and service to all clergy. Many benefits. License or Ordination credentials issued to members. Spiritualist Ministers invited. Enclose stamps for application. Write: American Ministerial Association, P.O. Box 1332, York, Penna. (P-424)

DO YOU NEED HELP with daily problems? Born psychic. Will help you find peace of mind, thereby happiness. Love Offering accepted with intention of constructing "Chapel of Spiritualistic Knowledge"—my home town. When replying, send Self-Addressed Stamped envelope please Elizabeth Reams, P.O. Box 167, North Platte, Nebraska. (P-423)

BE ANALYZED by Noted Astrologer. Send birthdate and fifty cents for reading and free Dreambook. Bell Enterprises, P.O. Box 396, Long Beach, N. Y. (P-432)

PREPARE TO BECOME a Priest or Bishop, Apostolic Succession. If you have the educational qualifications, write to the Chancellor, Edward Owen, P. O. Box 1252, York, Penna. (P-423)

FOX COTTAGE STATIONERY: with picture of cottage, beautiful note paper, 15¢ each, with envelopes, 10¢ each. Free prepaid. Write: Vera G. Hargett, Whitefield, Maine. (P-421)

TRY DOING SOMETHING FOR YOURSELF! Make these winter evenings pleasant and profitable by reading "Kosmology, Philosophy of Spiritual Power. Make use of the Cosmic Law of Abundance for better living. Information Free. Kosmology, Inc., Box 821, Emmett, Idaho. (P-423)

OUR GOAL: 2500 Happy Marriages each year. Let's face the facts. Married people are happy. Our purpose is to bring cheer, love, and happiness to those who otherwise never would meet. Free actual pictures and literature. All service, charges, low fee. Nationwide service. Guaranteed results or refund. Write: United Circle, Box 1119, Newark, N. J. (P-423)

SCIENTIFIC ASTROLOGER: Let the stars reveal the hidden meaning of your life. You can have success and happiness by knowing your horoscope. Know your important cycles for action! Order your 1956 Guide now! Important questions also answered. Send \$3.00 with birth date: Place, day, month, year, and hour if known. State your problem! Carolette Holmes, R.F.D. No. 1, Box 353, Little Rock, Arkansas; Phone: Rosealea 380. (P-426)

ARE YOU SUFFERING? Depressed feeling. Disappointment. Tragedy. Sickness. Frustration. Debt. Guilt. Inferiority or Superiority Complex. Sensitiveness. Pain in the Neck, Head, or Stomach. Are you seeking something, knowing not what you seek? Do you have a ceaseless urge that drives you to despair? Are you a lost soul in a sick body? Do you need good health, Finances, Confidence, Consultation, Imagination, Consciousness, a good position, some success in life, real true love, companionship, marriage, peace, harmony, contentment, happiness, joy, goodness, greatness incidentally the greatness of your spirit is the genius of "God" in you. See our ad "Freedom of Mind and Ability" under "Study Courses" page 13. A Great Benevolent Opportunity. Stop living in the past the world moves on, with you or without you. Write: David S. Stember, Studio No. 19, 1450 Lawrence St., Denver 2, Colorado. (P-421)

PRIDE OR HAPPINESS?—Artistic, sensitive young man, Spiritualist, seeking to escape unsupportable loneliness and loneliness fellows would like to meet refined, appreciative wealthy lady. Age negligible. Soul development indispensable. Object: soul-alliance and marriage. Write: P.O. Box 1181, New Haven, Connecticut. (P-422)

OCCULT SCIENTIST-COUNSELOR: Learn and remove the cause behind your troubles. Your vibrantly reveal the truth about you, mental, physical and spiritual. Send the full name as given at birth, year, month and day of birth and signature now used of each individual concerned. Fee: Problems and Vocational Guidance, \$3; Complete analysis, including Karmic Lessons, Soul's Urge, Ability and Destiny, \$5; Cyclic Forecast, a lifetime guide, including Pinnacles and Challenges, \$5. Write: Jeraldyn F. Shanon, P.D., M.D., D.D., Ph.D., 676 South Coronado St., Box 307, Los Angeles, 57, California. (P-423)

DO YOU KNOW YOUR FIVE MAIN GUIDES? Do you know their lights? or how to use them? What they do? If not you cheat yourself. Usual cause of failure to develop mediumship—because the System is not properly revealed. Write for "Lesson on Guides." Love offering. Rev. Nina Hughes, 1269 First St., Sarasota, Florida. (P-423)

MARY'S SHRINE OF THE MYSTERY: Wisdom, Peace, Strength and Courage are said to flow from this famous little shrine. Mail your petition today; Address: Dr. George G. Flury, Box 1253, St. Petersburg, Florida. (P-424)

IF THE CHALLENGE IS TOO GREAT... Let me help you. Over ten years experience in Spiritual Healing, Counseling, Astrology, and Metaphysics, can help you open the gate for you. Please write, giving name and birthdate. Love Offering only. Address: Rev. Rose Roberts, U.C.M., Chapel of Happiness, P.O. Box 270-52, Los Feliz Station, Los Angeles, 27, California. (P-425)

PROBLEMS ? ? Have Prayer candle placed in our Beautiful Healing Sanctuary, 50¢ each; 3 for \$1.00 for inclusion in White Brotherhood daily meditation. Love offering. Send extra love offering. Handkerchiefs placed upon the altar for seven special blessings of the Angel World. Love Offering only. Ask for leaflet giving reason why twenty-mile area here said especially blessed. School and Church of Divine Law, 1269 First St., Sarasota, Florida. (P-425)

DIVINE POWER WILL HELP YOU: Your physical or mental pain, financial or personal worries, can be solved. Write your difficulties. Strict confidence assured. Love offering. Write: Ida Bell, Box 4, Harr, Md., P.O. Box 56, Iroquois Station, Louisville, 14, Kentucky. (P-424)

Personal—Continued
ASTROLOGY: Planting by the Moon 50¢. Fishing by the Moon 50¢. According to Signs, Phases, etc., with 1956 Moon sign chart for any date. Also 1956 World forecast 50¢. All postpaid. Write: W. E. Zader, 7832 Ivanhoe, La Jolla, California. (P-425)

THE SPIRITUAL PRAYER HOME, INC., 1213 10th St., Santa Monica, California, sponsors Rev. Violet, healer and spiritual constant. Write her at the above address if you need prayerful help. Send self-addressed stamped envelope. Love Offering. Rev. Mary Brinzage, Pastor and Founder. (P-425)

SUCCESS PRACTITIONER. The Spiritual methods I use lifted me from hopeless ill health, poverty, debt, into radiant health, love, use of a \$20,000 home, and active service helping others. I will send YOU the EXACT methods I used with above results, in one Lesson, and give you one month's Success Treatments. Also 1 to 5 questions answered. Send birthdate. Love offering. This generous offer for limited time only. Wonderful free Lesson included: "How To Increase Your Income." Hundreds have been helped. Write: Mary Carter Allen, Success Practitioner, Box 219, Sulphur Rock, Arkansas. (P-429)

DR. CRIST V. BASS, Ph.D., President of the New Thought Science, Inc., with his associates specialize now in Personal Problems and Temperament Analysis. Complete description of your Traits on Chart. Write: Dr. Crist V. Bass, 1110 Wilshire Blvd., Los Angeles 17, California; Phone: MA 9-2825. (X-426)

1956 AND YOU: Your horoscope scientifically forecasted. Why so blindly through life making the same mistakes? Send \$3.00 together with birth date: month, day and year... two questions also. Write: Dr. D. G. Keane, 1103 Delaware Ave., Buffalo, 9, N. Y. (P-426)

NEW, ALL ORGANIC FOOD PRODUCT keeps us happy, peppy, slender past 81. Saves money on food bills. Exclusive ground beef, sausage, ham, steaks, etc. Income, minus own efforts. Over thousand dollars monthly for hustlers is common—300 wafers only \$5.00 retail. Details, samples 25¢. Write: P. Hartmann, Southfield, N. Y. (P-426)

Healing
WE CAN BRING and send your good to you and yours. Try God's Way. Whatever your illness, trouble or need, God can and will bless you. Your Heavenly Heritages have great power. The Word of God and Great Brotherhood synchronize with all my working vibrations as well as my own power or love. Write: Rev. Harriette Angel Murphy, 431 West Belden Ave., Apt. C, 302, Chicago, 14, Illinois; Phone: GRace-land 7-5165. (P-426)

DIVINE HEALING: I believe I can help you. I have been a psychic and spiritual healer for years. Certificate of healing issued by the Spiritual and Episcopal Church. Permanent resident of Camp Chesterfield, Chesterfield, Indiana. Love offering. When answering, send self-addressed stamped envelope. Laura Nelson, 410 Eastern Ave., Chesterfield, Indiana; Phone: 87744. (P-436)

GOD'S GREAT HEALING FORCES: Healing is my life's gift and I want to help each and every one with their illness of long standing, stubborn cases. Write with the fullest confidence; give full details in typewritten form of your illness and your problems and for peace of mind. Love offering to: Rev. M. Kaplan, 187 West 71st St., Box 6, New York 23, N. Y. (P-426)

DIVINE HEALING: Psycho-Physical Laws. Through the teachings of Jesus Christ. Let us help you to health by prayer. Write us about absent treatments; three questions answered; give full name, age, sex, address; self-addressed stamped envelope; Faith Offering. Clairvoyant and Healer commission, N.S.A. Address: Earl and Bertha Bates, 411 Eastern Ave. Camp; Box 342, Chesterfield, Indiana; Phone: (Anderson, Indiana) 2-5994. (P-426)

"ABSENT HEALING PROJECTED?" For any condition. Anywhere. Physical, Mental or Both. Write me in confidence about your illness. I will present time. Give full name, date of birth and permanent address. Will send complete directions and instructions to you. Without obligation. Enclose 50¢ for mailing and handling to David S. Stember, Studio 19, 1450 Lawrence St., Denver, Colorado. Phone Main 3-9290. All healing based strictly on results. When you receive benefits, free will offering accepted. No harm writing me, you are under no obligation. (P-421)

FAITH IS THE ESSENCE OF GOD in Action. Rev. Louise Ennis, "Dynamic" Spiritual Healer. Write for healing and help on your problems. Address: Rev. Louise Ennis, 223 South Vendome St., Los Angeles, California. (P-422)

THERE IS AN ANSWER to every question. Peace of mind and freedom from fear can be yours! Let my long experience come to your aid. Write your questions carefully and send to me with a self-addressed stamped envelope. The Great Ones of spirit will try to answer your call. Love offering, please. Write John R. Staver, 1645 South Weadock Ave., Saginaw, Michigan. (P-426)

The best teacher is he who is also a learner.

Healing—Continued
GOD'S HEALING POWER can relieve the physical pain of your body. God's healing power and your physical body working together will readjust and repair the diseased and worn out parts of your body. Your first contact with God's Divine Healers of the ancient masters will form the healing triangle. To become a part of this healing triangle, a letter from the party requesting treatment or a contact request to the medium will give you a time to receive God's Healing Power. Donations gratefully accepted. Write: Thomas C. Kelly, Harmony, Penna. (P-421)

MENTAL, PHYSICAL AND Absent Healing. Treatments at home by appointment only. Affiliated with the First Spiritualist Church, Reading, Penna. and The International Spiritualist Association of the United States of America. Love Offering. Write: Minnie O. Kuhlman, 336 West 11th Ave., West Reading, Pennsylvania. (P-431)

PRAYER HAS POWER. J. L. of California says: Many thanks to you for your treatments come through very strongly. Many people have been helped through our ministry for over 25 years. You may be helped also. Why not? I am named to be placed in your prayer list; with three questions and free will donation for a new Spiritualist Unit Center to be built soon by these two workers for Truth, Dr. and Rev. E. Archer 2233 Central Ave., Alameda, California. For private consultations, healing or Wed. and Fri. Eve. meetings, call LA 2-6327. Lines open 24 hours a day. (P-421)

"ASK AND YE SHALL RECEIVE" I strive to be an instrument for God's Healing Power. No condition too difficult or too small. Absent healing or appointment. Love offering accepted. Write: Oliver W. Pitts, 5008 Ninth Ave., Sacramento, 4, California. (P-424)

ABSENT HEALING: Nature's Herbs. Please advise the nature of your illness. Love offering. Address: Adelbert Rupie, 1340 Riverside Drive, Route #2, Painesville, Ohio. (P-421)

HEALING on an individual basis. Healing Rays directed to you, through Healing Guides. Each day, on our healing Sanctuary. Send your name to Thomas Mann, 10700 House, 5 Tillington Terrace, Hastings, Sussex, England. Love offering if you wish. (P-423)

"NUTRITION FOR HEALTH" (\$5.00—343 pages) Brings a message of Hope to the sick by Dr. Alice Chase, who, through proper food and medicine, proved effective, to cure Asthma, Arthritis, High Blood Pressure, Diabetes, Cancer, and other chronic diseases that did not respond to medicine and surgery. Read her 25 years of study at the bedside of the sick! A book approved by the President's Personal Physician. Send \$5.00 for your copy to: Louis Leifer, 1000 Road, Spring Valley, N. Y. (P-422)

LET ME BE your channel for Light of God Healings. Spiritual Healer and Counselor. Questions answered. Treatment by appointment. Faith offerings and self-addressed envelope. Successful in treating animals. Florine Wilcox, 3115 Marquette St., Los Angeles 36, California; Phone: NORmandy 2-1693. (P-421)

PROBLEMS? Have Prayer Candle set in our beautiful healing sanctuary. 50¢ each; 3 for \$1.00—for inclusion in White Brotherhood daily meditation with Healing Ray being sent to you four times daily. Send extra love offering. Handkerchiefs laid upon the altar for seven special blessings of Angel World (Many believe when worn, the impinged vibrations greatly assist them) Love Offering only. Ask for leaflet giving reason why twenty-mile area here said especially blessed. School and Church of Divine Law, 1269 First St., Sarasota, Florida. (P-424)

RAINBOW HEALING SANCTUARY: Healing Rays are being sent daily from our Sanctuary across the miles, wherever absent healing is needed and requested. All correspondence is treated personally. Enclose self-addressed stamped envelope. Requested by: Laura Nelson, 24 East 35th St., Hamilton, Ontario, Canada. (P-422)

"GOD GAVE ME this gift": I am not just an ordinary healer. Prayer changes things. Distance is no barrier. Write me I will pray for you. Send stamped envelope. Tell me your troubles. Every letter will receive special attention. Love offering. Ada Fraval, 809 West Lafayette St., Detroit 9, Michigan; Phone VI-6122. (P-425)

HEALING SANCTUARY: Are You Sick or Troubled? Absent treatment through the direction of spirit forces and prayer. Love offering. Everything possible through God's Power. Write HEALING SANCTUARY, 1306 N. Irwin St., Hartford, Connecticut. (P-426)

Questions Answered
MESSAGES BY MAIL from vibrations of your letter by noted medium. Ask questions if you wish. Free will offering. Write: Rev. Bernard Rodin, 7 Third St., Lily Dale, N. Y. (P-424)

COUNSELLING BY MAIL: Hold a handkerchief between your palms and concentrate 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-423)

WORRIED? As an experienced medium, I can help you. Three questions. Liberal donation. Send self-addressed stamped envelope for prompt reply. Write: Thelma Coulson, Box No. 3, Aurora, 8, Colorado. (P-421)

REV. REESA HANSON invites you to try absent treatment when you have reached "end of your rope" and all else has failed. Three questions answered for \$2. For details write: Rev. Reesa Hanson, 117 East Highland Drive, Bakersfield, California. (P-425)

Classified ads are news and are read with interest. They provide easy and economical means of reaching thousands, particularly those seeking healers and mediums.

Questions Answered—Continued

AURA READINGS: Let me read your aura, which reveals physical, mental and psychic vibrations, including obsession: indicates why you are in the present vibration and what you must do to progress. Send month, day and year born, late snapshot, handwriting specimens and \$1.00 for one; or \$2.00 for family readings. Two questions answered. Photo E. J. P.O. Box 303, Port Angeles, Washington. (P-423)

GIFTED SEER (Isaiah 47:13) Three questions answered for \$1.00. Live! Live! state complete birthdate. Write: Glenn Williams, Star Route #4, Lutesville, Missouri. (P-424)

SPIRITUAL ADVICE BY MAIL: Over thirty years experience in Spiritualism. I will answer five questions for \$2.00. Send self-addressed stamped envelope when answering. Address: Rev. Lottie Witherspoon, 2911 Seventh St., Moline, Illinois. (P-427)

ARE YOU TROUBLED in body, mind or spirit? Consult a tested instrument of God. Five (5) questions answered through numbers and colors. Absent treatment on a love offering basis. Address: "M.A." 925 North Angus St., Fresno 1, California. (P-427)

SPIRITUAL HEALING AND MESSAGES. Why worry? Why grieve? Let my experienced Guides help solve your heartaches and problems. Enclose self-addressed 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. (P-421)

SPIRITUAL ADVICE given by mail. Own handwriting. Three questions answered, give birthdate. Over 20 years spiritual work. Ordained. Love offering only, returned if no results. Enclose stamp. Write Rev. A. M. Rouse, 6026 Hard Drive, N.W., Atlanta 5, Georgia. (P-427)

ENGLISH MEDIUM (deep Trance) offers you her service by air-mail. Personal message—for you only. Two questions answered. Prompt reply. Remember spiritual guidance solves many problems. Send full name (Mr., Miss, Mrs.) accompanied by \$2.00 to Maude Mann, Haven House, 5 Tillington Terrace, Hastings, Sussex, England. (P-429)

BECOME AWARE OF YOUR POTENTIALITIES! Your handwriting comes to life and I can see your destined pictures through it. Excellent character delineation through graphological science. Write three questions: birth, snap-shot and fee to Evangeline Balfour Manchester. Fee \$5.00. ans. typewritten lessons given by hand. Write: Evangeline Balfour Manchester, 216½ Alaska Bldg., Bellingham, Washington. (P-423)

I AM A POSITIVE MEDIUM and know my spiritual work, therefore, I can affirm my Indian Spirit Guide. Will answer all questions that is God's will for people to know. Please send me one question, then write it down, mail same to me. Enclose reasonable donation and stamped addressed envelope. Prompt reply. No explaining. Question only. Address: Rev. Isabel Eunice Lamb, 7048 Stewart Ave., Suite B, Chicago 21, Illinois. (P-424)

I CAN HELP YOU if troubled. Prayers answered. Consultation: personal or mail. Spiritual songs: "Pray for Peace," "Jesus Came to Save"—50¢ each. Stamps accepted. Personal charts compiled. Prices on request. Three questions answered by hand and handwriting analyzed—5¢. Write: Rev. Crystal La Belle Wilkinson, 1424 Colton, Detroit 3, Michigan. (P-424)

FIVE QUESTIONS answered by spirit. Send \$1.00 and self-addressed stamped envelope. No fortune telling. Address: Rev. David Parker, 9 Barkley St., Port Jervis, N. Y. (P-426)

Study Courses

SPIRITUALIST SEMINARY. Lessons by correspondence. Training for Spiritualist Ministry, unfoldment and development. For class groups or individuals. Licenses, charters and diplomas. Ordination and degrees conferred upon qualified students. If personally interested or for church charter, write: Rev. Marion Andrews, Sec'y, Suite 7010, 42nd St., 42nd St., New York City 18, N. Y. (P-428)

STUDY THE System of Philosophy concerning Divinity. THE ORIGINAL CORRESPONDENCE COURSE for Psychic Development (Since 1894) by Dr. J. C. F. Grumbine, L. F. S. A., Pioneer, Teacher, Lecturer, Author. Sole Agent: KEY TO SPIRITUAL WAY OF COMMUNICATION. Send stamped self-addressed envelope for descriptive folders regarding lessons to MRS. J. C. F. GRUMBINE, P. O. Box 208, Portland 7, Oregon. (P-427)

STUDY WITH US: An Incorporated Educational Institution. Science, Philosophy, Psychology, Metaphysics. Comprehensive course of study. High School required. Catalogue. Write: Esoteric School of Cosmic Sciences, Inc., Box 157 (P) Chesterfield, Indiana. (P-422)

"FROM SELF TO WISDOM ABILITY"... How to use. The mighty God-given fourth dimension in your body to become free in health, happiness, love, goodness, harmony of body and soul, peace of mind and abundance. The lessons will show you location of the inborn sixth sense of the spirit perceptive in the lost space of memory used by the conscious mind. Simple and complete instructions sent. Easy to understand lessons. No hocus-pocus. Prove it to yourself. Money back guarantee. Send \$1.00 on trial (returnable) for first lesson and full information of entire course and full details. Write: 1450 Lawrence St., Studio #19, Denver, 2 (Colorado). Phone Main 3-9290. (P-421)

MYSTERY SCHOOLS: Directory. Mystical, Occult, Arcane, Rosicrucian and others. Yes! The "Secret" Schools listed for the first time. Some offer courses FREE or on a voluntary contribution basis of from \$1.00 to \$10.00. Postpaid. Address: Pen Service, Dept. P, Hillside Lake, Wappingers Falls, N. Y. (P-422)

Study Courses—Continued

HOW CAME I HERE AND WHY? What have I the right to expect while here? To what extent, if any, am I my brother's keeper? May I try to answer some of these and other questions as we have been taught by The Masters from the spirit side of the veil? Write: Elsie Heap, 2204 Santa Clara Drive, Las Vegas, Nevada. (P-425)

"MOURN NOT THE DEAD, but rather mourn the great psychic throng, the cowed, the meek, the barely half awake, who see the world's great anguish and its wrong, yet cannot, dare not speak." A thoroughly seasoned modern Mystery Schools organizer, executive, speaker, writer and teacher, trained in authentic Gnostic Occult sciences, seeks those with keen discrimination and vision, share responsibility in establishing World-Wide Administrative Center school and Publishing Trust. Location NYC. Metropolitan area. Mammoth activities planned, first to reach Elite leadership everywhere; World Wide organization, once formed, and world problems solved positively only by truly spiritual means. Millions now ready. Write, say how you might assist, actively or otherwise, if convinced Mystery Schools. Complete course. No money. No money letters please. General Secretary, P. O. Box 423, Des Moines 2, Iowa. (P-421)

HOME-STUDY COURSES in Metaphysics, Psychology, Healing, Theology, Child Culture, Philosophy, etc. Degrees of P.D., M.D., D.D., Ph.D.M. may be earned. For details, write today. Institute of Metaphysics, 1250 Indiana St., Birmingham 6, Alabama. (P-423)

PSYCHIC DOMINANCE: How to rule others with your thoughts. Full course—with stirring exercises. \$2 Postpaid. (Adults only) Delmar Wisdom, 846 Sunnyside Ave., Dept. B77, Chicago 40, Illinois. (P-427)

NEW THOUGHT SCIENCE: C. V. Bass, Ph.D., President, 1110 Wilshire Blvd., Los Angeles 17, California; Yesterday, Today, Tomorrow. Complete course. Credentials are issued after examination and completion of course. Write now for free brochure. Your problems analyzed by specialists; Telephone: MA 9-2825. (P-426)

Mediums

BRADENTON, FLORIDA: Rev. Lillian Dee Johnson, pastor of the Spiritualist Episcopal Church, 947-12th St., West; services: Sunday and Wednesday 7:30 P.M. Rooms and apartments for rent on church property. Reasonable. Rev. Johnson is a teacher, lecturer, direct-voice, apport and card-writing medium. Classes and services are held each week at the church. All visitors to Florida are invited to visit the Bradenton Church; Phones: Bradenton 9-4392 and 4-4265. (P-423)

BRONX (New York City) The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave., Bronx, 57, N. Y. Telephone: TREmont 9-1334. Sunday service, Healing and Meditation, 7 P. M.; Messages: Sunday, Monday and Wednesday, 7:30 P. M. Clairvoyant, direct-voice, spiritual unfoldment. Rev. Angela J. Sessa, Pastor and Founder; Spiritual advice by mail; Love Offering; Write and state your problem. (P-424)

CHESTERFIELD, INDIANA: Nellie Steffen, 321 Eastern Drive, Chesterfield, Indiana; Services: Camp, Chesterfield, Indiana... the year 'round; clairvoyance, trance and direct-voice medium. Private and group seances by appointment only. Phone: (Chesterfield, Indiana) 8-3533. (P-426)

CHESTERFIELD, INDIANA: Juliette Ewing Pressing; resides at Chesterfield, Indiana; Spiritualist Clairvoyant, direct-voice, and group seances by appointment only. Clairvoyant and trance medium. Residence located near the Western Hotel (Chesterfield, Indiana) 8-3191. (P-426)

CHICAGO, ILLINOIS: Psychic, Divine Healer, Metaphysician, Teacher, inspired lecturer of Occult Soul Science, Spiritualism and Ancient Wisdom. For help, health and unfoldment, and Divine Healing, send self-addressed stamped envelope. Give birthdate and facts. A prompt personal reply will follow. Faith do. Write: Rev. Penny Umbach, 77 South Sixth Street, Columbus, 920 Florence Drive, Park Ridge, Illinois. (P-426)

COLUMBUS, OHIO: Rev. Penny Umbach, pastor of The First Spiritualist Temple, Sixth and 23rd St.; services: Saturday 2:30 and 7:30 P. M. Wednesday 7:30 P. M. Write: Rev. Penny Umbach, 77 South Sixth Street, Columbus, 920 Florence Drive, Park Ridge, Illinois. (P-424)

DAYTONA BEACH, FLORIDA: Divine Truth Healing of Mind, Body and Soul. Send handkerchief with your offering to be placed on your Shrine. It will be returned to you. Write: Rev. Penny Umbach, 77 South Sixth Street, Columbus, 920 Florence Drive, Park Ridge, Illinois. (P-424)

ARE YOU AWARE OF SPIRIT? Ask about them and you shall learn of them. Write for complete instructions and explanation for the cause. Rev. Martha K. Seidler at the Great Northern Hotel, Suite No. 203, 118 West 57th St., New York City, 19, N. Y. Telephone: Circle 5-4915. Pastor of Center of Divine Guidance; Message services: Thurs. 10 A. M. & 7:30 P. M.; Friday 2 P. M.; 1st and 3rd Sunday 6:30 P. M.; Class: Tues. 2 P. M.; Friday 8 P. M. Wed. 8 P. M.; Private consultation by appointment. (P-420)

14 CLASSIFIED ADS

(Continued from Page 13)

Mediums—Continued

NEW YORK CITY: Chapel of Eterna Star, 237 West 72nd St., New York City 23, N. Y. C. Tele. Ph. 6-6113. Services daily 7:30 P. M. with the exception of Monday and Thursday. Noon Services: P. M. Tuesday and Thursday. Perhaps I can help you with your problem. Why not write me today. Love offering. Direct all correspondence to: Rose Ann Erickson, Minister of The Chapel of Eterna Star, 237 West 72nd St., New York City 23, N.Y. (P-427)

NEW YORK CITY: Dr. S. R. Mandal Hindu Astrologer, Author and Seer. Spiritual advice on all problems. Lectures and psychic messages: Sat., Sun., Wed., Thurs. 7:30 P.M. Sunday 3 & 5 P.M. Wed. 2 P.M. at Studio #703, Steinway Hall, 113 West 77th St., N.Y.C. Absent healing on love offering basis. Send \$2. birth data and self-addressed envelope for any three questions, or a 1955 forecast. Phone IN 3-5827 or write Dr. Mandal, 42-72 Kiss Ave., Flushing 55, N. Y. (P-422)

HOME-SIMPLE HEALTH TREATMENTS: I am 74 years old; friends say I look much younger. Have had arthritis, high blood pressure, diabetes, gall-kidney stones, stomach ulcers. On experimenting, I discovered home made treatments, attaining cures or very favorable results. Here is a circular relating all these treatments. Price of circular \$5.00; Write: M. Lopez, 1709 South San Joaquin, Stockton, California. (P-426)

For Sale Or Rent

APARTMENTS IN FLORIDA: Spiritualists will receive a hearty welcome here. Reasonable apartment rentals at The Crouse Apartment, 111 South Grandview Ave., Daytona Beach, Florida. Only 2 block 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-424)

FOR SALE: Cheap! \$8960 will buy furnished home and chapel; also garage apartment located between two bus lines; Write Rev. Mae Merrill, 3525-17th Ave. S., St. Petersburg, Florida. Phone: 75-6841. (P-428)

SPIRITUALISTS WELCOME: "Sombrore Villa," 1147 North Ridgewood, Route No. 1, Holly Hill, Florida. Near Daytona Beach and Cassadaga Spiritualist Camp welcomes all Spiritualists. Restful Spanish atmosphere. Reasonable rates. Air conditioned and heated units. AAA Motel. For reservations contact Clinton Dr. and Mrs. Bidwell. (P-426)

Miscellaneous

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Actually, it is in some respects even a greater calamity than in my facetiousness I have suggested, because if a Christian has a good intention, he believes that, even if his thinking be horribly muddled, he is guiltless if things go wrong.

The Spiritualist has to think — but not merely of his intentions; that is not nearly enough. The Spiritualist has to think of the natural consequences of his actions.

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The Spiritualist cannot throw a brick and say, "I do not intend this brick to hurt." The Spiritualist is bound to discover that bricks do hurt.

Nor is the Spiritualist tempted to forgive, because he knows that forgiveness cannot be bestowed. It can be acquired only through the natural process by the restoration of equilibrium. The orthodox "sinner" may hope not to sin again and believe that he is forgiven; the enlightened Spiritualist knows that he can never be forgiven so long as he remains capable of repeating his sin.

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(See Next Column)

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ORDINATION



Ann Cannara (right) was ordained recently (Dec. 4th) at the First Spiritualist Church, 6th and Arrowhead, San Bernardino, California, by Rev. William Meier (left), president of the California State Spiritualist Association.

Others taking part in the ceremony and service following: Rev. William Donovan, vice president of the California State Spiritualist Association; Viola Wedderburn, secretary of the C.S.S.A.; Beatrice Goatcher and C. A. Cannara, vice president and secretary of the church, respectively; soloists, Rev. Ann Johnston and Virginia Stewart; pianist, Gertrude McDonald.

After the service a reception was held honoring Rev. Cannara.

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(See Col. 1, to left)

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CHURCH NEWS

Tampa, Florida: John V. Suelian, Indianapolis, Indiana, and Largo, Florida, was ordained into the ministry of Spiritualism recently (January 29th) by Rev. Nellie Cherry, pastor and founder of the Universal Spiritualist Church, 8701 Tampa St. Music: Lillian Bullack, pianist; Norman McNay, soloist.

Rev. Suelian is a lecturer, teacher and mental medium. His wife, Tillie, attended the service.

Philadelphia, Penna.: The annual series of lectures and classes will be conducted April 1st-20th by Dr. Gilbert N. Holloway at the Essex Hotel, 13th and Filbert St.

New York City: Dr. Gilbert N. Holloway was ordained as a minister in a Universal Spiritualist Church organization at the Biltmore Hotel recently (Feb. 4th) by Rev. George C. O. Haas, Bishop of the U.S.C. Other members of the U.S.C. assisting at the ceremony: Beulah Thompson Haas, Rev. Margaret Packer and Rev. Howard Brenton MacDonald.

Washington, D. C.: A series of lectures and classes will be conducted, starting April 22nd, by Dr. Gilbert N. Holloway, at the Little Auditorium Building, 200 "P" St., N.W. Dr. Holloway will stay at the Dupont Plaza Hotel while lecturing in the nation's capitol.

St. Petersburg, Florida: Dr. Gilbert N. Holloway is currently (March 8-27) being featured at the Church of Spiritual Philosophy, 1715 Tangerine Ave., South, according to Rev. M. McBride Pantan, minister.

San Francisco, California: Beginning Sunday, March 18th, all services are being held at the new church edifice, 205 15th St., according to Rev. Alda Scheierman, pastor of the Little Church of St. Andrews.

These services will continue every Sunday evening at 7:45; healing and message service every Thursday evening and a message service Friday afternoon at 2. Annual ordination services are scheduled for Easter Sunday.

Says Rev. Scheierman: "Our new church headquarters include chapel, class rooms, recreation hall, healing sanctuary and special pews which accommodate some two hundred persons."

New York City: A mass meeting for the benefit of the Federation of Spiritual Churches and Associations, Inc., will be held May 12th in the Rose Room of the Great Northern Hotel, 118 W. 57th St., according to sponsor, Rev. Martha K. Seidler, pastor of the Center of Divine Guidance.

Rev. Alice W. Tindall, Washington, D. C., secretary and treasurer of the F.S.S.C.A. and other members of the organization, will also be featured.

Buffalo, N. Y.: A three-day Spiritualist rally was held recently at the Nazarene Unity Science Church, 172 Goodell St., according to Dr. Rowland Henry.

Speakers and mediums featured: Rev. Converse Nickerson, Somerville, Mass.; Rev. George Woods, Rochester, N. Y.; Rev. Minnie Appelton, Niagara Falls, N. Y.; Rev. Fred Dickerson, Rev. Minnie Fitzpatrick; Rev. Clara Faber, all of Buffalo, N. Y. Soloists: Gladys Wasmuth and Margaret Wamsley.

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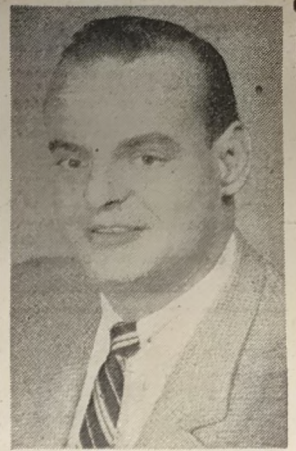
This column is open to every Spiritualist, every Spiritualist Church and organization to use without charge. Send typewritten notices, include full name, age, survivors, and name and affiliation of Spiritualist minister officiating—Ed.

BROBST, Eleanor, (71) January 18, Philadelphia, Penna.; member of the First Association of Spiritualists.

JOHNSON, William P. (87) St. Petersburg, Florida; February 13th; survived by wife Clara, son Harold, daughter Amelia Reeder, Philadelphia; Rev. Clifford L. Bias officiated.

THOMPSON, Laura (70) Chicago, Illinois; February 5th; survived by two sisters, Gunda Johnson, Lydia Strupp; three brothers, Louis, Walter and William Erickson, and her close friends Edward Reich and Betty Mal. Rev. Anthony Camardo, pastor of the First Liberal Psychic Science Church officiated.

ACTING PASTOR



Rev. Joseph F. Donaldson (above), acting pastor of the Truth Tabernacle Spiritualist Church, 473½ N. High St., Columbus, Ohio.

During the absence of the regular minister, Rev. Curtis B. Morris, who is serving Cassadaga Spiritualist Association, Cassadaga, Florida, during the month of March, Rev. Donaldson will conduct regular services every Sunday and Tuesday evening at 7:30; classes and Bible Study Friday evening at 7:30.

Rev. Donaldson was ordained August 29th, 1954, at Chesterfield Spiritualist Camp and is now affiliated with the Spiritualist Episcopal Church, being a member of the board since June, 1955. During the years 1941-1946, he served in the Army and Air Force in Africa, Sicily, Egypt, Iran, India and Italy.

Bradenton, Florida: Rev. Hazel Herrejon, pastor of the Helen Brand Memorial, Inc., New York City, was featured recently (January 22nd) at the Universal Spiritualist Episcopal Church (see photograph below); soloist: Rev. Marta Wittowska Malery, Camden, N. J.

According to minister of the church, Rev. Lillian Dee Johnson: "Regular services will continue every Sunday and Wednesday evening at 7:30 and a cordial invitation is extended all Spiritualists visiting Florida."

Col. John O. Johnson, certified S.E.C. spiritual healer, will design a prayer garden at the church and direct the healing services.

Board of directors: president, Carl Peterson; vice-president, E. C. Doerrer; secretary, Lillian Johnson; treasurer, Lola Losee; trustees: Ira Kinsman, Mary B. Brown, Agnes Seaman, John O. Johnson and Charles Myers.

Buffalo, N. Y.: Rev. Converse Nickerson, Somerville, Massachusetts, noted Bible lecturer and inspirational pianist, was featured recently (Jan. 29th) at the Nazarene Unity Science Church, Inc., 172 Goodell St., according to minister, Rev. Rowland Henry.

Rev. Nickerson is scheduled for a return engagement when the church will hold a Spiritualist rally and mass meeting April 8th.

Cassadaga, Florida: Rev. Arthur Ford conducted a special service at Cassadaga Spiritualist Camp February 19th. Rev. C. Harrison Engle served the camp during the month of February.

NEW BRADENTON CHURCH



The photograph above shows the new home of the Universal Spiritualist Episcopal Church, 947 13th St., West, Bradenton, Florida, Rev. Lillian Dee Johnson, minister.

This church was dedicated recently (Feb. 12th) by Rev. Clifford L. Bias, missionary for S.E.C. The charter was presented by Rev. Dorothy Flexer, Southern District Clergyman.

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