

For The Record

AN ARTICLE, "A Momentous Prediction," received from Rev. Enid S. Smith, Ph.D., 640 26th Ave. South, St. Petersburg, Florida, admonishes Spiritualists to watch their television programs during July and August when the political campaigns are in sway.

In her article, Dr. Smith, director of Harmonia College, says:

"Since this is the two hundred and fiftieth anniversary of the birth of Benjamin Franklin (1706-1790) among whose diversified interests was electricity, it seems those in the etheric world of similar interests wish to celebrate with us and bring a very real demonstration possibly on our television screens.

"During the months of July and August, about the time of the Republican and Democratic Conventions, watch your televisions! This predicted event will also be of great interest to the world at large as a demonstration of psychic phenomena. 'Brain waves' and their ability to reproduce themselves as 'extras' on our television screens will open new vistas of scientific research.

"Four or five years ago, the world was told that, within five years, there would be color television. It will be recalled that an "extra" or spirit projection of the late Grace Moore, the opera singer, is said to have appeared on the television screen. It was alleged that she was recognized by many people. Some wondered what was happening to their television sets; others were quite distressed at the 'mystery.' The picture would not disappear! It remained for some three days, in Long Island, but of less duration elsewhere.

"From reliable sources I have learned that etheric scientists want to try a similar but a much more far-reaching experiment of 'spirit projection,' as a part of the Franklin celebration. In fact, I have been told that Benjamin himself is directing and will continue to direct these demonstrations of 'extras' on our television screens.

"At recent seances it was also disclosed that among the discarnate working on this experiment, is the German scientist, Heinrich Rudolph Hertz (1857-1894), who continued the work of Michael Faraday (1791-1867). Hertz succeeded in producing and detecting electromagnetic waves, later called the Hertzian Waves. His discoveries led to the development of the radio. It seems now that Hertz, especially interested in 'brain waves' and their projection, worked also with the well-known scientist Hermann Von Helmholtz (1821-1894).

"There is now evidence that Thomas Edison, inventor in the field of electricity while on earth, is working in the etheric world with Roy Stanley and many other scientists, to prove to the world that there are such things as 'brain waves' and that they can be projected, as 'extras,' on our television screens.

"My spirit collaborator has informed me of the importance of this television prediction and demonstration and that our purpose in getting the extra on the television screen at time of the conventions in July and August is because so many people will be watching their television.

"These predictions fit in with the more general prophecy of Nostradamus for 1956: 'There will be a fruition of the general trend of scientific activity which when developed for practical adaptation to everyday life will make possible

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No. 429 JAMESTOWN, N. Y., AND CHESTERFIELD, INDIANA, JULY 25, 1956 One Year \$4.00 Payable in Advance ★ ★ ★ TWENTY CENTS

# SPIRITUALISM DRAMATIZED



Sue Jackson, in real life "Carla Faryll" is comforted by her small daughter, Diane, in real life, "April Lynn" and saves her from a suicide attempt. In her youthful years she has learned early from the spirit of her father that there is no death. This scene is from "The Body Is A Shell," a most unusual motion picture about life after death.

## The Aim Of SPIRITUALISM

—By—  
REV. THEODORE PARKER

THE AIM of Spiritualism is to effect a complete at-one-ment and union of man with God till every action and thought of man is in complete harmony with the Divine Will. It makes absolute religion the point where man's will and God's Will are one and the same. It lays down no creed, asks no symbol and reverences no time or place exclusively. It cheerfully lives out its religion in all times and places, acts words and thoughts. It considers forms and ceremonies are not essential. It only reckons them as useful to those who need them. It does not make the means the end.

It prizes the sign only for the sake of the signification. Its temple is all space; its shrine, the good heart; its ritual, works of good and use. Its profession of faith, a divine life; good works without, spiritual beauty and purity within; and deeds of love to God through His creatures. It does good for goodness' sake. It asks no pardon for its sins, it only seeks the opportunity to atone for them.

### Falseness Rejected

It bows to no idols, whether made of wood or of metal; of flesh or of parchment; or even of authorities, or of books. It is reverent to truth only, and rejects all falsehood, though upheld by antiquity or power of the church. It counts no good word profane because a heathen spoke it; nor a lie sacred though uttered by those the world calls sacred. Its watchword is "Be Ye Perfect As God Is Perfect."

It makes each man his own redeemer and his own priest; but gladly accepts every true word, every earnest exhortation to good, or wise counsel spoken by others. It calls God, Father, not King; Jesus, Brother, not Redeemer; heaven is the Summerland, not a

(Continued Page 2, Col. 5)

## "THE BODY IS A SHELL"

A "Life After Death" Movie To Be Seen Everywhere  
WATCH FOR IT!

Noted Spiritualist Wesley LaViolette plays an important part.

—by—  
THE EDITOR

THE WORLD premiere of "THE BODY IS A SHELL" was held recently at the Marcal Theatre, 6021 Hollywood Boulevard, in Hollywood.

The White Knight Production, an unusual 90-minute motion picture, is based on the premise that there is life after death. The story and screenplay were written by Peter Ballbusch, noted Southern California author and metaphysician.

Lt. Merle S. Gould, U.S.A.F., veteran of 39 combat missions during World War II in the South Pacific, had plenty of reason to think about life after death when he was face to face with death so many times during his 11 years stint in the United States Air Force. He will never forget a 22 m.m. Jap shell exploding in a B-24 bomber, putting 24 holes in his chair and cutting his electric suit cord.

When Lt. Gould returned to Hollywood, he was determined to find out all he could about life after death. He questioned priests, rabbis, ministers and Spiritualists. He read everything he could find pertaining to life everlasting.

### Wesley La Violette

It was during this quest that Lt. Gould met Peter Ballbusch. Ballbusch not only gave Lt. Gould satisfying, probable answers, but he also had the story "The Body Is A Shell."

Lt. Gould called in a crew of his Air Force buddies who had worked with him in photography, both in the South Pacific and West Germany, and with Ballbusch's help, made the startling picture.

The group pooled every cent they possessed to make the picture and present it to the public. They feel the picture will help other men and women answer an eternal question. They, also, feel it will be a great comfort to anyone who has

lost someone near and dear to them.

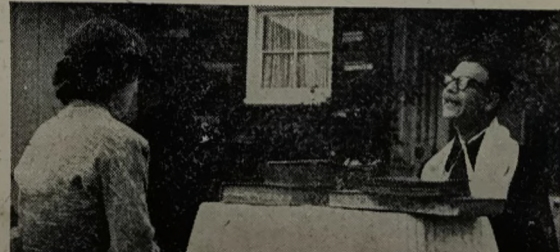
The co-stars of the picture, Andrea Farnese and Carla Faryll, are Mr. and Mrs. Farnese in real life. Andrea served in the U.S.A.F. with Lt. Gould in Germany during which time he met Carla, a well known German actress, and married her. Wesley LaViolette, Paul Barry and April Lynn are featured players.

It behooves every Spiritualist in the entire United States to ask his local theater manager to book this movie. When you are advised of the exact dates it will be shown at your local theater, urge all your friends to see it.

ED. NOTE: Leo Ellis Wagner, Ph.D., 10804 Luitwieler, Whittier, California, noted for his researches in the field of hypnosis, is associated with the new motion picture "The Body Is A Shell"—activating the memory tract of the star. He is author of the booklet "You and The One Great Mind." Of Wagner's work, Rev. Beulah England says: "He has demonstrated the technique of hypnosis in our church."



A scene from "The Body Is A Shell," a most unusual motion picture about life after death. Nobby Garfield, left, in real life "Merle S. Gould," persuades Paul Jackson, in real life "Andre Farnese" to visit a Spirit painter with "so-called" second sight.



In her search for knowledge of what happens after the change called death, Sue Jackson, in real life "Carla Faryll," visits representatives of the Catholic, Jewish, Protestant, and Hindu faiths. Above is a scene from "The Body Is A Shell," a most unusual motion picture about life after death.



A picture of a "Poltergeist" in real life "Dennis Gould." This little mischievous spirit, wanders in the Spirit World throwing pebbles at windows, works Ouija Boards "from the other side" and tries to come through in seances in "The Body Is A Shell," a most unusual story about life after death.

## The Case of the Suicide

If the taking of a life, under great mental stress and sickness, is a sin, then the first task of our spirit helpers is to bring that mind into a state of realization of the misdeed.

By Harry Edwards

A NUMBER of readers have written me, questioning my contrary opinion to the usual viewpoint held by the Church and Spiritualists concerning the future life of suicides.

The Church holds the view that the act of suicide is the worst of all sins, and refuses to give such an unfortunate one the benefit of a church burial service and to inter the body in consecrated ground.

For this reason, the coroners' courts usually return a verdict of "unsound mind," reducing the act of suicide to one of ill-health to permit a burial service to be held and burial in consecrated ground. Ethically, this is difficult to understand for it seems purposeless to vent displeasure on the physical body when the soul has left it . . . but that is the way of the Church.

### Worst of Sins

It is also acknowledge that when the guides have spoken of this subject the general impression given is that the act of suicide constitutes the worst of sins; and the unfortunate

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## THE OTHER HALF OF CHRISTIANITY

When Will Orthodox Religion Adopt It?

By WILSON C. GILMAN  
Box 221, Waterville, Maine

THE SMALL BOY might have been five or six years old. He was industriously eating the soup and crackers in the small room off the main corridor of the big hospital. The nurses who flustered in and out in their crisp uniforms gave him sad little glances every now and then. They felt sorry for him for he had been such a nice little boy who knew that his Mommy was awful sick upstairs. But everyone told him that Mommy was all right, so he was cheerfully stuffing his face until his Dad should come for him. Suddenly there was a momentary hush as down the stairway across the hall there came a young woman. She was light, and her bronzed hair was piled high on her head, and diamond earrings sparkled attractively in the glare of overhead lights. No one knew her as she was a stranger in town. Nora Hayden is one of the foremost psychic minds in the land. She was a strange, utterly beyond-this-world-type of woman at times, and her powers of perception were widening with the passing of the years.

### "She's Gone"

She saw the boy and smiling a little came across the hall to watch him from the doorway. One of the nurses whispered, soundlessly: "His mother is dying—"

Quickly Nora came around the table and walking behind the boy she placed her pale white hands on his shoulders, and stood there, staring out the doorway, her face flattening as she stood there motionless. Automatically the boy looked up and grinned, showing a missing front tooth. "Hi," he said, cheerfully.

"Hi," said Nora in return. The boy went back to eating and a nurse tiptoed in, glanced at him and formed the words with her lips: "She's gone—went very quietly—"

Instantly several pairs of eyes were focused on the boy, and small sounds were made of deepest sympathy. One of the girls turned away, biting her lips, and the others paused for a moment to watch Nora, whose beautiful features were calm and composed. Had

she no word of sympathy. She had none, but continued to stand there, her hands firmly on the little shoulders in the pale jacket. Suddenly the boy looked up—nearly dropped his spoon.

"Mumme—" he exclaimed, in wonderment. "Gee, Mumme, you look beautiful—all nice and shining and white—you look like an angel. Are you all well, now, Mumme?"

He was staring at the doorway which, as far as they could see was quite empty. Then his eyes followed an imaginary movement around the table, until he was looking up at an angle. He appeared to be listening. The girls were staring in amazement and awe at the boy and Nora.

### All Did Not See

"You say you're going away with baby sister, Mumme—" the boy was plainly puzzled. "Baby sister isn't very strong—and you are going to take her to the islands in the sunny sea, where little babies grow tall and strong?" He nodded again soberly, still intent on this one-sided conversation.

"And you want me to tell Daddy and grow up to be a big strong boy, too?" All right, Mumme— and you'll come back as soon as you can to look after me?" He was promising solemnly, his eyes shining as he stared upwards. "Yes, Mumme—I'll be a good boy, I promise, and I'll take care of Daddy, and everything. Gee, I wish I could go with you, Mumme—it sounds swell, islands and lots of sunshine and pretty waves, and lots of little boys and girls who are growing up to be big and strong. All right, Mumme," as he waved his hand now to the empty doorway, "I'll be a good boy."

He stared smiling delightedly, looked at the others and said, "Gee, wasn't my Mumme pretty in that new dress?"

They all nodded automatically, but their eyes sought Nora's face for an explanation. One of the nurses crossed herself.

"What do you think of that—did you see anyone—" their questions came in hushed tones.

### Was It a Dream?

Nora relaxed a little, as the boy bent his head and continued eating.

"Yes, he really saw his mother. I saw her, too. Friends in the next world had come for her, and they lifted her up and brought her down to say farewell to her son—through his mind. That kind of a passing will some day be universal in this world—there will be no tears or grief. Please tell his father not to let him see his mother's body, or go to the funeral—let him remember her as she is and not as she was. Let him keep the image of her, with the background of islands, seas, blue skies and laughing children."

One of the nurses asked in a whisper, "What sort of a dream is this—dead people—things—?"

"It's no dream," said Nora as she gave the little boy a final pat and moved towards the door. "It's the other half of Christianity."

"The other half—" the girls

## PUERTO RICANS HONOR PSYCHIC ARTIST



The photograph above, taken in the First Spiritualist Church (Primera Iglesia Espiritualista De Mayaguez) shows noted lawyer, Angel M. Villamil (center) and one of his latest paintings, "Jesus Walking on Water" in the background. Mr. Villamil, a recent visitor to Chesterfield Spiritualist Camp, donated several paintings to the Dr. J. E. Hett Art Gallery.

In the photograph, left to right: Rómulo Vasquez, Gilda Villamil, Mr. Villamil, Rev. Cramen R. Alvarez, pastor; and Severiano Alvarez, assistant pastor.

The First Spiritualist Church, located at 13 Tetuan Norte St., Mayaguez, Puerto Rico, holds Spiritualist Charter #79 with the Universal Church of the Master.

## The Case Of The Suicide

(Continued from Page 1, Col. 5)

nate one has to make penance for this in spirit life by continuing in anguish as an earthbound spirit.

My correspondents have taken me to task for daring to question the statements of the guides, and telling me that I should accept them without question. This I feel I cannot do, for the following reasons:

It would be weakness to accept every statement given by the Guides as being gospel truth, simply because the words have been uttered from Spirit. I feel that no statement should be accepted as a matter of belief without questioning its logic.

Every such inspired statement should be received with reserve until it is proved. A "truth" can only be a "truth" when it can be demonstrated as being so. There is a divergence of views on some fundamental matters, and many on "reincarnation" illustrate variance of viewpoints in spirit messages; and therefore no statement from the spirit realm should be accepted without questioning.

Let us consider the case of the average suicide. This precludes the very rare case of *felo de se* when there is an ending to life for materialistic reason. There is with the average suicide a state of extreme mind sickness. It may be born of fear, or apprehension, but the fact remains the suicide is a very, very sick person, undergoing such severe mental torture as to induce him to end his earthly life. It is an extreme case of mind sickness.

It seems to me to be quite contrary to all that we know of spiritual values, to despise such a sufferer and relegate him to the nether-regions. On the other hand, here surely is a case for the utmost human compassion and assistance, by spirit doctors and ministers for the soothing and healing of a mind so troubled, to bring about a readjustment of outlook and the calming of the fears that prompted the act?

If a person dies insane, then there is no adverse reception in Spirit for the sufferer. If a sick one passes on into the new kingdom suffering greatly either from physical or mental pain, then we know they are relieved into arms of loving kindness so that the transition may speedily remove the memories of physical suffering. In what way, therefore, does such a troubled one differ from another who ends his earthly life, except that he needs still greater love and attention?

I cannot believe that our Spirit guardians and counsellors, helpers and doctors, are revengeful or hold ideas of punishment. This is

contrary to all I know of the beneficent work of our spirit people in bringing healing to troubled minds that pass into spirit life.

I regard the suicide as one whose soul is sick, and for this reason is a subject for loving healing.

While I believe there is a form of retribution we have to pay for wrongdoing, and that we have to atone for our conscious misdeeds, such atonement can only come through the recognition of what those misdeeds were.

Therefore, if the taking of a life under great mental stress and sickness is a sin, then the first task of our spirit helpers is to bring that mind into a state of realization of the misdeed. This can surely only be brought about through the healing of the troubled mind first of all.

I suggest that the Church and the Spiritualist movement should show more enlightened thinking on the subject of suicides; to forswear the previously held idea that a suicide is doomed to wander alone in anguish in the darkness. And in its place adopt the more Christian and enlightened view that the greater the need for loving care, the greater the response from Spirit.

He who adopts the philosophy of instantaneous new beginnings has the secret of peace.

Accept what is.  
Go on from there!

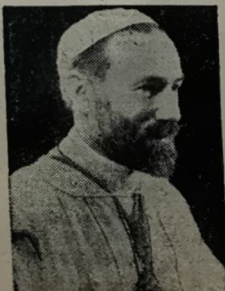
## WHAT I OBSERVE

(Continued from Page 1, Col. 1)

a revolutionary concept of Nature's forces.

"This prophet of the 16th century declares it is true that the miraculous manifestations of telepathy, telekinesis, clairvoyance and spiritual phenomena have opened the door to this field of scientific activity. He says that the world is beginning to recognize the operation of certain imponderable laws that permeate the entire cosmos."

ED NOTE: For the record, Dr. Smith's article also mentioned by name, former president's whose extras may appear on the television screen (i.e.) Coolidge, Lincoln, Bryan and "F.D.R." If and when they do appear, this will be news!



BISHOP RALEIGH  
Ancient Chaldean Rite

## These Questions Need Answers

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Why Do Some People Have So Much Worry and Trouble?

Why Are Prayers Not Answered?

Why Do Those Who Try to Do Good Often Get the Worst of It?

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FOUR HUNDRED TWENTY-NINE

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JULY 25, 1956

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JULY 25, 1956

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### What They Think of Us

"I do not like all I find in your paper. I admire some of your writings and some of the articles written by other leaders in the field."

This statement is typical of letters received daily. With this issue, *Psychic Observer* has been published 428 times, covering a period of almost fourteen years. During these years, hardly a day has passed without receiving similar criticism. Readers like us, but —

Some of the things we say are applauded. From the beginning, our policy has been to print the facts about survival and other allied subjects as well as our frank views on their implications.

Everyone knows, or should know, that articles contributed by others do not necessarily contain views entertained by us. Everyone should also know that, in Spiritualism, there is much disagreement—not that the so-called dead do not survive, but a thousand and one other minor details which continually loom on the horizon.

We have never worried about praise or blame, knowing that in the end, honesty must always win the day.

At the outset of *Psychic Observer*, we plainly stated: "We shall not defend our case. We shall challenge." That policy has been unswervingly followed, as the traducers of Spiritualism have found to their dismay.

Wherever our subject has been misrepresented—in the press, in the pulpit, in books, in public addresses, in the air, or on television, *Psychic Observer* has always tried to be in the forefront with a reply.

Of course, it is impossible for any Spiritualist journal to cover all the news, especially since we have to depend upon our readers to keep us posted. But even so, it is our job to glance through all current Spiritualist literature both in this country and abroad. All this added to glancing through dozens of books and some twenty newspapers each day will give our readers some idea as to the job at hand.

No medium has ever been assailed without finding in *Psychic Observer* a willing friend—provided the information and data stand up after thorough check.

When we have seen weaknesses in the organized movement of Spiritualism we rarely hesitate to draw attention to them. Independent of any Spiritualist church, society, camp, or organization, our allegiance has always been and always will be to the Spirit world and its message.

One point must be stressed. Knowing that our opponents, as well as some of our contributors, could always be answered, we have given them space in our columns, allowed them to speak their piece, and have tried to point out the weakness of their position.

We have attempted to arrange ourselves on the side of all the champions of human freedom, knowing that Spiritualism, first, last, and always, is intended to liberate man from the bondage of his ignorance and for all those who seek to exploit him.

Yes, we have made many enemies, but we have also made many friends. Our greatest encouragement comes from those who tell us they do not agree with all we print but appreciate our frankness. Ours is not a mamby-pamby, holier-than-thou periodical.

That men should differ is a healthy sign. It proves that they think. When all men agree, civilization, and as a matter of fact, Spiritualism, will cease to make progress.

We have been the instrument for recording Spirit truths and of bringing comfort to thousands in the hour of their bereavement.

In short, we shall continue in the future to expound the same policy which we have followed in the last fourteen years, for we stand not for a creed, not for a dogma, not for a hope, not for a faith, but for knowledge that sets man free.

#### ON THE PANI

Since I have finally got around to writing, I might as well make it a real letter. First of all my congratulations again to Col. A. E. Powell. I was very disappointed in his second installment on reincarnation. Some of the arguments against it were an insult to the intelligence—especially the suggestion that anyone who knew anything about it would try to incarnate in a five-year-old child.

Surely anyone above the level of idiot would know that the incarnating spirit must enter the embryo before birth—well before I believe, as the spirit apparently guides the physical growth almost from conception. But the concluding article in this week's paper is excellent. I agree with the Colonel. What he said surely makes good sense to me.

While on the subject, just as a matter of curiosity, can someone tell me what the non-believers in reincarnation believe to be the origin of all the new babies? Do they believe that each one is a fresh creation by God sent into that particular baby? And if so, why are some deformed and put into such horrible circumstances? Or do some believe that spirits work their way up through the plant and animal kingdom, but that one life as a human is always sufficient to learn the lessons of this physical world?

I confess that even if there were no testimony of persons remembering past lives, the theory would still appeal to me because otherwise I cannot see how God can be called "just" not to mention "merciful." I readily grant that it is still a theory, and not proved to the point of scientific acceptance. And I don't think it matters a particle whether or not anyone believes in it, as long as they know why they are here, and where they are going.

While commenting on your current paper, there are two other articles that I cannot commend as I do Powell. I was very disappointed in Rev. Converse Nickerson. His article reminds me of the Pilgrims. They were persecuted in England, and finally managed to come to this new country to be able to worship as they pleased.

But had their persecution taught them tolerance? No, I am sorry to say (what everyone undoubtedly remembers) they were just as tolerant of other groups when they got the upper hand as the Anglicans had been. From Rev. Nickerson's article I can only conclude that he has never had a mystical experience (which means he has never had a religious experience for that is what religion is—creeds, dogmas, philosophies, articles of faith are reasoning about the reality which you can only experience).

If he has had religious experiences, then I can only say that he is fighting a straw man, and knows not whereof he speaks. He is confusing the cosmologies of mystics (which are many), with mysticism which is quite simply awareness of God, and which is a tremendous and unforgettable experience even though the awareness be "through a glass darkly."

Just a few more comments on one more article, the one on Indians, by Harding. I was chewing my fingernails by the time I finished it (figuratively only). I applaud his good intentions, and his partial truths, but his ignorance in spots appalled me.

I happen to have studied anthropology in a couple of universities (got married and never wrote the thesis for my M.A.) and to lump all the Indians of North America and discuss them "en masse" is just not possible.

If he had contented himself with speaking of one particular tribe, the article would have been fairly good, but ! ! ! I can't begin to point out all the places where he makes sweeping generalizations that cannot be made, but will mention a few.

I quote, "they had no mythological systems of deities." This is plainly untrue. Every tribe that I have read anything about (and that includes several dozen very diverse ones) did have mythologies, creation myths, a number of deities, etc.

Harding speaks as if Manitou were a term used by Indians all over the continent. Actually it was limited to the Dakota speaking peoples, among whom are the Sioux. He is correct, however, in stating that the concept of God as power present in all things is a common one, though I am not

## 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.

prepared to say that it was universal.

It is a common concept among primitive people all over the world and truer to the facts than most "civilized creeds," as Harding indicates. But one of Harding's worst paragraphs says "Those rare members of the tribe who wanted to spend their lives in one spot of ground farming, and collecting domesticated animals, were regarded with contempt by the true Indian." No. No. No. This is pure hogwash!

The facts are that wherever and whenever the Indians came in contact with conditions of nature and knowledge (from others of their race, but of different tribe) that permitted them to settle down and exchange a precarious hunting and gathering existence for one with a dependable food supply, they took advantage of the opportunity and settled down and began adopting the ways of their more civilized neighbors.

Ceremonies of the whole village, and even more often of family groups were the normal pattern of life among many Indian tribes—and not just in the S. W. though it was even more prevalent there. I don't suppose Mr. Harding has ever heard of the Indians of the N. W. coast who were more competitive in their collections of material objects than anyone in our society except for misers.

But it was just a part of their particular culture. I repeat, that wherever the conditions of nature and their own knowledge permitted it, the Indians did live in a permanent settlement. Even where nature was too rugged to permit, as was the case in the country west of Tucson, they lived in their villages as long as their water supply held out, long enough to harvest their meagre crop of beans and corn if they were lucky, and then they moved up into the mountains to the springs for the winter months.

But, as I said there are far too many errors for me to point out all of them. Harding's trouble is that you cannot lump all Indians and speak of them as comparable. They spoke several hundred different languages, and their cultures were as diffuse as their languages. Well, guess I better quit.

Keep up the good work on the paper. Just because I take issue with a couple of articles in it, does not mean that I do not approve heartily of the job you are doing. I'm all for seeing both sides of any issue presented, and no hard feelings.

Incidentally, the North American Indians had no domesticated animals except the dog, and the turkey in a very limited range in the S. W. The whites brought horses to this continent. Harding spoke of the horse as if it were part of the pre-white culture.

MRS. HENRY F. DOBYNS

R.F.D. #4, Box 523,  
Tucson, Arizona.

#### "KARDECISTS"

The psychic research societies in Brazil, of which we have many, consists mostly of ill-informed Kardecist people. We do, however, have a few so-called theosophical cultural groups.

The followers of Allan Kardec are not too well-informed about scientific research and feel that all sittings granted for the members of the society should be free gratis. I am not a Kardecist but a free and isolated researcher.

JOSE ESCOBAR FARIA

R. 13 de Maio,  
1240—S. Paulo, Brazil.

#### GUARDIAN ANGELS!

I have been under the impression that *Psychic Observer* would refuse to print anything that endorsed Spirit Communication (Telepathy) between people before they experienced death.

It has long been taught that spirit communion was possible between the living and the dead, but not possible between the living and the living.

I want to offer my congratulations for the articles in *Psychic*

*Observer*: Thomas Grimshaw, Alson J. Smith, and West Doubt. They all point out the possibility of Spirit Communion among the living.

Mr. Doubt hits the lines of my own spiritual teachings, that Spirit Communion is not only possible among the living, but that we can be Guardian Angels to each other as well.

To the person that has had my experience, this is not just something he thinks or believes, but something he knows to be a fact.

Our great religious Master said to serve God in truth and in spirit. How else could we do that except to be Spiritual Helpers to each other?

Let me base the fact according to my own experience. I would risk the help from the living, before I would ask the dead for anything.

THOMAS E. WADE

Marfrance, West Virginia.

#### ★ COULD BE

I was much interested in the article "What is the Truth and Who Shall Teach It," by Lytle Sensabaugh. However, it seems to me that he should give definite references to which the reader can refer. He mentions the Essene Record, which he says is "long unavailable," but does not say what they are or where one can see them or copies of them. Could you let me know what these records are?

Can he confirm his statement that Jesus was an Aryan and not a Jew? That his family had been Essenes for two great generations? That it was the Romans rather than the Jews who sought the death of Jesus? Any statements as revolutionary as those in the article need solid backing by authentic records.

MRS. E. C. DRIVER

119 Prospect St.,  
Northampton, Mass.

#### SENSABAUGH'S ANSWER

There are many sources available which deal with the much debated subject of the Life of Jesus. In dealing with the subject myself, I have been rather liberal with all sources. Surely I was not there at the time all this history was taking place, nor were any of us. Though one might think we were to hear us fight for a certain principle.

As I have said many times, I am not interested in converting anyone to any given text. I believe people to be like oak leaves who cling too long to the tree and will not fall, even in winter, but wait until the new leaves push them off. I am interested only in breaking the old molds of thought by presenting varied and logical schools of thought which, to my mind, are as authentic as any other. We need to look at all sides, all sources of fact and weigh them carefully with our power of reason.

The Bible, holy as it has been proclaimed, is probably the least reliable when it comes to presenting the facts. This is not exactly my idea but a conclusion which I must face. If you wish to know how the New Testament was formed, read "Essentials of Bible History" by Mould.

Regarding the Essene records May I refer you to the "Mystical Life of Jesus" by H. Spencer Lewis. Another stimulant to the sleeping mind would be to read Sixteen Crucified Saviors by Kersey Graves.

I am not saying that any of these sources are positive and absolute Truth. I do know that they have been written by men who were unbiased, who were bound by no prejudice and who had no intention of destroying the TRUTH.

I am sure that they, like myself, wanted to be free to think, to look and to make decisions for themselves. Most of us have become crystallized around old theories and because we have heard them so long, think they are true. Come on out my friends. Thinking and reasoning is a stimulating hobby that will lead to great expansion.



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# "Encyclopedia of Biblical Spiritualism"

By Rev. Moses Hull

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

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

**I**N 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 XXI Daniel

An Interesting Book — When Written — A Pious Fraud — Yah-weh and Nebuchadnezzar's God — Mediums Selected by the King — Nebuchadnezzar's Dream — Daniel and his Friends Hold a Seance — Test Acknowledged — The Fiery Furnace — Angels in the Fire — Not an Uncommon Phenomenon — Another Dream — Daniel Explains It — A Medium and an Angel Among the Lions — Daniel's Vision — Man In a Cloud — "Ancient of Days" — Saints; Who Are They? — Did Not Understand His Own Visions — Man In Linen and Man's Voice — Daniel In a Trance — A Summary — Modus Operandi of Answering Prayer — One Like the Appearance of a Man — Saints on the Banks of a River.

**S**O FAR as Spiritualism is concerned, the Book of Daniel is by far the most interesting book of the Old Testament, with the exception of Zechariah. Just why this book is called the Book of Daniel no one knows. The book is not only anonymously written, but it is without date.

It is believed that the writer of Daniel lived in the time of Antiochus Epiphanes (about 165 B.C.). Its object was to encourage the Jews to hold out against the oppressions of that monarch, and to assure them of speedy deliverance. The name "Daniel" was attached to the book to give it added weight and influence.

### Pious Fraud

It is an apocalypse rather than a prophecy. Its fanciful, high-colored visions of the future ally it with the apocalyptic Book of Enoch and the Sibylline oracles, which had much influence upon the Jews and upon early Christianity. Revelation, a book much like Daniel, found its way with difficulty into the New Testament. The Christians, and not the Jews, were responsible for the admission of these two books into the Bible, and it is they who are responsible for having perpetrated the fraud.

A century ago, and even later, this book was the stronghold of those who undertook to find prophecies of Christianity, of the end of the world, etc. Now the erudite scholars have about universally given up such wild conclusions.

Rev. John Chadwick says: "Even as an acknowledged fiction it was well adapted to its purpose. How much better as a veritable prophecy of the time of the captivity. This it professed to be. Speaking squarely, it was a pious fraud! It was pious. The man who wrote the book was an earnest patriot, filled with an honest hatred of injustice. He had a noble end in view, namely to strengthen and console his fellow-countrymen. He thought it justified the means; but these were fraudulent. A book written 165 B.C. was put forth as a book written 537 B.C."

We learn from Rev. Chadwick's remarks that the copyist of the Book of Daniel added and took away to suit his own ideas. It was a very common thing, especially a little later in the first Christian centuries, to try to float one's book with the great name of some apostle or father of the Church.

It matters little when or by whom this book was written. As a counterfeit proves a genuine coin, so a counterfeit book, sought

to be imposed on the Jews at least one hundred years before Christ, full of Spiritualism, proves that there was something in that early age worthy of counterfeiting.

The book starts out with the idea that Yah-weh gave Jehoiaikim, king of Judah, and a good many vessels of Yah-weh's house, into the hand of Nebuchadnezzar, king of Babylon, and that the treasures from Yah-weh's house were taken to the house of Nebuchadnezzar's God. Chapter 1:2.

This shows that both of these Gods were local deities, having their separate houses in their separate cities, and that these deities were quite as prone to rob each other's houses of their furniture and bric-a-brac as are men who still live in the flesh.

### Fine Mediums

The first chapter of the book shows that the king selected four men of the captives of Judah, who were to be well fed and cared for, at the expense of the government, to be used as mediums. These four men refused the king's meat, believing that it was not so conducive to spiritual development as some other things.

In verse 8 the record says: "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank; and therefore he requested of the eunuchs that he might not defile himself."

The result of all this was reported in verse 17: "As for these four children, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams." These men were evidently very fine mediums. The record says: "And in all matters of wisdom and understanding, that the king inquired of them, he found them ten times better than all the magicians and astrologers that were in all his realm." Verse 30.

In chapter 2, Nebuchadnezzar had a dream, which he thought meant something; but he forgot the dream, and of course could not get the interpretation. He then sent for his wise men, the mediums, but none of them could give him any light on the subject. Indeed, he went so far as to say, in verse 11, "There is none other that can show it before the king, except the gods, whose dwelling is not with flesh." That is, except spirits who are so high that they do not come back to earth.

### Daniel's Seance

It seems that these four mediums had not heard of the king's trouble when the king's decree went out to kill all who pretended to have occult power for pretending that they had not. When they came to execute Daniel, he told them he had heard nothing of their trouble, and asked for time, which was granted.

Daniel immediately made the thing known to his friends, and they held a seance over the matter, and the thing was revealed to him in a night vision. Verses 19 to 23 state the matter as follows: "Then was the secret revealed unto Daniel in a night vision."

Then Daniel blessed the God of heaven, and said: "Blessed be the name of God forever and ever; for wisdom and might are his; and he changeth the times and the seasons; he removeth kings and setteth up kings; he giveth wisdom unto the wise, and knowledge to them that know understanding;

he revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him.

"I thank thee and praise thee, O thou God of my fathers, who hath given me wisdom and might, and hast made known unto me now what we desired of thee; for thou hast made known unto us the king's matter."

### King Acknowledges

Daniel acknowledged that it was not his own wisdom but a superior power that helped him. He says (verse 28): "But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these: As for thee O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter, and he that revealeth secrets maketh known to thee what shall come to pass."

In verse 30, he said: "But as for me this secret is not revealed to me for any wisdom that I have more than any living, but for their sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart." After Daniel told the secret, the king acknowledged the test as follows: "Of a truth it is that your God is a God of gods, and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret." Verse 47.

In chapter three, verse 21, the three Hebrews were cast into a furnace of fire because they refused to worship Nebuchadnezzar's god. The king tried them twice on the matter and threatened them with the furnace, but they responded: "If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king." Verse 17.

### Home, the Medium

The three men were bound securely and cast into the furnace. The king and all the rest of their enemies thought this would be the last of them. But Shadrach, Meshach, and Abednego, trusted in their spirit forces for full deliverance, and it came! When the king looked into the fiery furnace he was astonished to see that there were four men instead of three, and that they were unbound and walking in the midst of the flames, apparently unharmed!

The fourth man, a spirit, was so bright that the king exclaimed that he looked "like the Son of God." (Like a Son of God, would be better.) Verse 25.

So these men were called out of the furnace and no smell of fire was found on their garments. No mention is made of what happened to the fourth man. Evidently he disappeared, as spirits do. Verse 28 says: "Then Nebuchadnezzar spake and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent His angel and delivered His servants that trusted in Him."

Home, the medium, used occasionally to take a bed of red-hot coals for a pillow. Dunn, the medium, handled fire fearlessly; and I have seen other mediums play with fire, but perhaps nothing in Modern Spiritualism quite equals that manifestation given through these Hebrews.

In chapter 4, Nebuchadnezzar had another dream; this time he

told his dream, but it seems that none of the mediums could interpret it. Verses 8 and 9 read as follows: "But at last Daniel came before me, whose name was Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods; and before him I told the dream, saying, O Belteshazzar, master of the magicians, because I know that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dream that I have seen and the interpretation thereof."

### Writing on the Wall

In verse 17, Daniel informs the king that the voice, or demand, was from "the holy ones," that is, the saints, and that this was done that the king might know that "the most high ruleth in the kingdom of men." In verse 31 a voice from heaven spoke to Nebuchadnezzar and told him the kingdom had departed him. This spirit voice is a very dramatic instance of "audible communication" from spirit!

In chapter 5:5 the record says: "In the same hour came forth the fingers of a man's hand and wrote over against the plaster of the wall of the king's palace; and the king saw the part of the hand that wrote." This spirit-writing and spirit-hand troubled the king: "Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees smote one against another."

He then sent for all the mediums, under whatever name, whether magicians, or astrologers, or soothsayers, to interpret the writing on the wall; but the writing was in a monosyllable, a dead language, and no one could get **en rapport** with it. Finally the king's wife went to him and said:

"There is a man in thy kingdom, in whom is the spirit of the holy gods; and in the days of thy father light and understanding and wisdom, like the wisdom of the gods, was found in him; whom the king Nebuchadnezzar, thy father, made master of the magicians, astrologers, Chaldeans and soothsayers; forasmuch as an excellent spirit, and knowledge and understanding, interpreting of dreams, and showing of hard sentences, and dissolving of doubts, were found in the same Daniel, whom the king named Belteshazzar; now let Daniel be called, and he will show the interpretation." Verses 11, 12.

The king sent for Daniel and said: "I have even heard of thee that the spirit of the holy gods is in thee, and that light and understanding and excellent wisdom is found in thee." Verse 14. Now could Daniel have been told in plainer language that he was a medium? He proved his psychic worth by reading the strange writing on the wall of the king's palace, as verses 25 and 28 recount.

### Daniel's Execution

Daniel was at once made superior to all the mediums in the king's court. Spirit power was his badge of office, and there was none able to excel his mediumship.

In chapter 6, is the record of what has been regarded as a wonderful miracle; but I see no miracle in it—nothing but a manifestation of spirit power. Daniel was cast into a den of hungry lions, so the story goes, because he insisted on praying to his own spirit guide. "Daniel had jealous political enemies, and they plotted against the Hebrew seer and forced the king, who favored Daniel, to sign a decree demanding Daniel's execution."

The king went the next morning to see if Daniel had been harmed by the lions, and was astonished to find the captive still alive and healthy. Daniel's explanation was: "My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me." Verse 22.

At the circus no one is ever sent into the cage of wild beasts except an experienced animal trainer. Such a person has a special power over such animals. He is fearless, and his personality

(Continued Page 5, Col. 3)

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# "How Shall We Teach Spiritualism?"

Religion, as experienced by the soul within us, must be a sensation of harmonious joy and peace. In it must dwell the magic of "forever-happiness," the soul's true element of consciousness and fulfillment of spiritual perfection.

—by—  
**REV. CONVERSE E. NICKERSON**

The greater the loving care, the greater the response from Spirits. More enlightened thinking is needed.

**WE** DECLARE that Spiritualism is a Science, a Philosophy, and a Religion. Its laws are demonstrated laws and are the equal experience of all races of people, when practiced and tested under the certain and rightful conditions that govern the manifestation of those laws.

In the wide range of man's thinking, constantly comes up the question of the soul, its existence and destiny. All the speculation of the ancient philosophers centered around the probability and purpose of man's advent upon the earth, his qualities and properties of mind and soul, and his ultimate end—temporal or celestial.

Plato reasoned about all this, as well as did his illustrious teacher Socrates; before them the great minds of the Egyptians and the Hebrews propounded their great theories and speculations.

"What is man, that thou art mindful of him?" cries out the Psalmist. As indicative of man's divine destiny, Joseph Addison poetically paraphrases the Psalmist's words thus:

"The spacious firmament on high,  
With all the blue ethereal sky,  
The spangled heavens, a shining frame,  
Their great original proclaim.  
The unwearied sun from day to day,  
Does his Creator's power display, etc.

And so, reason desires to furnish us with a Divine Plan which accounts for man's appearance here; that the Creator had a design when He made man, that his offspring should ascend to higher levels of being and states of consciousness. The power of the Almighty to create such vast and incomprehensible worlds and universes, not to mention the wonders of this planet earth with all its great stores of power and beauty, intimates that man has a purpose and destiny which shall bring him into the great glories of endless worlds and grander states of being.

## Divine Purpose

Contrary to this, the atheist-materialist philosopher assumes that ultimate chaos awaits mankind. In the crush of worlds, he thinks, will be extinguished all the noonday brightness of human genius. Thus at once he annihilates all purpose, divine or otherwise, in man's creation.

Too, all Divine purpose is likewise annihilated and dust and rubble, mist and vapor, shown to be the end of everything now visible. Hopeless in the extreme is such a philosophy; by it, the glorious epic of man's advent here is smothered into obscurity and the divine essence in man denied and obliterated.

The Psalmist declares that "man is created a little lower than the angels." Shakespeare gives in *apothecosis* his estimation of man:

"What a piece of work is a man!  
How noble in reason! how infinite in faculty! in form and moving, how express and admirable! in action, how like an angel! in apprehension, how like a god! the beauty of the world! the paragon of animals!"

Man is all of this, for by and through him thought, spoken or otherwise expressed, has visited this earth! Only through him can come any message from any other sphere of intelligence. Only by him can be words, communications, inspirations and revelations. For,

either living within a earthly body, or inhabiting a body of spiritual essence, it is still the consciousness of man that must speak. It is still the living offspring of God that alone shall make known His presence and His individuality!

Man's exalted and inspired spirit has written all the books, painted all the pictures, composed all the divine music, invented every invention, and uttered every philosophy, that can exist in the world. Unless our lives and our histories are one hideous nightmare of horrible aimlessness, then the reality of man exists, and that reality certainly indicates that life is true and the extended life of each individual soul a certainty!

The sublime faculty of reason which is endowed to man carries thought to heroic heights and writes the scroll of God-man intelligence in brilliant shining letters across the years of time!

Our critical question is what is the true essence of man? Does the veil of flesh hide him? Is he inseparable from his material form. How shall we apprehend the spirit of man?

## That House of Clay

Job declared "There is a spirit in man and the inspiration of the Almighty giveth him understanding." The 'spirit of man' is discernible in the many evidences of mind and reason and individuality. He speaks and at once his individuality is proclaimed. Every movement, and every flash of his countenance, discloses him. A spirit dwells within! When his physical body dies, then no more can such evidences show themselves from within it.

We commonly say 'the man is dead'; yet, if the philosophy of immortality be true, we know that

the real has departed the house of clay and, unless perished and extinct, must exist intact in some other realm than that of earth. Yes, intact with all the faculties that proclaimed his presence while he communicated with us during his sojourn in the physical body!

This earth whereon man dwells sustains him materially and physically. But its magnetic currents and atmospheres surely contain something yet more wonderful, which contributes to his existence, than man has yet dreamed of. Science, probing into matter and its causes, has divined some of the truth already.

The X-ray was an astonishing revelation as any that we have experienced. The great cosmic rays which surround our earth indicate for us that mighty forces combine to make possible man's physical form. Other discoveries verge and intermingle to show us that not only material creation, but also the existence of what we call the soul, derive their contact powers through some magnetic and etheric qualities that are hidden from man's material vision.

## Why Lodge Believed

Sir Oliver Lodge, impressive British scientist, has stated with great emphasis, his conjectures along these lines. He believes that the ether (atmosphere) is more powerful and more sustaining in its effect upon soul and spirit than it is toward the physical.

He states some of these conclusions in his treatise "Why I Believe in Personal Immortality":

"I admit the need for a bodily vehicle of some kind for the practical functioning of intelligence, but I do not suppose that the body need be composed only of the assemblage of opposite  
(Continued Page 6, Col. 2)

## BIBLICAL SPIRITUALISM

(Continued from Page 4, Col. 5)

is such that the beasts recognize in him their master. May not such a spirit personality have been sent

to Daniel to keep the lions in check? I think so.

There was a powerful spirit there at Daniel's side whom Daniel called "an angel." The lions were still hungry and according to their nature, would have devoured Daniel. Only some unusual presence kept them at safe distance.

## Visions Misunderstood

In chapter 7:13, Daniel says: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the ancient of days, and they brought him near before him."

The phrase, "one like the Son of man" contains a supplied word: "one" does not belong there. The word "Son" is an idiom, which signifies one of the same class or kindred. What Daniel intended to say was: One who seemed like a man came in heavenly clouds, heavenly light, or in a heavenly halo. "Ancient of days" is one of the ancients. Some think it refers to David; or it may refer to Abraham. In any interpretation, the spiritual part must be admitted. There was a night vision, and a man appeared clothed in glory.

In many places in this book the saints are mentioned; these "saints" are those who live on the other side of life. In verse 27 the kingdom is given to the people of the saints of the Most High. But often Daniel did not understand his visions. If some preachers who think they know all about these visions of Daniel, were as wise as he was, they would confess their ignorance, and there would not be so many ponderous and purposeless expositions of the Book of Daniel.

## Daniel Entranced

In chapter 8, verse 27, he says: "And I, Daniel, fainted and was sick certain days; afterwards I rose up, and did the king's business; and I was astonished at the vision, but none understood it."

In verse 15, "the appearance of a man" came to Daniel; and, in verse 16, he heard a "man's voice" between the banks of the Ulai, which called and said: "Gabriel, make this man understand the vision."

In verse 18, Daniel says: "Now, as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me and set me upright." The medium was entranced; but the spirit "set him up" as spirits make those who are asleep in deep trances, sit, walk, write or preach, as the spirit wills. Daniel was undoubtedly entranced.

In chapter 10, Daniel is in prayer and in mourning and fasting three full weeks. See verses 2 and 3. After the end of that time, "a certain man clothed in linen" came to him. Verse 5. In verse 6 he describes the spirit man. In verse 7, he shows that it was a clairvoyant vision. He says: "And I, Daniel, alone saw the vision, for the men that were with me saw not the vision; but great quaking fell upon them, so that they fled to hide themselves."

Verses 9 to 13 are very important, and read as follows: "Yet heard I the voice of his words; and when I heard the voice of his words, then was I in deep sleep upon my face, and my face toward the ground. And behold, a hand touched me, which set me upon my knees and upon the palms of my hands."

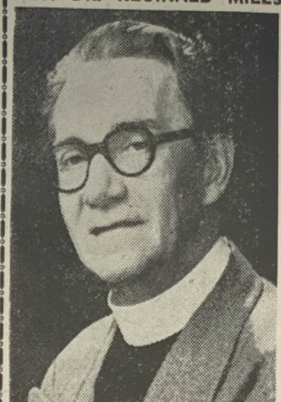
## Important Lessons

And he said unto me, O Daniel, a man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, fear not, Daniel, for, from the first day that thou didst set thy heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days, but lo, Michael, one of the chief princes, came to help me; and I remained there with the king of Persia."

These verses contain important lessons:

1. Daniel was entranced. "In deep sleep."
2. A hand touched him.
3. Daniel stood trembling. Not an uncommon thing with trance mediums.
4. The "man in linen" informed

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## POWERFUL HEALING HANDS

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him that his prayers were heard when he first began to pray. The question naturally comes up, Why was he three weeks in answering?

5. The answer is plain: "The prince of the kingdom of Persia withstood me one and twenty days." That is just the length Daniel was praying. "Three full weeks." Three times seven are twenty-one.

6. The man in linen could not answer this prayer alone, but at the end of one and twenty days, "Michael, one of the chief princes, came to me, and we remained there with the king of Persia."

In the light of Spiritualism, how plain the whole matter is. Daniel was praying "three full weeks" for Israel's deliverance—no answer. At the end of that time "the man in linen" came to tell him his prayer was heard at the first, and now, after "one and twenty days" it is answered. In order to answer this prayer the emancipation proclamation must be written by "the prince of the kingdom of Persia." This "man in linen" tried to make him write the proclamation, but failed.

After one and twenty days of effort and failure, Michael, one of the chief princes, came to his assistance. Now this prayer was answered; the emancipation proclamation was written and sent by post throughout the whole country. Prayers are always answered by means of spiritual interference.

## Profound Ignorance

In verses 20 and 21 of this tenth chapter, we read: "Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia; and when I am gone, lo, the prince of Grecia shall come. But I will show thee that which is noted in the scriptures of truth; and there is none that holdeth with me in these things but Michael, your prince."

Does the reader see that the men on the other side, like those on this side, often hold different opinions on great questions? "There is none that holdeth with me in these things, but Michael, your prince."

In chapter 12, verses 4 to 7, we find Daniel hearing a conversation between two spirit men, each on opposite banks of a river; they are talking about a prophecy which shall be for "time and a half." And when he shall accomplish to scatter the power of the holy people, all these things shall be finished.

We are left in profound ignorance of who "the holy people are" or what "things" shall be finished. The Book of Daniel, like every other portion of the Bible, contains prophecies and visions, usually, which are susceptible of spiritual interpretations. Such matters partake more or less of speculation.

We are concerned here mostly with the facts and phenomena, and so we here take our leave of this mystic, and perhaps one of the most spiritual books of the Old Testament. Suffice to say it is a gallery of moving spectral beings.

TO BE CONTINUED

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During the current summer season last year, thousands visited Chesterfield Art Gallery and Museum. Hundreds of items including four mammoth paintings depicting Biblical portrayals of "Life-after-Death" as evidenced two thousand years ago, have been added through the untiring efforts of Mabel Riffle. Two massive stone lions placed on either side of the entrance add to the majesty of this \$20,000 edifice.



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HOW SHALL  
WE TEACH  
SPIRITUALISM?

(Continued from Page 5, Col. 1)

charges that we are accustomed to call 'matter.' That seems to me an unfounded and gratuitous assumption, like many assumptions that recent scientific theories have led us to discard.

"I can imagine another structure composed of ether, just as solid and substantial as ordinary matter is, but differing from it in making no appeal to our present animal sense organs, and in being unamenable to direct muscular control.

"The discrete particles which compose any ordinary block of matter are held together by the uniting forces of cohesion, chemical affinity, and gravitation; and these immaterial forces or strains are more and more being recognized as functions of the ether of space."

Here we have a distinct admission of science that there are forces invisible in space that do act upon visible matter. That we are really controlled by these forces—not alone those of gravitation which hold matter chained to earth, but forces which influence the spirit and soul portions of our being.

The Immortal Soul

Just as mind indicates itself to be no part of the physical brain, but the mysterious vehicle of thought wholly independent of the brain, so we conclude that soul and spirit are separate and independent of the physical body.

Sir Oliver continues:

"The body of matter which we see and handle is in no case the whole body, it must have an etheric counterpart which in the case of living beings is, I suspect, truly animated.

"In my view, life and mind are never directly associated with matter; and they are only indirectly enabled to act upon it through their more direct connection with an etheric vehicle which constitutes their real instrument, an ether body which does interact with them and does operate on matter."

The skeptic blindly feels that the physical body is all there is of man. He, like the Queen in 'Hamlet' cries "All there is I see!" But in reality the physical frame is only the outward material appearance upon which is hung the immortal soul.

An ancient poet said: "For Soul is form and doth the body make." Yes, invisible form more lasting and eternal than the particles of earth we usually call man.

To hurdle the error of the allness of the material is at once to come into the sunshine of eternal truth and immortal being.

Hamlet Said It!

Hamlet enters his mother's bed-chamber to berate her for her evil marriage with his uncle, whom he suspects of having murdered his father. The ghost of his father appears there and Hamlet speaks to it:

Q.—How is it with you Hamlet  
That you do bend your eye on vacancy  
And with the incorporate air do hold discourse?  
To whom do you speak this?  
H.—Do you see nothing there?  
Q.—Nothing at all; yet all there is I see.

Hamlet can see the image of his father's spirit, but his mother, blinded by her corporeal senses perceives nothing! The materialist proclaims of life and matter "All there is I see!" In truth, the great mystery of being, and of true realization, is that all about us is a spiritual existence of beauty and life and consciousness.

Whittier, the poet, calls it "The truth to flesh and sense unknown." Hamlet knew that his father still

lived in spirit. Whittier knew, also, that spirit life is real and our friends continue to be themselves, uninhibited by the trammels of the flesh:

"Alas for him who never sees  
The stars shine through his cypress-trees!  
Who, hopeless, lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marble's play!  
Who hath not learned, in hours of faith,  
The truth to flesh and sense unknown,  
That Life is ever lord of Death,  
And Love can never lose its own!"

We affirm that Spiritualism is a Science because "Communion with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism." (5th Principle N.S.A.) There can be no true psychic phenomena without a scientific cause and foundation. Let us take, for instance, the experience of Sir William Barrett. He has given us many of his experiences with physical phenomena under extreme test conditions: "Dr. Crawford had for some months been investigating the remarkable physical phenomena that occurred in a small family circle of highly respectable and intelligent working people in Belfast (Ireland). The medium was the eldest daughter of a family, a girl, Kathleen, of some 17 years.

"Light of the World"

"I was permitted to have an evening sitting with the family, Dr. Crawford accompanying me. We sat outside the small family circle; the room was illuminated with a bright gas flame burning in a lantern, with a large red glass window, on the mantelpiece. The room was small and as our eyes got accustomed to the light we could see all the sitters clearly.

"They sat around a small table with hands joined together, but no one touching the table. Very soon knocks came and messages were spelled out as one of us repeated the alphabet aloud. Suddenly the knocks increased in violence, and being encouraged, a tremendous bang came which shook the room and resembled the blow of a sledge on an anvil.

"A tin trumpet which had been placed below the table now poked out its smaller end close under the table near where I was sitting. I was allowed to try and catch it, but it dodged all my attempts. The medium on the opposite side sat perfectly still, while at my request all held up their joined hands so that I could see no one was touching the trumpet, as it moved about. Sounds like the sawing of wood, the bouncing of a ball, and other noises occurred, which were inexplicable.

The Third Principle

"Then the table began to rise from the floor some 18 inches and remained so suspended and quite level. I was allowed to go up to the table and saw clearly that no one was touching it, a clear space separating the table from the sitters.

"I tried to press the table down, and though I expected all my strength could not do so; then I climbed up on the table and sat on it, my feet off the floor, when I was swayed to and fro and finally tipped off.

"The table of its own accord now turned upside down, no one

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Lecture Eight

THE TEXT

St. Matthew 6:33. But seek ye first the kingdom of God, and His righteousness; and all of these things shall be added unto you.

THE SUBJECT

Material or Spiritual Growth: Which?

IN ST. MATTHEW, we are told that if we first seek the kingdom of God, all other things shall be added unto us, and in St. Luke, we read that the kingdom of God is within ourselves. After studying these two statements, even without the actual demonstration of the law, we must logically come to the conclusion that Spiritual Understanding comes first, and if we have that, all other things must be added unto us.

If the Children of God had more truly understood these teachings of the Nazarene, our world would not be in the present chaotic condition. It seems very difficult for us to understand that material growth is a natural sequence of Spiritual Understanding. The kingdom of God is within us, and is demonstrated by living in His righteousness.

This does not mean a smug adherence to the tenets of theology-

touching it, and I tried to lift it off the ground, but it could not be stirred, it appeared screwed to the floor. When I desisted in my efforts it righted itself again of its own accord, no one helping it."

Yes, we affirm that Spiritualism is a science and that it is the expression of Infinite Intelligence! Shall we teach Spiritualism as a Philosophy?

The philosophers of old time centered their ideas around the soul of man. Their reasonings led them directly toward man's intelligence and the reason of its creation, to expect a future life for the soul. In fact, these very signs and evidences, which they accepted as witness that there is something in man that is more than 'bones and sinews,' forced them to ascribe all things to a wise Creator.

They held various names for him—Zeus, Jehovah, God—but all indicated a Supreme Being. Finally the great title of Heavenly Father was given.

The spiritual teacher, Jesus, who gave it, knew intimately of the powers of spirit. He had conversed with departed entities, and companions with angels. His confidence in another life—a continuation of man's existence here—was unshaken and supreme.

Spiritualism is a philosophy because it considers man here and

cal dogma and creed, a holier than thou attitude towards those who are not within the portals of the church... it means an understanding and demonstration of the natural laws of God, which create, not a literal kingdom, but a mental status of happiness and tolerance born of the desire to serve humanity and to give to all other men the same rights that we claim for ourselves.

Growth and success in material things come not in the greedy holding of all material things that come within our grasp, but rather from the giving away of that which we have in order that the law be demonstrated in us. In the parable of the talents we read these words:

For unto everyone that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.

This statement is difficult for us to understand until we become Spiritually conscious. Then we realize that by giving away that talent which we have, not hiding it in a napkin and gloating over it, we automatically set in motion a law that brings into our lives a hundredfold more than we have given. Truly, he that hath ten talents receives more and he that hath but the one and refuses to give shall lose even that which he hath.

This is not a theory, it is a demonstrable fact and as we learn to understand the subtle truths in the teachings of the Master of Men, we too can live a life of abundance because of our knowledge that the kingdom of God lies within ourselves. The broad understanding of a Spiritual consciousness rids our minds forever of the narrow concepts of any particular theological belief and we recognize the vastness of the universe and the unity of the great Brotherhood of Man, regardless of race or creed.

MEDITATION

The fullest expression of life is found in a consciousness of the Spirit, for there is nothing higher than Spirit.

hereafter. It embraces the understanding of the laws of nature on both the seen and the unseen sides of life. Wherever possible it accepts statements of observed facts, even of past ages, and draws its conclusions when such facts warrant acceptance. Philosophy derives its understanding and enlightenment from the logical study and classification of its finding in all the various avenues of thought. The philosopher speculates and studies all manifestations of truth, wherever found.

Since spiritual phenomena concerns vitally everything connected with the soul of man, then any study of facts, or the appearances of new laws regarding it, are important. Before any known religion was considered by man, or any system which later became a formed religion, philosophy was known and practiced.

The Greeks taught many systems of philosophy before the Christian religion was formed. The Romans, perhaps borrowing from the Greeks, held to their notions of philosophy; their heroes and gods were perhaps more warlike than those of the Greeks, but to them they exemplified the Roman religion of legend and fact to account for God (Zeus) and His rulership of the universe.

Spiritualism — a Religion

The Chinese followed the teachings of Confucius and Lao Tzu in their quest for eternal wisdom. They were taught that the soul of man lives on in a rarer atmosphere. Their joss houses were temples in which they prayed to the souls of their ancestors. The Chinese were ancient and of old time believers in Spiritualism.

Every one of these great thinkers contemplated upon the reality of spiritual being. Rules of life here on the earth plane were adhered to in preparation for entering the life to come. Rewards and punishments figured in each philosophy as discipline for shaping the soul towards perfection.

We hear Jesus of Nazareth teaching the people toward repentance that they might prepare for pure and nobler lives in His Father's kingdom. He tells them "Lay not up treasures on earth where moth doth corrupt and where thieves break through and steal, but lay up for yourselves treasures in Heaven where neither moth doth

(Continued on Page 7, Col. 1)

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# How Shall We Teach Spiritualism?

(Continued from Page 6, Col. 5)

corrupt nor thieves break through and steal." Thus He taught of the certainty of a spirit world where the soul would dwell and enjoy the beautiful things of spirit in eternal strength and blessedness.

If the philosophy and evidential manifestations of Spiritualism make firm and certain another life and another existence for the soul, then they enhance, corroborate, and encourage every precept of Christianity. How shall we be sure of the record of Jesus Christ and his followers, if we cannot make its application truth and reality today?

They say that Jesus lives and that he rose from the dead and was seen of many—we know it can be true because we too have seen our risen friends and communicated with them! Sir Oliver Lodge says "I say without hesitation that individual personal continuance is to me a demonstrated fact."

## Nothing Is Lost

The important question His hearers often asked of Jesus was "If a man die, shall he live again?" Jesus' final answer to this question was His death and resurrection. "He was seen of many," says Paul.

The philosopher reasons that if this is true, then all spirits are released at death and enter into spirit life. Jesus was the example of His Father's law!

The philosopher has said that nothing is lost; nothing escapes from the universe. Scientists agree with this. Change and the reforming of elements become the only effects upon matter. But we find that the individual personality, which is of spiritual essence, is changeless. Even though the human physical form renews itself (so affirms medical science) every seven years, still personality is the same. We may ask how many physical bodies have we inhabited by the time we reach the age of seventy-seven?

The Methodists used to sing a hymn that contained these words:

"Then in a nobler sweeter song  
I'll sing His power to save  
While this poor lipsing, stammering tongue  
Lies silent in the grave."

So, through the dark clouds of theological dogma the light of truth shone forth and proclaimed the deathless immortality of the soul to be immediately after death. We know that the promise Jesus made to the Thief on the cross beside Him, that they should be together that very day, could not have been kept if the Master lay in unconscious death for three days in the tomb.

The record declares that on the cross Jesus gave a loud cry and yielded up the ghost." We Spiritualists believe that at that moment he entered into spirit; at that moment he was "resurrected from the dead!"

## Cannot Inherit

This is our philosophy and it is consistent with every fact that bears upon the immortality of the soul. Paul said that "flesh and blood cannot inherit the kingdom of God (spirit). Matter and spirit do not mix; they have no affinity for each other; they are separate.

Materialism is the direct opposite of Spiritualism. It is its antithesis! The doctrines of the materialists are of the earth earthy; they are limited and arrive at no point of conclusion except the earth and the laws and things of the earth. They end in finality and have no promise of any enlargement or any enlightenment. They breathe of hopelessness and frustration. The doctrines of spiritualism carry us toward endless possibilities and attainments. They are eternal.

## The spirit's ladder

That from this gross and physical world of dust  
Even to the starry world, with thousand rounds  
Builds itself up; on which the unseen powers  
Move up and down on heavenly ministries—  
The circles in the circles, that approach  
The central sun from ever narrowing orbits."

—Coleridge

Shall we teach Spiritualism as a Religion? Since Spiritualism is

a science and a philosophy that directly considers God and the soul of man, then surely it is a Religion that entirely considers God and His attributes and His laws!

Religion is fundamental to the spiritual nature of man. Jesus said that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This, of course is figurative language, but it declares that the eternal truths of God are for the food of a man's soul.

Man cannot be content with the earthly forms of sustenance; he must find a satisfying spiritual food that can sustain his heart and mind. Without thoughtful meditation, spiritual desires and soul desires, man is nothing but a dull walking figure, materially languishing upon the earth till his span of days be accomplished and his bones be gathered to the bones of his forefathers!

## "Descent of Man"

Man is quickened only by the powers of the spirit. In them he shall truly live and move and have his being." He is by his spiritual nature the true offspring of God!

Darwin, in his "Descent of Man" considers that the feeling of religious devotion is a highly complex one. It consists of love, complete submission to an exalted and mysterious superior, a strong sense of dependence, fear, reverence, gratitude, hope for the future, and perhaps other elements. No being, he believes, could experience so complex an emotion until advanced in his intellectual and moral faculties to at least a moderately high level.

But surely the essence of religion is the belief in another world, and in another order of existence. Therefore, it is rational for us to seek some means of communication with such a world and its inhabitants. All churches hold, in some form of religious belief, these hopes.

Jesus was called 'The Light of the World,' because He raised the hopeless to heights of optimism and assurance. He lighted with Divine power the dark corners of men's minds and showed them the bright rays of spiritual truth, pointing them upward to the great spheres of angels and the shining realms of Eternal Day!

Never before His day, nor since, appears such a spiritual teacher proclaiming God's love to man. Others had taught many things of truth that concern man, but this Teacher only was the one who gave us the definite promise that man is to be spiritually provided for in regions that welcome the soul!

The living words of Jesus—those that identify themselves with universal truth—present for us a pattern of the spiritual attributes of a Heavenly Father. "Our Father," said Jesus, describing for us the nearness of God to man. If man must form his religion out of divine elements, such as love, affection and adoration, then indeed must he look upon God as a Heavenly Father. We proceeded forth from God and we shall return more perfectly to His kingdom of spirit. We dwell in Him spiritually and are confined forever within the sphere and compass of His Love and Divine Mind.

## Eternal Goodness

Whittier speaks this truth in his poem of "The Eternal Goodness," when he says: "I only know I cannot drift beyond His love and care."

And again he voices his trust in a Heavenly Father in these lines: "Truth, which the sage and prophet saw, long sought without, but found within; The law of love beyond all law, the life o'erflowing mortal death and sin!"

The Third Principle of our Declaration affirms that "a correct understanding of the expressions of Infinite Intelligence, and living in accordance therewith, constitute true religion." Certainly unless we understand, or seek to understand, such expression of the Divine Intelligence—His laws, manifestation, etc., we shall have but little to base any ideas of Religion upon.

All phenomena, natural and spiritual, are the expressions of Infinite Intelligence, but if we recognize only the natural phenomena and disregard the others, we

are one-sided and our vision of religion is exceedingly narrow and abridged.

As we become acquainted with God's laws of body, mind and spirit, we grow in understanding. We are filled with wonder and amazement at the great power and glory of God. With such an understanding the fear of death is banished and the true knowledge of life has just begun.

Perhaps I am not ready to entirely go along with Dr. Samuel Johnson's statement about our true condition after death:

Boswell: "One of the most pleasing thoughts is that we shall see our friends again."

Johnson: "Yes Sir; but we must consider, that when we are become purely rational (freed from mortality) many of our friendships will be cut off. Many friendships are formed by a community of sensual pleasures; all these will be cut off. After death we shall see everyone in his true light. Then Sir, we talk of our meeting our relations, but there all relationships are dissolved, and we shall have no regard for one person more than another, but for their real value. However, we shall either have the satisfaction of meeting our friends, or be satisfied without meeting them."

Dr. Johnson was not decided. We know from communication messages with our loved ones that they retain their personal identities. We loved and valued them here for just that fact; why should we then, in another state of being lose recognizable contact with those we have known and loved here in this life?

## Hymn Affirms

We worship God because we believe His goodness and care will restore all needful things for us in the spirit world. Heaven cannot be a place of happiness unless we can be surrounded there by those we love. We are to journey to a place of welcome and smiles and happiness; not to somewhere that holds no welcoming face nor happy voice of those we have loved.

Religion, as experienced by the soul within us, must be a sensation of harmonious joy and peace. In it must dwell the magic of a "forever-happiness," the soul's true element of consciousness and fulfillment of spiritual perfection. As we draw near to perfection we are to come into an 'at-one-ment' with divinity. Jesus said "Be ye perfect as are the angels in heaven." He must have meant this state of perfection.

It is our blindness and the mists of the earth-life, that cause us to come short of such perfection. "When that which is perfect is come," said Paul. We indeed see through a glass darkly, for the rush of dust and atoms—"This vesture of decay which doth close us in," to use Shakespeare's words, is a barrier. Only the change called death can destroy that barrier and allow us the full freedom of a spiritual life.

The religion of the Spiritualist can show us the way. To those who hold only a faith, with no certain personal knowledge of life beyond the grave, there must ever be the doubt and the fear that perhaps all hopes may fail. Only the justification and the corroboration which comes by the revelation that there is life, and communication with that life, after death can possibly confirm our faith.

"We shall sing on that beautiful shore, the melodious songs of the blest." If the hymn affirms such a truth, then Spiritualism makes that truth a living fact. Such a religion is complete in all that man hopes for beyond the grave.

And so we say, "Spiritualism is a Religion!"

## SUMMERLAND

HARDY, Charles (61) Garrett, Indiana; June 10th; husband of the late Exile Hardy, former music director at Camp Chesterfield; Rev. Bernice Brock officiated.

WHITWELL, Rev. Joseph P. (95) June 10th, Minneapolis-Masonic Home, formerly of St. Paul. Survived by daughters Mrs. Corwin Root of Long Beach, Calif., Mrs. A. J. Fandel of St. Paul & his sons, George J. Whitwell of Detroit, Mich., Joseph E. of Glen View, Ill., 2 sisters, Martha, Lucy and 1 brother, James of England; also survived by 8 grandchildren and 10 great grandchildren. (For special tribute to Mr. Whitwell, written by Rev. Verna Kuhlig, see next edition of this journal.)

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COL. POWELL in his article dealing with reincarnation, mentions Dr. Annie Besant and Bishop C. W. Leadbeater—particularly the latter and states that since the Bishop was, on some points of his clairvoyant statements and prophecies, definitely wrong, as proved by subsequent circumstances, that therefore one should not take him as an authority on the fact of reincarnation or with respect to the pre-incarnations of various people known to us of which he wrote.

As I had very close association with the two eminent persons mentioned throughout a period of over 25 years, my remarks on this subject may be of some value to your readers.

It fell to my lot to assist Bishop Leadbeater while he was "looking up" data for a good many of his books, but I have in mind particularly more than 40 "Lives of Alcyone" (Alycone being Juddu Krishnamurti, then a boy).

Night after night, after the work of the day was done, we used to meet and, in that quiet and undisturbed atmosphere, he would either sit or walk about the room and talk about or dictate what he was seeing, which involved a number of persons over a very long period.

## Pro and Cons

It did not appear to me, at any time during the day, that Bishop Leadbeater was occupied in planning these lives, although during that period he did read quite a lot of light literature, which I thought was intended to get his mind into tune for recounting stories about the past lives in a suitable manner, he being not accustomed to writing in that vein, but more used to writing out careful descriptions of whatever he was observing.

It was never suggested by him that people should take any of these things as true on his authority. His position rather was, whenever we talked on the matter: "Since I do see these things, and I am sure of them in my own mind, I feel it is only right that I should put my experiences on record. But I do not expect any one to believe them on my word."

It is true that all the people in Bishop Leadbeater's entourage were believers in reincarnation, but certainly a great many of them had arrived at the belief long before they had heard of Bishop Leadbeater's existence.

Speaking for myself, I was convinced of the idea years before merely by considering the pros and cons of the theory of reincarnation, and backing it up by a certain amount of knowledge of psychical matters whereby I had been convinced that the human mind could exist and operate even apart from the body.

It was, of course, rather natural that many of these people, seeing this quiet and thoughtful and well-educated gentleman methodically working in this manner should give credence to what he said. Some of them certainly went too far in this matter and became quite displeased and even annoyed when others suggested that such and such points seemed unlikely to them or positively wrong.

## Not a Fiasco

I, myself, always retained the scientific attitude and took care not to repress any doubts, and I remember well saying to myself while the work was going on that it seemed to me that the person, whose lives were being investigated, was growing upon the investigator, so that he became a more and more important person as the work proceeded.

In this connection, it must be noted that the lives were written in the reverse order—the more recent ones in the beginning and the earlier ones later on. It is only fair to your readers that I should also mention that long after this work was all over, and I had some leisure to go into the matter again, I came to the conclusion, on a strictly material and mathematical basis, that the genealogical charts afterwards made to accompany the "lives" could not possibly be correct.

Undoubtedly Bishop Leadbeater was wrong sometimes, but I do not think that this was due to any untruthful fabrication on his part—he had not that sort of character at any time—but it was due to pre-conceptions in his own mind coloring what he saw.

Yet, also, again in fairness, I must say that there were some occasions on which I had positive evidence of his clairvoyance. There

# OCCULT CHEMISTRY

KRISHNAMURTI and LEADBEATER

ERNEST WOOD

—answers—

COL. A. E. POWELL

is no doubt in my mind that Bishop Leadbeater was a great and good man, that his life was dedicated to the service of humanity in his own way and that he was not on the make in any respect. I have known times when he could have received large monetary gifts for the exercise of his psychic faculty, but he was not at all tempted by these at any time.

There are two points mentioned by Col. Powell which I ought specially to note—the so-called Krishnamurti fiasco and the work called Occult Chemistry. The Krishnamurti incidents were not such a fiasco as some people have thought. I remember well my first introduction to that subject.

We had been bathing in the Bay of Bengal in the cool of one evening and when we got back to Bishop Leadbeater's quarters, he spoke to me about some boys who had been watching us and said that one of those boys had a remarkable aura and was going to become a very great spiritual teacher.

I asked him which one it was and he gave me the name of one who, from the standpoint of a schoolmaster, would have been regarded as the most unpromising boy of the whole half dozen who were there.

## Star in the East

I awaited developments with an open mind and when Dr. Annie Besant returned to Adyar, found that she decided to undertake the guardianship of this boy and his brother and to give them the best possible education, which she did.

It was not Bishop Leadbeater's doing that somebody started the Order of the Star in the East and promulgated the statement that Krishnamurti was to be the vehicle at times for the reappearance of the Christ in our modern world. He was in fact considerably perturbed about it and would much have preferred to publicize that matter, if at all, only when the time was ripe.

But once his colleagues and friends had made this move he loyally stood by them. In the sequel, as everybody knows, about the year 1928, young Krishnamurti himself dissolved the Order of the Star and said he did not want any followers.

To the best of my knowledge, he has consistently refused to make any definite statements either positive or negative about the Christ, or Mahatmas, or his relation to them, if any, and has most emphatically insisted on the idea that people who want to acquire what he has, must do so without any sort of leaning upon other entities of any kind.

But the fact remains, and thousands testify to it, that Krishnamurti is a great spiritual teacher and I am very pleased to remember that that is exactly what Bishop Leadbeater said to me about what appeared to me that unpromising boy, whom I had known, incidentally, even before Bishop Leadbeater had ever seen him. So really it is wrong to call this a fiasco.

As regards the Occult Chemistry book, as an old teacher of psychics and chemistry, and one who still tries to keep reasonably up to date

on the subject, I must say that Bishop Leadbeater's descriptions and diagrams of the interior of the chemical atoms will not fit in with the subsequent discoveries by scientific men of the contents of the atom.

At present, I think his visions in the matter must have been influenced by the reading to him of the Table of Elements which was done by one of his followers while the investigation was going on. I had no part at all in that investigation, and so could not put in a word about the discoveries of Rutherford and others which were being made about that time.

## Principles of Light

It must be mentioned, of course, that the natural forces (such as gravitation), are not seen by clairvoyants like Bishop Leadbeater. I did have some conversation with him, in 1909, on the subject of the immense force within the atom, and he then said that he could see into the future in that matter and that he found that the force was in full industrial operation.

Asked the date, he replied that it was within 50 years. But he made no mention of the atom bomb. He predicted the First World War, and after it was over said in my hearing, "They will do it again."

I am convinced that, if Bishop Leadbeater had been fabricating these things, he would have been more cautious on many occasions. One case I must mention that was very striking.

There was a lady who became much distressed when it came near the time for her return to England from India, as she had such a strong presentiment of danger that I took the lady to Bishop Leadbeater one morning as he had kindly consented to try to help her.

She said she was afraid to go on a certain ship on which she was booked, and asked him to look at the ship. So he agreed to do so and then stated, after a few minutes, that he had had a good look at the ship and felt that he was quite sure the ship would meet with no accident.

The lady proceeded on her journey, reached the port in England

safely, but was killed in a train wreck between that port and her home in the interior.

Reverting for a moment to Occult Chemistry, with reference to the heart shape and spirilla forms of atom, from the beginning, Bishop Leadbeater stated that he had seen that diagram in Babbitt's "Principles of Light and Color" which needed only some minor changes to represent very well what he saw. So there was no intended deception or lying in this matter.

## Rehabilitation

To return to the question of reincarnation, it would not be appropriate for me here to bring up again the pros and cons, but I would like to say that for a very great number of people who believe in the idea there is no question of authority whatsoever. Such people believe in it because it is most reasonable.

I do not think that the theory that our world is a reformatory for the bad lads who will not behave themselves properly in a spiritual world can compare with the theory that this world is a place where entities are meeting the right sort of difficulties for their growth—not too great difficulties, and also not too little—whereby in time they can become shining lights of all the powers and virtues.

If it were a reformatory you would have to say that the schoolmasters concerned were extremely incompetent and ineffective and, in most cases, made a very unsuccessful job of their rehabilitation work—unless, perhaps they are counting upon a great many lives for the reform of these unpromising characters.

Finally, Mr. Editor, I hope you will kindly excuse the length of this letter, which I can only justify on the ground of long and continuous experience in the matters under review.

ERNEST WOOD

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# PSYCHIC HIGHLIGHTS

—by Lt. Col. ARTHUR E. POWELL

(Written Exclusively for Psychic Observer)

PSYCHIC OBSERVER, JULY 31, 1944

## Electronics

### That Killing Look

IN "Electronic Medical Digest" is an intensely interesting article, "Living Tissue Rays," by Thomas Colson, B.S.

Many think they can attract the attention of another by looking at him or her intently. Amulets are still used to ward off the "evil eye." The occultist believes the human body is surrounded by an "aura." Many believe that flowers wilt more quickly when worn by some women than by others. And, of course, thought-transmission by telepathy is widely accepted.

Until recently "scientists" classed all these ideas as superstition. Now, many of these men are convinced that behind all these notions is a solid basis of fact.

At a meeting of the American Association for the Advancement of Science, at Syracuse, New York, Professor Otto Rahn, Cornell University, reported that yeast cells, placed on glass held close to a person's eyes, the person looking through the glass at the cells, were killed in a few minutes. The Professor attributes this to rays from the eyes.

For years scientists have reported that living things emit ultraviolet rays. In humans, they were found first coming from working muscles. They were found in the blood, and in carcinoma, a type of cancer.

At Cornell, finger-tipped rays of several persons killed yeast readily.

The tip of the nose was found to be a fine ultraviolet "tube."

These rays may be beneficial, or harmful. From some people, eye-rays are beneficial to tiny plants. The difference seems to be in quantity, not quality. When large, they kill yeast.

A person may emit at different rates; "killing" at one time; "benign" at another.

The right hand, even in left-handers, appears to radiate more than the left.

The Doctor says human rays are short—about 2,000 Angstroms. This is shorter than the ultraviolet in sunshine, and than most ultraviolet lamps.

Some 10 years ago, Alexander Guerwitsch discovered that onions emitted rays that effected growth of other onions, and the virility of yeast cells. He found this radiated energy came from many kinds of living tissue.

Dr. and Mme. J. Magrou, Pasteur Institute, France, found that these rays affected growth of plant rootlets and some bacteria.

Dr. A. Naville showed that this energy could injure the surface of the eye of a frog.

Dr. D. N. Borodin, Boyce Thompson Institute of Yonkers, N. Y., detected this energy from 50 kinds of living matter.

Body rays seem to be strongest from parts which are replaced most rapidly, such as palms of hands and soles of feet, the same surfaces which give greatest skin changes in psychogalvanic responses.

The tops of the fingers emit this energy very strongly.

There is a theory that, at long last, we have found out why kissing is popular. Science marches on.

The least energy comes from the back; slightly more from the abdomen and chest.

Sex organs in both sexes, and breasts in women, emit rays quite strongly.

Dr. Harold S. Burr, Yale University, reported to the Third International Cancer Congress that there is now scientific proof that there is a personal electric field or aura around a living body. He hinted at a connection between this and cancer. He said it is possible that these electric fields may determine the chemical processes in the formation of structure.

Dr. Walter R. Miles, Yale University pathologist, in 1938, stated that each eyeball is an independent, powerful electric battery, producing about 1/1000 volt, though many produce 1/100, and one gave 1/50 volt. The electric potential of an eye varies with at least some diseases.

That eyes produce electricity has been known since 1860, having been noted in frogs, but little is known of its source or its variations.

It is due to movement, because a person with a glass eye, which he was able to move, gave no current from the artificial optic.

The front of the eye, at the pupil, is the positive pole, the back of the eyeball the negative.

One moral from this story is: be wary of discarding your "superstitions"; you may need them later, for "science" is fast catching up with occultism, so that we poor, dumb, credulous occultists will have to surrender our halos of martyrdom, and become respectable.

But, seriously, re-discovery by official "science," of even these few facts, long known to occultists, is tremendously important, and decidedly encouraging. Also, of course, these radiations take us right to the threshold of Radionics.

## The Holy Spirit

### Historic Reversals

ARTHUR FINDLAY, in his latest book, "Looking Back," relates that in "De Anima," written by Tertullian, A.D. 202, is an account of a typical seance, held by the early Christians, as was their regular custom for the first few centuries of the Christian era.

This seance, in Tertullian's church, reads exactly like one in a Spiritualist church today. The medium goes into trance, there are materializations, followed by clairvoyance and clairaudience, then descriptions by the medium of what she had seen in her visions.

The priests resented the people preferring a Spiritualist service to the service the priests had devised, taken over from Mithraism, and eventually, led by Jerome and Damascus, "both unsavory creatures," drove the mediums out of the church, in the fourth century. From that time onwards, mediums were called Servants of the Devil, to be burned or drowned as witches. Previously, they had been known as Oracles of God!

At the Council of Nices in 325, by a majority vote, the Holy Ghost was made one of the three gods of the Christian Trinity. The name was taken from what the early Christians called the Holy or Divine Spirit, which was their name for what we today call the medium's control or spirit guide.

In 1873, Bryennius, Bishop of Nicomedia, discovered in the Jerusalem Monastery of the Most Holy Sepulchre at Constantinople, "The Teaching of the Twelve Apostles," better known as "The Didache," probably about 130-150, which says: "Every medium that speaketh in the spirit ye shall not try nor judge, for every sin shall be forgiven, but this sin shall not be forgiven."

When mediums were driven from the church, the original meaning of the "sin against the holy spirit" was forgotten, and the priests had in their possession yet another "secret weapon" in the form of this vague, undefined, unidentified "sin," with which they could dominate and terrify their congregations.

Findlay suggests that the words attributed to Jesus in "Matthew," that all sins will be forgiven "but the blasphemy against the Spirit shall not be forgiven," have caused as much misery as the fear of Hell. What was this terrible "sin"?

No one knew: the priests would not say. Now it turns out to be nothing more than judging the spirit control of a medium who, in the old days, was considered to be a divine being, or a god, showing the reverence with which the early Christians regarded their mediums and their controls.

Today, as we know, many priests and church people look on Spiritualism and mediums as the "work of the devil," little guessing that, if they had done this in the early days of their religion, they would have been guilty of the unpardonable "sin" of "blaspheming against the Spirit."

Hence we can understand perhaps a little of that enigmatic, ironic smile on the face of the Muse of History! Begging pardon of the ladies, the frequency with which history changes its mind,

and reverses its verdicts, would seem to clinch the problem of the sex of the Muse!

Another well-known example of this reversal is that of the number 13, originally a sacred number, not to be lightly spoken of, to be kept secret, but now a symbol of "bad luck."

★

## Two Places At Once

### You Are a "Spirit" Now

CLEAR-HEADED A. W. Austen, Editor of "Psychic Science," makes this cogent point: if it can be demonstrated that a man's 'spirit' can be separated from his body, before death, can function independently, visit friends and so on, while his body is asleep or unconscious, then it is obvious that you are already, here and now, all the time, a 'spirit' temporarily attached to a body.

Hence psychic science should not concern itself solely with communication with the 'dead,' but with the 'psyche,' 'soul,' or 'spirit,' at any and every stage of its existence.

Here are some examples of "spirits" of physically-alive people functioning independently of physical bodies.

W. T. Stead, in his journal, 1895, records a fine example. Mrs. A. was ill in bed. Yet she was seen, miles away in a church in Kensington, accepting a hymn-book from a verger, and opening and closing a heavy door.

The case is unusually well documented. Doctor, friends and servants signed statements that the lady did not, and could not, leave her bed.

Minister, deacon, verger and members of the congregation vouched for her presence in the church: add to these, Stead himself, and several members of his family. The figure looked ghastly, did not join in the singing, and remained for the whole 1½ hours of the service.

Mr. S. H. Beard appeared "in spirit" four times on three nights, in 1881, to two sisters in Kensington. Before going to sleep, he determined "with the whole force of his being" to visit his sisters, at 1 A. M. He gave them no warning.

His first attempt was on a Sunday in November. The following Thursday he called on his sister. Before he said anything, one sister told him she was terrified to see him standing by her bed at 1 A. M. on the previous Sunday. Her screams woke the other sister, who also saw the visitor. The sisters' statements are on record. Beard himself had no memory of any of his four visits.

Another striking example, where the traveling "spirit" remembers its journey, is that of Mrs. Wilmot (Vol. VII S.P.R. Progs. p. 41).

October 4, 1863, Mrs. Wilmot's husband sailed from Liverpool to join his wife in America. Reports of storms and wrecks disturbed Mrs. Wilmot.

One morning at 4 A. M., after a sleepless night, it seemed to her she went out to seek him. Crossing the stormy sea, she sighted a ship, ascended the side, and went down to a cabin, where she saw her husband asleep in a lower berth. She saw another man, in the upper berth, staring at her. She advanced, kissed and embraced her husband, and went away. The husband did not wake; but he dreamt his wife, in her nightdress, visited him and acted as she later told him.

Mr. Tait, his cabin companion, twitted Wilmot: "You're a pretty fellow to have a lady come and visit you in this way." Then he described the exact scene of Wilmot's dream.

The only lady on board was Wilmot's sister. It was incredible that she would visit her brother, in her nightdress, and of course she denied the suggestion.

When husband and wife met, she said: "Did you receive a visit from me a week ago last Tuesday?" He said "Of course not." Then she related her experience, and also

accurately described the cabin, which she had never seen, though it was of an unusual type.

Psychic students, of course, are well aware that phenomena of this type are far from uncommon. Skeptics who want to remain such (and don't they?) have one course only open to them: don't read; refuse to look at evidence; keep the eyes shut—tight.

★

## What Sixpence Did

### How He Knows

CECIL HUGHES, mechanical engineer, of Yeovil, England, lost his beloved son, aged 17. This destroyed his belief in everything, making him an agnostic.

During his period of despair, walking along a Bristol Street, his eye caught sight of a sign that reminded him of the time when he and his son used to practice telepathy together. Then someone happened to whistle "We'll Gather Lilacs," which son Alfred loved so much that they adopted it as their theme song.

Suddenly, he heard a loud voice: "Look down, look down, it's the same date as my birthday." At his feet was a sixpenny piece, dated 1929, the year his son was born. As an engineer, he was not by nature credulous, but he was convinced that this was a telepathic communication from his departed son, and it changed him from an agnostic to a man of faith in the hereafter.

Gratitude impelled him to offer to tell his story over the B.B.C., "because it might help those bereaved and in deep despair." The offer was accepted, and the "South Wales Echo" reports the interview which millions of viewers saw.

★

## Animal Foresight

### Earthquake Warnings

HERE are some more examples of animals knowing in advance that earthquakes are coming.

Mrs. F. E. Soward, Lower Hutt, Wellington Province, New Zealand, standing on her doorstep, saw her cat tear across the yard and scramble up a tree. Then came the Murchison earthquake.

Just before the Napier quake, cows and horses were seen running wildly up a hill. Moments later, the whole hill slid across a road, smothering traffic. Some 300 persons were killed, but many of the animals, that ran up the hill, saved themselves.

Mrs. Soward relates also that, just before the Wairarapa earthquake, her dog crawled under a bed, and her cat scratched at the door to be let out. During the several days that the tremors continued, she noticed horses and cows running for the highest spot, either before or just as each tremor arrived.

★

## Fireworks

### Insulated Aura

"PSYCHIC NEWS" presents us with an interesting little collection of fire-stories.

Robert Goldsbrough, who writes the story, some years ago, had staying with him Nicholas Chard, the noted South African medium. Chard was a psychic photographer, who could produce also spirit pictures without a camera; a trance and direct voice medium; and was immune to fire.

While in trance, Chard would grasp both ends of a red-hot poker, and bend the red-hot end into a hook, without the slightest sign of scorching, and of course without any preparation of his hands. His "control" would often pass this immunity to sitters—but not in England, where he could not produce the "right conditions."

Whatever the reason for this, neither Chard nor anyone Goldsbrough has met has been able to explain the phenomenon of immun-

ity to fire. It has been said that the aura of the medium has been made into an insulating material; but that does not take us very far!

The most famous fire-immune English medium, of course, was D. D. Home, who also could pass the gift to others in his presence. The committee of five, appointed by the Dialectic Society, disclosed having seen Home place red-hot coals on heads and hands of several people, without pain or scorching.

The Earl of Crawford and Mrs. Honeywood related that Home had put a red-hot coal on the lady's white muslin dress, without harming it. Then he thrust a spray of white flowers into a bright fire and they "remained uninjured, with their pure-white color undimmed."

Sir William Crookes, Stainton Moses, F. W. H. Myers, and Lord Adare testified that they had seen Home thrust his head and face into a coal-fire, without injury.

The nun, Catherine of Siena, while in trance, fell into a blazing fire, was found and dragged out, uninjured, nor was her clothing damaged. In Roman Catholic records, there are many other authenticated examples of this phenomenon. In "The Golden Bough," Sir James Frazer cites many examples of fire-walking at religious festivals in most parts of the world, these being usually preceded by fasting and preparation, fires being preferably of oak trees in 40-yard trenches.

In South Africa, some tribes even drive sheep and cattle through the fire. One wonders: quadrupedal faith?

In some Central American tribes, the fire-walking is always done in the presence of a virgin, who has to concentrate on propitiation of their particular fire-god. If anyone gets burned, she gets a thrashing!

In Northern India, the village priest has to take a fire-walk once a year. If he hurries or is scorched, he is fired—from his job, I mean!

Goldsbrough makes the interesting suggestion that this test should be applied to our priests and archbishops. Do you think it might improve statistics of church-attendance?

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ED NOTE: Comments and suggestions relative to this column: "PSYCHIC HIGHLIGHTS" are in order. Write direct to Col. A. E. Powell, 6421 Hazelhurst Place, North Hollywood, California.



# 10 SPIRITUALIST CHURCHES

If your church is NOT listed in these columns, write Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana. Ask for church order form and complete information.

## PUERTO RICO

Pance: First Liberal Psychic Science Center, Luna & Concordia Sts.; Minister: Rev. Esther Rodriguez; Services: Sunday 10 A.M.; Wed. & Tues. 8 P.M.; Class: Thurs. 8 P.M.; Sec'y: Rev. Dimas Planas Roman; Phone: 1553 Rojo (Red)

## ALABAMA

Birmingham: Church of Spiritual Science, 252-7th Ave., N.W.; Services: Sunday 3:15 and 7:15 P.M.; Minister: Rev. Gertrude Baker; Phone: AL 1-6628; Treas.: Beulah Kennedy 1701 North 33rd St.

## ARIZONA

Phoenix: Harmony Chapel (Spiritualist), 83 West Portland St.; Services: Sunday 9:45 and 11 A.M.; 6:30 and 7:45 P.M.; Healing: Wed. and Sun. 7 P.M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALpine 4-1990

Tucson: Grant's Pillar of Light Spiritualist Church, 330 South Scott St. Services: Sunday 7:45 P.M.; Minister: Rev. Hazel Thirkield, 139 North Tyndall Ave.; Phone: 3-1907

## ARKANSAS

Hot Springs—Church of Spirit and Truth, 208 State St.; Services: Sunday 8 P.M.; Circle: Wed. 8 P.M.; Minister: Rev. Julia Martin; Phone: NA 4-1613

## CALIFORNIA

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

The Spiritual 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

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

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

Encino: Valley Spiritualist Church, 4925 Paso Robles Ave.; Lyceum: Sunday, 6 P.M.; Sunday services: 7:30 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Letha Mahoney, 17965 Collins St.; Phone: DI 3-3508; Sec'y: Florence King, 9255 Reseda Blvd., Northridge, Cal.

Fresno, California  
Universal Educational Religious Society of Divine Sciences, 745 N. Main, Services: Sunday, Healing 7:30 to 8 P.M., followed by regular service; Minister: Rev. Edna D. Kelley; Pone: 2-2341; Asst. Pastor: Rev. Bessie Williams

Chapel of Light, 515 Fulton St.; Lyceum: Sunday 10:30 A.M. Lecture, Realization and Messages, 7:30 P.M.; Minister: Rev. Leona Richards, 2120 San Benito St.; Phone: 2-1489; President: Rev. Evan Shea, 111 Cedar St., Santa Cruz

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

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

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

Temple of Christian Philosophy, 1105 Raymond Ave., Class: Wed. 7:30 P.M.; Holy Communion, 1st Sun. 11 A.M.; Sunday services: 1:30 P.M.; Minister: Rev. Lola Reddig; Phone: 8-2316; Church phone: 99-214

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave.; Services: Sunday 7:30 P.M.; also Thurs. 7:30 P.M. at 327 West 4th St.; Minister: Rev. Rosa Locke; Phone: HE 6-3523; Rev. Chloe Birch, Asst. Pastor

Los Angeles, California  
Temple of the Helping Hand, 227 North Western Ave., Services: Sun. 2:30 and 7:30 P.M.; Tues. 2 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Regina Weiss; Phone: HOLlywood 3-4039

Foundation of Universal Truth, 1015 South Manhattan Place; services: Sunday and Wed. 2:30 and 8 P.M.; Healing Thurs. 8 P.M.; Rev. Boyd Bunch; Minister: Rev. Elsie Hicks; Phone: REpublic 1-6030

Universal Chapel 1001 West 69th St. Services: Wed. 2:30 and 7:30 P.M.; Fri. and Sun. 7:30 P.M.; Minister: Rev. Eula Perryman Goff, Phone: PLeasant 8-2200; Co-Pastor: Walter H. Goff

Azusa: Temple of Wisdom, Inc., 460 North Western Ave. Q blocks north of Beverly; Services: Sunday 8 P.M.; Pastor & Founder: Rev. Richard Zeno; Phone: HOLlywood 4-6252

Astoria Foundation, 261 South Mariposa Ave., Services: Sunday 2:30 and 7:30 P.M.; Ministers: Rev. Robert G. Chaney and Dr. Earline C. Chaney; Phone: DUnkirk 4-3427

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## LOS ANGELES—Continued

Church of Spiritual Fellowship, 4505 South Vermont Ave.; services: Sun. & Wed. 7:30 P.M.; Fri. 8 P.M.; Social: 3rd Sat; Minister: Rev. Mabel Behmer; Phone: PL 3-7022; Asst. pastor: Rev. Floyd Gates; Phone: CA 5-0373

Temple of Spiritual Logic, 2400 South Western Ave.; Devotional Service Sunday 8 P.M.; Personal Problem Clinic, Sealed Billets, Tuesday 7:30 P.M.; (Doors close 9 P.M.) Pastor: Chaplain H. Monroe Howard (U.S.N.-Ret.) Phone: REpublic 1-7601

Spiritual Church of Divine Light, 837 South Park View Ave.; Services: Sunday 11 A.M. & 2 & 7:45 P.M.; Healing and messages, Wed. 7:45 P.M.; Message service and luncheon Thurs. 1 P.M.; Dr. Victor Alheim Church, Thurs. 7:45 P.M.; Minister: Rev. Culah, England; Phone: Div 9-1956

Spiritual Temple of the All-Seeing Eye, 841 West 83th St. Services: Sun. 7:30 P.M.; Wed. 2 & 8 P.M.; Minister: Rev. Anna F. Crosby; Phone: PL 17301

Moses Temple of Science, 2013 1/2 West Jefferson Blvd.; Services: Sunday, Lyceum 9:30 A.M.; Church 10:45 A.M. & 7:45 P.M.; P.M.; Minister: Rev. M. J. Minier; Rev. Manilla Moses; Phone: REpublic 8931

Westlake Spirit Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. & Fri. 8 P.M.; Pres.: Irene Wood; Sec'y: Florence Reed. Holloway School of Philosophy, Health and Religion—Dr. Gilbert N. Holloway, Rev. Merce Holloway. For information: write to P.O. Box 27866, Los Angeles 27, Calif., or telephone DUnkirk 3-4451

Spiritualist Church of Revelation, Embassy Auditorium, 839 South Grand Ave.; Services: Sunday and Thursday, 2 and 3:30 P.M.; Minister: Rev. William Donohue; Phone: LO 5-1581; Asst. pastor: Rev. Stephanie Jean Sebree; Sec'y: Irene Faust, 2807 Frederick St.

Oakland, California  
First Temple of Spiritualism, 1442 Alice St.; Services: Sun. & Tues. 8 P.M.; Minister: Miltie Monroe, 2014 Fifth Ave.; Phone: EM 6-442; Sec'y: Earl Dowd

The Spiritual Army of God, Inc., Ebell Hall, 1440 Harrison St.; Services: Friday 7:45 P.M.; lecture, healing and messages: Sunday Night—last Friday each month; Divine Healer: Rev. James M. Fritchman; Sec'y: Rev. Ebba Bolton; Phone: GLen 2-0415

St. James Spiritual Unity Center, Ebell Hall, 1440 Harrison St.; Services: Monday, 7:30 P.M.; Ministers: Dr. and Rev. E. L. Archer, 2233 Central Ave., Alameda, Cal.

Kosmon Centre Church, Ebell Hall, 1440 Harrison St.; Meetings: 7:30 P.M. Thurs. & Sat. Saturday only; Phone: HIGhgate 4-7219

Reseda: Church of The Good Neighbor, 18206 Victory Blvd.; services: Sunday 2:30 P.M.; Lyceum: Thurs. 7:30 P.M.; Minister: Hal Styles; Sec'y: Leonore Cordial; Phone: DICKens 2872

Sacramento, California  
The Church of The Good Shepherd, 1111-20th St.; Services: daily 7:30 P.M.; Rev. Evadell, pastor; Phone: GA 8-2900

San Bernardino, California  
First Spiritualist Church, 6th and Arden; Services: Sun. & Thurs. 7:30 P.M.; Minister: Rev. Ann Cannara; Phone: COLton 2467-J

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

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

Fraternat Spiritualist Church, Inc., 1502 Second Ave.; Services: Sunday, 11 A.M. and 8 P.M.; Divine Healing: Sunday, Tuesday and Thursday, 7 P.M.; Minister: Rev. M. A. Springs; President: Rev. Lillian Creer; Secretary: Hattie A. Harold

The Progressive Spiritualist Church of San Diego, N.S.T., 3845 Herbert St.; Services: Sunday, Healing: 7:30 P.M.; Lecture 8 P.M.; Minister: Rev. Carrie B. Kelley, 4822 Kenmore Terrace; Phone: AT 4-0486; Helen E. Guss 4146 Hamilton St.; President: Lawrence A. Nicholson

San Francisco, California  
Golden Gate Spiritualist Church (N.S.A.) 1901 Franklin St. (cor. Clay), Services: Sunday 8 P.M.; Wed. 7:30 P.M.; Minister: Rev. Florence S. Becker, 194 Brentwood Ave.; Phone: JUniper 7-4860; Sec'y: Donald H. Haddock; Treasurer: Charles Ross McKendry; Church Phone: THOught 5-9971

The Little Church of St. Andrews, 2005-15th St. (near Church St.) services: Sun. & Thurs. 7:45 P.M.; Messages: Fri. 2 P.M.; classes: Minister: Rev. Alda Scheimerman, 3478-18th St.; Phone: UNderhill 3-4887

First Spiritual Church, 3294-17th St. (near Mission) Services: Sunday 2 P.M. (1st and 3rd Wed. 2 and 7:30 P.M.) Minister: Maud Johnson; Phone: SKyline 1-9153; Sec'y: George A. Borre, 33 Elliot St.

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

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## SAN FRANCISCO — Continued

Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall) Sunday 2 and 8 P.M.; President: Leah Bauer; Treas.: Linda B. Sampson

## San Jose, California

First Spiritual Science Church of San Jose, 65 South 7th St. All message service, Sat. 7:30 P.M.; Lecture, Sunday, 7:30 P.M., also healing and messages; Communion 1st Sunday each month at 11 A.M.; Minister: Rev. Gladys Shea, 1546 Hester St.

First Spiritualist Church of San Jose, Inc., 65 South 7th St.; Services: Sat. 7:30 P.M.; Minister: Rev. O'Dell Brown; Phone: CLayborn 8-2194; Sec'y: Mary Jane Brown

St. John's Spiritualist Church (Universal Church of The Master, 496 North 17th St., services: Sun. 2 P.M.; Open Forum: Wed. 8 P.M.; Minister: Rev. Pearl Wilkinson; Phone: CY 5-3235

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

Torrence: Spiritual Church of Friendship, 127 East 220th St. Woman's Club, Services: Sun. 1 A.M.; Minister: Rev. Hazel Sladek, 2433 Del Amo Blvd.; Phone: FA 8-2008; Co-pastor: Rev. Eva Everson

Venice: Church of Universal Truth, 142 Lincoln Blvd. Services: Sun. and Tues. 7:30 P.M.; Ministers: Rev. Harry McNutt and Amy E. McNutt, 6332 Electric Ave.; Phone: EXbrook 6-8174

## COLORADO

Denver, Colorado  
Spiritual Science Association, 321 Labor Bldg., 16th & Curtis; Services: Sun. 7:30 P.M.; Fri. 8 P.M.; Tuesday & Thurs. 7:30 P.M.; Minister: Rev. Sophie Busch-Tracy

Progressive Science Institute & Emma Lee Spiritual Science Chapel, 1251 Lee St., Lakewood Denver 15; No. 84 Golden Bus; Services: Sun. 7:30 P.M. First Sunday, Astrological birthday party and service; Dr. Lois B. Washburn, Pastor; Phone: BE 3-6192; Gail Workman, Sec.

Star of The East Spiritualist Church, 1379 Kalamath (Take 50 Bus); Services: Sun. 7:30 P.M.; Trance Seance: Tues. & Sat. 7:30 P.M.; Pastor: Frieda Nicklis; Minister: Rev. Frieda Nicklis, 3440 Zuni; Phone: GL 5-7344; Co-pastor: Rev. Blanche DeBoski, 1859 Lincoln; Phone: CA 2-4233

Psychic Center, 4915 West 35th St., Minister: Rev. Emma Bell Roney; Phone: GR 7-7054

Temple of Harmony Spiritualist Ch. Inc., 333 West Ellsworth Ave.; Sunday: 10:30 & 7:30 P.M.; P.M.; Rev. Ida Fleming; Allan J. Miller

Pueblo: First Spiritualist Church (N.S.A.) 2124 North 7th St., K. P. Hall; Services: Sun., 10 A.M. & 7:45 P.M.; Tues. 7:30 P.M.; Minister: Carolyn G. John; Healer: Elmer John; Sec'y: Hattie Christian

CONNECTICUT  
Hartford, Connecticut  
First Church of Divine Light, Inc., 303 Park St.; Services: Sunday 3 P.M.; Wed. 8 P.M.; President: Clifford H. Doucette, 108 High St., Manchester, Connecticut; Phone: Manchester—MI 9-1841

New London, Connecticut  
New London Spiritualist Temple, Inc., 60 Blackhall St.; Services: Sunday 5 P.M.; Thurs. 7:30 P.M.; Sec'y: Stephen Dickens

Universal Psychic Science Society, Stony Brook Drive; Universal Psychic Science Seminary Instruction, Rev. C. Wallace Fox (UPS Missionary at Large) P.O. Box 169, Niantic, Conn. Phone: GIBson 3-1133

Niantic: Temple of Light (U.S.A.) 4 Smith St.; Services: Sun. and Thurs. 7:30 P.M.; Minister: Rev. Harriet Whitehead; Phone: Pershing 9-7005; also Rev. Marion Owens, Cherry and South Sts., Pine Grove, Niantic; Phone: Pershing 9-5075; I.A.S. Spiritualist Seminary Instruction and unfoldment Class: Sat. 7:30 P.M.; Rev. Nicholas Plastina, Box 155, Niantic, Conn.

Norwich: The First Spiritual Union, Inc., 29 Park St.; Services: Sunday 2:30 and 7 P.M.; President: Nellie G. Wheeler; Sec'y: Marie LaMittie

Stamford: Albertson Memorial Church of Spiritualism, Inc., 485 Summer St. (N.S.A.) Services: Sunday 4 P.M.; Thurs. 8 P.M.; Minister: Rev. Raymond E. Burns; Sec'y: Harry C. Foster, 77 Glendale Drive, Glenbrook, Conn.; Phone: Davis 3-7290; Church Phone: Davis 3-5411

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

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## DISTRICT OF COLUMBIA

Washington, D. C.  
First Spiritual Science Church, Suite 4500, 1400 K St., N.W.; Services: Tuesday, 2:30 and 8 P.M.; Thurs. 8 P.M.; Minister: Rev. Alice Wellstood Tindall; Phone: CO 5-1149 and ME 8-0973

## FLORIDA

Bradenton: Universal-Spiritualist Episcopal Church, 947-13th St., West; Services: Sunday & Wednesday 7:30 P.M.; Minister: Rev. Lillian Dee Johnson; Phone: 4-4392 and 4-4265

Coral Gables (Miami) Universal Church of The Master, No. 408, 1520 San Remo Drive, Apt. No. 1, Services: Sunday and Thursday 7:45 P.M.; Minister: Rev. Mary Shillit, 1520 San Remo, Coral Gables, 46, Florida; Phone: MO 7-0672

Daytona Beach, Florida  
First Christian Spiritual Church of Daytona Beach, Prince George Hotel, 212 North Ridgeway Ave.; Services: Sunday 7:30 P.M.; Thursday 2:30 and 7:30 P.M.; chartered by The International General Assembly of Spiritualists; Minister: Rev. Endr. Brady, Berkeley Road, Ormond Beach; Phone: 9996; Sec'y: Marlon Elks, 121 North Peninsula Drive

Hays Memorial Spiritualist Church, 221 First Ave., Services: Sunday 7:30 P.M.; Wednesday, 2:30 & 7:30 P.M.; Minister: Rev. Margaret Hays Springstead; Phone: CL 2-4232

Fort Lauderdale: Beckoning Light Spiritualist Church, Woman's Club; Services: Sunday 8 P.M.; Message Circle: Wed. 2 P.M. and Friday 7:30 P.M. at 200 N.E. 4th St.; Minister: Rev. Jewell Williams; Dial Phone: Jackson 2-1610

Homeside, Florida  
Redland Spiritualist Episcopal Church, 28 N.W. First St., Odd Fellows Hall, Services: Sunday 8 P.M.; Minister: Rev. Sada Hobson; Phone: 253-M-4

A.M.O.S. Temple of Light, Bauer Drive; services: Sunday 8 P.M.; Friday 8:30 P.M.; Phone: 178-R; Sec'y: Lillian Brewerton, Route No. 2, Box 472

Jacksonville, Florida  
The Spiritual Lighthouse, 3317 Main St.; Services: Sun. and Wed. 8 P.M.; Class: Tues. 8:30 P.M.; Minister: Rev. Ida Pierce, Route #3, Box 1053, Jacksonville, Florida

United Spiritualist Church, 125 Market St., Services: Sunday 8 P.M.; Circle: Wed. 8 P.M.; Minister: Rev. E. M. Gardner; Spiritualist Ass'n Minister: Rev. Etta Gardner; Phone: 6-3551

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

Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P.M.; Healing: 7:15 P.M.; Minister: Rev. Ruby J. Schmidt; Phone: HI 8-8912

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

Sarasota, Florida  
Shrine of The Master Spiritualist Episcopal Church, 832 Tuttle Ave.; Services: Sunday 10:30 A.M. & 7:30 P.M.; Ministers: Rev. Dorothy Flexer and Rev. Raymond Flexer

St. Petersburg, Florida  
Church of the Beloved, 2806 Central Ave.; Services: Sunday 7:30 P.M.; Minister: Ethel Post-Parrish; Minister during the summer months: Olga Bus Carpenter

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

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

## ILLINOIS

Aurora: Christabelle Spiritualist Church, Y.M.C.A. Services: Sunday 7 P.M.; Minister: May 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 Zalokar; 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; President: Earl V. Beighler, 408 East University; Phone: 6-5152; Church Phone: 6-7432

Chicago, Illinois  
Silent Prayer Sanctuary, 3602 West Me-Lean Ave.; Healing Service: Tues. 9:30 to 11 A.M.; Other Services: Sunday 7:30 P.M.; Wed. 8 P.M.; Phone: ALbany 2-7417; Lead. er: Sophia Shaffer

First Roseland Spiritualist Church, 10957 59 South Park Ave., Services: Sun. 3 P.M.; President: Deon Fry; Sec'y: Elsie Traver; Phone: FR 4-9862

Friendly Church of Christ, 845 West North Ave.; services: Sun. & Tues. 8 P.M.; Minister: Rev. Harold Klingeneimer; Sec'y: Rev. Ed Dordman, 2500 North Southport Ave., Chicago, Ill.

Spiritualist Temple of Immortality, 1700 West 51st St.; Sunday services 8 P.M.; Healing: Mon. Wed. & Thurs. 7:30 P.M.; Seance Sat. 8 P.M. Refreshments always; Minister: Rev. Harry Ercken; Phone: HE 6-3700; Asst. pastor: Rev. Anna Smid

"To suppress rage is wrong... we should not let it arise in the first place, for nothing is bad enough to warrant anger... 'righteous anger' is nothing but a poor excuse. There are a thousand reasons against rage, and not a single one in its favor."

Hans-Ulrich Rieker

## CHICAGO—Continued

First Church of Spiritual Science, 6320 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: DRexel 3-0024

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

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.

Church of The Spirit, 2651 North Central Ave., (Chicago's Oldest Spiritualist Church) Services: Sunday 10:30 A.M. Messages: Wed. 1:30 & 7:30 P.M.; Minister: Rev. E. A. Schoenfeld, 3501 Shakespeare Ave.; Phone: BE 5-2911

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

American Federation of Spiritual Mediums, Headquarters: 4935 South Greenwood Ave., Spiritualist worship service and messages, Sunday 3 P.M.; Minister: Rev. Maria S. Carliya

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

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

First Fraternal Spiritual Ch., 4039 W. Madison; Sun. & Thurs. 7:30 P.M.; 2:30 to 5 P.M.; Rev. Emm. Bins

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P.M.; Minister: Rev. John Skinner; Phone: HE 6-0181

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

Englewood Psycho Science Church, White Sanctuary Healing Center, 6514 South Ashland Ave.; Service: Sunday 7:30 P.M.; Healing Service: Thursday 8 P.M



# 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, 940 North Edward.

**East St. Louis: United Spiritualist Church,** 16th and Cleveland Aves.; services: Sun. and Wed. 7:45 P.M.; Minister: Goldie Rayburn, 4928 Converse Ave., E.S.L.; Asst. Pastor: Hazel O'Flaherty, 11 Commodore Drive, Belleville; Sec'y: Otille Dyroff, 810 North 24th St., E.S.L.

**Freeport: First Spiritualist Church, Y. W. C. A. Bldg., 514 West Stephenson St.** Services: Sun. 7:30 P. M.; Pres: Frank Sloate; 1107 South Adams Ave. Phone: 5763

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

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

**Rockford, Illinois:**  
United Science Mission, 217 South Rock Ave., Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Blanche McCarl; Phone: 37912.

**Brethren First Spiritualist Church, 823** 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

**Elkhart: Christian Spiritual Temple, 209 1/2** South Main St.; Services: Sunday 8 P. M.; Minister: Rev. Harry Sutton, R.F.D. No. 1, Elkhart.

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

**Fort Wayne, Indiana:**  
Spiritualist Church of Divine Science (N.S.A.) 1615 Wells St. (Cor. Spring) Thurs. & 7:45 P. M.; Sun. 10:00 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.; Minister: Rev. Velma H. Dickson; President: Ruth J. Jenne; Sec'y: Reba Schallion.

**Alpha Spiritualist Episcopal Church, Victory** Room, Y.M.C.A., 225 West 5th Ave. Services: Sunday 7:45 P. M.; Minister: Rev. Freda B. Tins; 2036 Miami St. East Gary; Phone 2-7121; President: Edith Ireland Sec'y: Nellie McLean, Room #1004, Hotel Gary.

**Hammond, Indiana:**  
Daily Spiritualist Ch., 5454 Holman Ave. E. of P. Hall; Sun. 8 P. M.; Ruth Coyle.

**Indianapolis, Indiana:**  
Progressive Spiritualist Church, 611 East St. (at Park) Services: Sunday, Healing 7 P.M., followed by regular service, 7:30 P.M.; Tues. Afternoon and Evening; President: Paul Leach; Phone: Fleetwood 74968.

**The First Church of Christ Divine Guidance,** 3701 East Ivanhoe St. Services: Sunday, 7:30 P.M.; Minister: Rev. Agnes C. Hansen; Phone: FL 9-1784.

**Spiritualist Center Church, 1901 Lexington** St.; Services: Sunday 7:45 P. M.; Wed. 7:30 P. M.; 7:30 P. M.; President: C. C. Driskill; Recording Sec'y: Grace Driskill, 2235 North Butler Ave., Phone: IR 9427.

**Marion: Distributors of Light Spiritualist** Church, Adams and Second St., City Hall; Services: Sunday, 7:30 P. M.; Minister: Rev. Mable 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 4th Sunday, 2 & 8 P. M.; Minister: Rev. Amelia Bulinger; Sec'y: Gertrude Rochar; Phone: 2-1618.

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

**Perru, Indiana:**  
First Spiritualist Church, 62 South Miami Ave.; services: Sunday 7:30 P. M.; Minister: Rev. Mary Lytle; Sec'y: Goldie Welch, 161 1/2 North Broadway; Phone: 6599; President: Herbert Reusch.

**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. Orlie Blacky; Phone: 6164.

**South Bend, Indiana:**  
Church of Spiritual Truth, 510 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: Athelnett Minnes (S.S.A.).

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

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## MARYLAND

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

## MASSACHUSETTS

**Boston Massachusetts:**  
St. Alden's Spiritualist Church, 329 Massachusetts Ave.; services: Sun. 2 and 8 P.M.; Tues. and Fri. 8 P.M.; Minister: Rev. Dora Todd, 470 Green St., Cambridge; Phone: KIRKland 7-0513.

**The Spiritual Chapel and Minister's** Study, 25 Huntington Ave., Rooms 331-333; Services: Sunday 2 P.M. and Friday 7:30 P.M.; Minister: Rev. Ada Crocker, Kay, 10 Moultrie St., Dorchester, Mass.; Sec'y: Doris H. Brown.

**Fitchburg: First Spiritualist Alliance** Church, 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 Chappide St.; Services: Sunday 8 P. M.; Rev. Frances H. Church.

**Springfield: First Spiritualist Church Inc.,** 33-37 Bliss St.; Services: Sunday 3 & 7:30 P.M.; Tues. & Fri. 8 P.M.; Minister: Mrs. Sawyer; Sec'y: Mrs. J. B. Kelley, c/o 33-37 Bliss St., Springfield, 5, Massachusetts.

**West Gloucester: Massesett Spiritualist** Camp, 19 Lincoln St.; services: Sun. 3 and 7 P.M.; Thurs. 7 P.M. (Year 'round); Minister: Rev. Vivian L. Harvey; Phone: Gloucester 3388-93; Sec'y: Mildred Cook, 16 Walker St.

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

## MICHIGAN

**Ann Arbor: Church of Divine Science, 823** Brown St.; Sunday-Lyceum 10 A.M.; Lectures and Bible Study 11 A.M.; Lectures, Healing, Messages 7:30 P.M.; Wed. 7:30 P.M.; Messages; Minister: Rev. Allan N. Dittman; Phone: Normandy 2-6074; Sec'y: Miriam M. Eckler.

**Battle Creek, Michigan:**  
Church of Spiritual Truth, 28 West Fountain St.; Services: Sunday 8 A.M.; Minister: Rev. James Tingley.  
Spiritualist Church of Divinity, 11 Green St.; Services: Sunday 7 P. M.; Minister: Rev. Clifford Bristol (S.S.A.) Pres: Glenn R. Brenner; Sec'y: Florence E. Dillion, 171 North Ave.

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

**Detroit, Michigan:**  
Center of Spiritual Hope, Barium Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P. M.; Minister: Hazel Damrau; Asst. Pastor: Rev. James T. Feeters.

**All Souls Memorial Church, 2619 Cass** Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. Constance Newby; Phone: UN-1-3446.

**Bible Christian Spiritual Church, 4464** Cass Ave.; Services: Sunday 2 P. M.; Minister: John Veysey; Phone: Tansum 9-8134.

**Ferndale: Metropolitan Spiritualist Church** of Greater Detroit, 400 East Nine Mile Road; Services: Sunday, 7:45 P. M.; Rally Day: second Sunday, 2:30 and 7:45 P. M.; President: Charles L. Youngs; Phone: LI-1-3146; 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.; Minister: Rev. Norman Rice, 518 West 2nd Ave.

**Flint Spiritualist Church, 118 East Bel-** flint; Sun. 7:30 P. M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.

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

**Jackson: Goodfellow Spiritualist Church,** 1014 Le Roy Ave.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. James Tingley.

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

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

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

**Church of the Good Samaritan of Pontiac,** 199 Auburn Ave., D.A.V. Hall; Services: Sunday 7:30 P. M.; Silver Tea—2nd & 4th Tuesday; Sec'y: Jennie Ridley, 1292 Smith St., Birmingham, Michigan.

**Reeseville: Spiritual Church of Harmony** of the Christian Corinthians of America, 17359 Roseville Blvd. (at Maple) Services: Sunday—Lyceum 10:30 A.M.; Regular services 7:30 P.M.; Message service 3rd Sunday at 3 P. M.; Pastor: Rev. William A. Seaman, 15825 Marlowe, Detroit, 27; Phone Vermont 6-0340.

## MINNESOTA

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

**Minneapolis, Minnesota:**  
Spiritualist Episcopal Church, L.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.; Messages 7:30 P. M.; Tuesday consultation free to children and teenagers; Minister: Rev. Clara Johnson.

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

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

## MISSOURI

**Kansas City: Truth Center of Christianity,** "The Little White Chapel," 8704 Prospect; Services: Sun. & Wed. 7:45 P. M.; Minister: Dr. Maurice D. Russell.

**St. Joseph: Christ Memorial Spiritualist** Church, 2022 Pax St.; Services: Sun. & Wed. 8 P. M.; Minister: Rev. Floyd Thornton; Sec'y: Bernice McGrew, 209 South 15th St.

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

**Society of Spiritual Fellowship, 3816a** North Grand Ave.; Services: Wed. 8 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** Natural 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: Sun. 10:30 A. M.; Minister: Rev. Charles Rohlfing; Phone: Parkway 5-6551.

## NEBRASKA

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

## NEW HAMPSHIRE

**Portsmouth—First Spiritualist Science** Church, 114 Maplewood Ave.; Sunday: 3:30 and 7:30 P. M.; Wednesday 7:30 P. M.; Minister: Rev. Frank Daley; Phone: 3103.

## NEW JERSEY

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

**East Orange—Ch. of Spirit Harmony, 7** Hollywood Ave., Connie Clark.

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**Elizabeth—Seventh Ch. of Psychic Science** 415 Madison Ave.; Sun. P. M.; Wed. 2 & 7:45 P. M.; Rev. Veronica Fleischman; Phone: 3-3515.

**New Milford—1st Spiritualist Church of** Milford (N.S.A.) 485 Elizabeth St. Services: 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. Dorthea C. Dencer, Mediator; Phone: HU 2-1773; Psychic Science Temple Services: Wed. 7 P. M., Rev. Matthew Matulwich; healing service, Rev. Dorthea A. Morris, Mediator, Thursday 7 P. M.; Rev. Morris; Thurs. & Fri. 1 P. M.; Rebecca Barrett; Friday 7 P. M.; Rev. Dorthea Dencer, Psychometrist; Sunday 3 & 7 P. M., Guest Mediators: First Sat. of the month 7 P. M., Progressive Circle.

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

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

**Trenton, New Jersey:**  
First Spiritualist Church, 47 North Clinton Ave.; Carpenter's Hall; Services: Sun. 8 P. M.; Minister: Rev. Marion Hartman, 8 Tyler St.; Phone: EX 3-7788; Pres: Joseph Paul Hartman.

**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. 8 P. M.; Thurs. 8 P. M.; Rev. Elsie E. Richter; Phone: Union 4-0393.

**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. Rugari; 4th Friday, 8 P. M.

**West Englewood: John's First Memorial** Spiritualist Church, 27 West Forest Ave. Sun. & Wed. 8 P. M.; Classes: Tues. 2 P. M.; Thurs. 8 P. M.; Minister: Rev. M. Louise Gallo; Phone: TE 4-3335.

## NEW YORK STATE

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

**Batavia: Church of Spiritual Truth (Gen-** eral Assembly of Spiritualists) 6 Bank St.; Services: Sun. 7:45 P.M.; Thurs. 3 P.M.; Medium's Day: 1st Sun. each month, 3 and 8 P.M.; Minister: Ethel L. Ames, R.F.D. No. 3, Box 1129; Phone: 1299-9.

**Binghamton, N. Y.:**  
First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 8 P. M.; Minister: Robert G. Howell; Phone: 3-0695; Sec'y: Irene Breyer, 1500 North St., Endicott; Pres: Reuben V. Howell.

**Buffalo, New York:**  
John Carlson Spiritual Church, 1045 Elmwood Ave.; Services: Sunday, Healing 7:30 P. M.; Lecture and messages 8 P. M.; Minister: Rev. Edith Sandy Wendling; Phone: Riverside 1698; Church phone: ELmwood 5397; Sec'y: Margaret Luther; 800 Woodlawn, Buffalo, N.Y.; Phone: 2705; Norman C. Fredrickson.

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

**Temple of Divine Science, 367 Sycamore** St.; Sun. 7:45 P. M.; (Medium's) Friday, 4th Sun.; K. L. Henderson; Phone: WA 4583.

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

**Sacred Heart Spiritualist Church, 89** Butler Ave.; Services: Sunday 7:45 P. M.; Sec'y: Kathryn Hall, 15 Grand Ave.; Phone: EL-7543.

**Nazarene Unity Science Church, Inc. 172** Gooden St., Cor. Michigan; Services: Sunday 7:45 P.M. Fellowship Day, 2nd Sunday of each month, 3 P.M.—7:45 P.M.; Services: Wed. and Fri. Message Circle 2:00-8:00 and 8 P.M. Dr. Rowland Henry, Dr. John G. Devine, Ministers; Telephone: MO-1683. (New York State chapter for the American Federation of Spiritual Mediums).

**Corltland, N. Y.:**  
Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (G.A.S.) Services: Sun. 7:30 P. M.; Wed. 8 P. M.; President: Marjorie Newman; Phone: SK 6-2357; Sec'y: Kathryn Hall, 15 Grand Ave.

**First Spiritual & Divine Science Church,** 97 Owego St.; Services: Sun. 10:30 A. M.; also Wed. 8 P. M.; Minister: Rev. Kathryn Daine, 29 Clayton Ave; Phone: SK 6-7188; Associate Minister: Carroll and man; Healer: Mable A. Smith; Phone: SK 6-9186; Glen Jones, President, Phone: SK 6-9319.

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**Jasper: Golden Era Wigwags, Spiritualist** Camp (G.A.S.) Services: Sunday 2 P. M.; 4th Sun. 2 & 7:30 P. M.; President: Rev. Jaroslav Tuma; Camp Phone: 3-4597; Sec'y: Mildred Fay, Addison, N. Y.

**Long Island:**  
Jamaica, L. I., N. Y.  
Ch. of Eternal Light, 9050 170th St. (cor. Jamaica Ave.); Services: Mon., Tues. & Thurs. 2 & 8 P. M.; Rev. William Skidmore, Pastor; Phone: Hegeman 3-0789.

**Jamaica Estates: John Francis Boyd** Memorial Spiritualist Church, Apt. No. 5-H, 87-50 Kingston Place (also entrance 172-15 Hillside Ave) services: Mon., Tues. & Thurs. 2 & 8 P. M.; Rev. William Skidmore, Pastor; Phone: REpublic 9-4183.

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

**West Hempstead: Spiritual Church of** Magdalena, 559 Henry St., 2 blocks south of Hempstead Turnpike (at Nassau Blvd.) Services: Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 & 8 P. M.; Minister: Rev. Irene Boyd; Phone: REpublic 9-4183.

**West Hempstead: Spiritual Church of** Magdalena, 559 Henry St., 2 blocks south of Hempstead Turnpike (at Nassau Blvd.) Services: Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 & 8 P. M.; Minister: Rev. Irene Boyd; Phone: REpublic 9-4183.

**New York City:**  
Temple of Light, (S.A.) Suite 706, 152 W. 42nd St. Address and Healing, Sun. 11 A.M.; Holy Communion, 1st Sun. each month; Tues. Thurs. and Sun., 7 P.M.; Tues., 2 P.M.; Study Group, Mon. 7:45 P.M.; Rev. Marion Owens, Minister; Fri. 2 and 7 P.M.; Rev. Allan Lynn, Sec'y; Elsie Siemsen, 43-40 46th St., Sunnyside, L.I. Phone: EXeter 2-1037.

**Church of Faith and Healing, Studio No.** 1010, Carnegie Hall, 7th Ave. & 56th St. services: Tues. 8 P. M.; Minister: Rev. Josephine Corinelli; Phone: RA 1-0174.

**Church of Ascension, (S.A.) Suite #708,** 132 W. 42nd St., Rev. Winifred E. Dawe, Minister. Services: Wed. 2 P.M.; Associate Minister, Rev. Flora L. Chagnon Berg, Mon. and Thurs. 2 P.M.; Phone: WEster 9-5861.

**National Congress of Healers and Spirit-** ual Consultants, Inc., American Metaphysical Foundation Building-Church, 221 West 57th St. Services: Fri. 8 P.M.; Founders and Pastors: Rev. George Henry Clark, President; Rev. William H. DuBois, Vice President; Sec'y and Treas. (office) Rev. Elsie Strassberger, 983 Ogden Ave., N.Y.C. (52) N.Y. Phone: JE 6-2457.

**United Spiritualist Church, 300 West 56th** St.; Sunday 11 A. M.; Message Services: Sun., Tues., Wed., Fri. and Sat. 7:30 P. M.; Sat. 1 to 3 P. M.; Sec'y: Martha Feinstein; Phone: Circle 5-4566.

**Seventh Spiritualist Church, Hotel McAl-** pin, Room 364, 34th and Broadway, N.Y.C.; Services: Tuesday 7:30 P.M. Minister: Rev. Lillian Bleser.

**Spiritual Temple of Light Church, 163** West 71st St. (between Broadway and Columbus Ave); services: Sun. 7:30 P. M.; Tues. 7 P. M.; Class: Sat. 7:30 P. M.; Minister: Rev. Jean Dolores Stewart, 202 Broadway, N.Y.C.

**The Universal Temple of Light, Suite No.** 1, 220 West 71st St.; Classes and private seances by appointment only; Leaders: Frank Decker; Phone: TRafalgar 3-9313.

**Helen Brand Memorial Spiritualist** Church, Studio No. 36, 1425 Broadway (Cor. 40th St.) Services discontinued until Sept. 23rd, Sunday, 2:30 P.M.; Minister and Founder: Rev. Hazel Brand Herjeron.

**Midtown Spiritual Temple of Truth, 558** West 158th St.; Services: Sun. and Fri. 8 P.M.; Sat. 1 P.M.; Minister: Rev. E. Rivera, 301 West 112th St., N.Y.C. 26.

**Cathedral of Faith, 41 West 73rd St.,** Services: Sunday, 6:15 P.M. (Worship), 7:30 P.M. (Messages); Wed



## (Continued from Page 11)

NEW YORK CITY — Continued

**OHIO**

**Akron, Ohio**  
St. Paul's Spiritualist Church, 60 North  
Arlington St.; Services: Sunday 7:30 P. M.;  
Meditations: Wednesday 8 P. M.; Sunflower  
Club 1st Wednesday; Minister: Rev. Lu-  
ella Robison; Phone: St. 4-9234; Sec'y,  
John D. Cole; President: Ada C. Richards.  
345 Park Ave.

**Friendly Spiritualist Church, 31 S. How-**  
**ard St.; Services: 7:45 P. M.; Thurs., 8**  
**and 8 P. M.; Healing: Mon., Tues., and Wed.**  
**1 to 5 P. M.; Pastor: Rev. Hulda Stewart.**

**Ashley: White Lily Chapel, 30 South**  
**Main St.; Services: Sun. & Wed. 8 P. M.**  
**Minister: Margaret Flinch; Church Phone:**  
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First Spiritualist Church, 371 Polson Ave.,  
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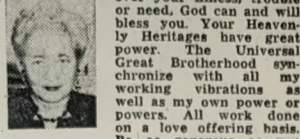
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**DIVINE HEALING:** I believe I can help you. I have been a psychic and spiritual healer for years. Certificate of healing endorsed by the Spiritualist Episcopal Church. Permanent resident of Camp Chesterfield, Chesterfield, Indiana. Love offering. When answering, send self-addressed, stamped envelope to: Laura M. Nelson, 410 Eastern Ave., Chesterfield, Indiana, Phone: 7744. (P-436)

**MENTAL, PHYSICAL** and Absent Healing. Treatments at home by appointment only. Affiliated with the First Spiritualist Church, Reading, Penna and The National Spiritualist Association of the United States of America. Love Offering. Write: Minnie C. Kuhlman, 536 Penna Ave., West Reading, Pennsylvania. (P-431)

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**NATUROPATHIC PHYSICIAN** and Spiritual Healers are giving absent healing treatments. There is no limit to the nature of diseases and other problems which can be cured or relieved by absent healing treatment. Yourself or any of your loved ones who may be in need of such service, may be helped by writing us. State the case. Give name and address of person to be treated. Enclose self-addressed stamped envelope for reply to: Universal Scientists, Inc., 126 Arlington Ave., Hawthorne, New Jersey. (P-433)

**HEALING SANCTUARY:** Are You Sick or Doubtful? 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., Ford, California. (P-432)

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**ERNEST L. CURRY: CERTIFIED DIVINE HEALER.** IF YOU HAVE THE FAITH THAT GOD CAN HEAL YOU, WRITE ME AND ENCLOSE A FAITH OFFERING. ERNEST L. CURRY, 241 MOUNT VERNON ROAD, NEWARK, OHIO. (P-434)

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**"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. Colson, 5006 Ninth Ave., Sacramento 20, California. (P-431)

**ABSENT HEALING PROJECTED:** for all conditions. Write in confidence; feelings in present time. I will send 3-page, full instructions. You are under no obligation. No harm in writing. Send time for handling. David S. Stember, 1450 Lawrence St., Studio #19, Denver 2, Colorado. (P-433)

**WANT DIVINE HEALING?** Nothing is impossible with God. If you are sick or in need, let me pray with you. I make no charge but a self-addressed stamped envelope and a love offering will be appreciated. Eulah Hill, Winona, Missouri. (P-433)

**MESSAGES BY MAIL** from vibrations of your letter by noted medium. Ask questions if you wish. Prompt reply. Love offering. Write: Bernard Rodin, 7 Third St., Lily Dale, N.Y. (P-430)

**COUNSELLING BY MAIL:** Hold a handkerchief between your palms, 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-429)

**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 M. Witherspoon, 2911 Seventh St., Moline, Illinois. (P-433)

**I WILL HELP YOU** with your burden. Send three questions with self-addressed stamped envelope with \$1.00 to: Roselea Martin, P.O. Box 1719, Colorado Springs, Colorado. (P-433)

## 3 Questions Answered—(Continued)

**I AM A CERTIFIED MEDIUM** and an ordained Spiritualist minister. God blesses me to help others. Mail me your questions. Enclose your heart's love offering as in accord. Prompt reply. Rev. L. E. Lamb, 7048 Stewart Ave., Suite B-1, Chicago 21, Illinois. (P-433)

**WHAT ARE YOUR SPIRITUAL NEEDS?** Do you receive spiritual manifestations? Tell me if and how you see God in your heart. Answer these questions and I can help you. Send donation to: Rev. Anton Donato, 135 Esmeralda St., San Antonio, Texas. (P-433)

**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: "MATA" 923 North Angus St., Fresno 1, California. (P-439)

**SPIRITUAL ADVICE** given by mail. Own handwriting. Three questions answered, give birthdate. Over 30 years spiritual work. Love offering accepted. If returned if no results. Enclose stamp. Write Rev. A. M. Rouse, 6026 Heard Drive, N.W., Atlanta 5, Georgia. (P-433)

**ENGLISH MEDIUM** (deep Trance) offers you her service by air-mail. Personal message—for you only. Two questions answered. Prompt reply. Remember "True 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-441)

**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-432)

**LET ME READ YOUR AURA**, which reveals physical, mental and psychic vibrations, including obsession; also the life path. Send full birth name, day, month, year born, for lucky days, name, etc. handwriting specimens, snaphot (treasured), with \$2. Three questions answered. Mrs. Phoebe E. Harris, P.O. Box 303, Port Angeles, Washington. Wanted: members for colony near the Olympic Mountains. (P-434)

**ELECTRONIC GUIDANCE RADIATES THRU YOUR NAME'S VIBRATIONS!** Your destiny! Develop powers! Send birth name, present name, birth date and morning or evening time. Questions answered. Love offering. Ditra J. Dymell, 706 South Main St., New Castle, Indiana. (P-428)

**CLAIRVOYANT READINGS** and Divine Healing by personal contact or absent healing treatment. Five questions answered. Love offering. When writing send self-addressed stamped envelope to: Rev. Myra Henry Phillips, 9 North St., Lily Dale, N.Y. (P-436)

**SPIRITUAL READER:** Seven questions answered for \$1.00 and self-addressed stamped envelope. Give birthdate. My sincere personal attention given all questions. Write: Elizabeth Gebhart, Dept. S.O., South Zanesville, Ohio. (P-431)

**"THE SPIRIT SEARCHETH** all things. Yea, the deep things of God." Three questions answered, self-entrance reception. Enclose \$1.00 and self-addressed stamped envelope. For healing, I shall be glad to lift you and your loved ones to the Most High in daily devotion—from my private healing sanctuary. Address: Rev. William H. DuBois, 158 East 22nd St., New York City, 10, N.Y. (P-432)

**CHARACTER READINGS:** In detail: state problem and questions in own handwriting. Give birthdate. For \$2.00. Write: Christine Cassill, Lystie, Wyoming. (P-434)

**INSPIRATION TEMPLE, (U.P.S.)** Aura Light Counselor and Healing Ministry: Quiescence-Peace, fulfillment, obsessions treated; questions answered; vibrational attunement, color therapy. Love Offering: "As ye sow..." Write: Rev. Violet J. Barber, P.O. Box 81, Parker Dam, California. (P-433)

**REBUILD AND RENEW YOUR LIFE NOW!** Rev. Princess Orella Benskina (born medium) sent by the most High. I am now ready to help you solve your problems under Divine Grace. Three questions answered. Send \$2.00 and self-addressed stamped envelope. For more detailed readings through seances, donation of \$5.00 asked. Healing freely given. "Tarry not longer! Behold your redemption cometh!" Send all mail to: P.O. Benskina, Suite No. 76, 77 St. Nick Ave., N.Y.C. 31, N.Y. (P-433)

**ARE YOU WORRIED?** I am a spiritual advisor and may help you. Three questions answered \$1.00 and stamped addressed envelope. Write: Elsie Smith, 1016 South 52nd St., Omaha 6, Nebraska. (P-433)

## 4 Study Courses

**SPIRITUALIST SEMINARY.** Lessons by correspondence. Training for Spiritualist Ministry, unfoldment and development. For class groups or individuals. Church licenses, charters and diplomas. Ordination conferred upon qualified students. If personally interested or for church charter, write Rev. Marion Owens, Sec'y., Suite 708-710 152 West 42nd St., New York City 100, N.Y. (P-452)

**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.S.A., Pioneer, Teacher, Lecturer, Author, Scientist, Theologian. KEY TO SPIRITUAL WAY OF COMMUNICATION. Send stamped self-addressed envelope for descriptive folders regarding lessons to: J. C. F. GRUMBINE, P.O. Box 208, Portland 7, Oregon. (P-433)

There is no hope for those who will not honestly face the facts; who philosophize and reason, however well and wisely, in a desert, in an imaginary world conjured up in the solitude of prejudice. For such, the verdict is irrevocably made before the evidence is produced.

Sir William Crookes

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## Study Courses—Continued

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**HARMONIA COLLEGE EXTENSION COURSES:** Metaphysics, Psychic Science, Phenomena, Philosophy and Religion of Spiritualism; interestingly illustrated and vividly presented subjects include: Proofs of Survival; Heaven, here and now; Conversations with the departed; Cures of Divine Science; Marvels of development and mediumship; Early Christianity and Spiritualism; Wonder-working power of thought; Religious worth living and dying for; Necessary preparation for passing; Facts all should know. Courses begin October. Send name, address and courses in which you are interested. Address: Rev. E. S. Smith, Ph.D., Lily Dale, N.Y. (P-434)

## 5 Mediums

**BRONX (New York City):** The Francescan Order of Good Will and Harmony, 1991 Arthur Ave., Bronx, 57, N.Y. Telephone: TRemont 6134. Sunday, Healing and Meditation, 7 P.M.; Messages: Sunday, Monday and Wednesday, 7:30 P.M.; Classes for spiritual unfoldment. Rev. Angela J. Sessa, Pastor and Founder; Spiritual advice by mail; Love Offering; Write and state your problem. (P-430)

**CHESTERFIELD, INDIANA:** Nellie Stetfen, 321 Eastern Drive Chesterfield Spiritualist Camp, Chesterfield, Indiana. . . the year round; Clairvoyance, trance and direct-voice medium. Private and group seances by appointment only. Phone: (Chesterfield, Indiana) 3533. (P-430)

**CHICAGO, ILLINOIS:** Rev. Crystal Star, certified Reiki, afternoon and evening; healing, free-will offering; Gladston, Md., 6200 South Kenwood Ave., Chicago, Ill., Phone: MY 3-4100. (P-435)

**CHICAGO, ILLINOIS:** Psychic, Divine Healer, Metaphysician, Teacher, inspired lecturer of Occult Soul Sciences, Spiritualism and Ancient Wisdom. For help, health and unfoldment, and Divine Healing, send self-addressed stamped envelope. Give birthdate and address. I will promptly personal reply will follow. Faith donations thankfully accepted. No calls or appointments. Write: Dr. Reinhold Hartmann, 920 Florence Drive, Park Ridge, Illinois. (P-432)

**LONG BEACH, CALIFORNIA:** Spiritual Readings and Psychic Healing: will do my best to serve you. Love Offering; Write: Rev. John D. Cooper, 1007 Mahanna Ave., Long Beach, California. (P-434)

**NEW YORK CITY:** Chapel of Eternal Star, 237 West 72nd St., New York City 23, N.Y. C. Tele. phone: TRAfalgar 7-3113. Services daily 7:30 P.M., with the exception of Monday and Thursday. Noontime Services 1 P.M. Tuesday and Thursday. Perhaps I can help you solve your problem. Why not write me today. Love offering. Direct all correspondence to: Anne Erickson, minister of The Chapel of The Eternal Star, 237 West 72nd St., New York City 23, N.Y. (P-433)

**NEW YORK CITY:** Dr. S. R. Mandal Hindu Astrologer, Author and Seer. Spiritual advice on all problems. Lectures and psychic messages: Sat., Sun., Tues., Wed. & Thurs. 8 P.M. Sunday 3 & 5 P.M.; Wed. 8 P.M. at Studio #703, Steinway Hall, 113 West 57th St., N.Y.C. Absent healing on love offering basis. Send \$2.00 birth date and self-addressed envelope for any three questions, or a 1956 forecast. For life readings of exceptional value, Phone IN 5-8287 or write Dr. Mandal, 42-72 Kissena Blvd., Flushing, N.Y. (P-434)

## 6 Health

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**NEW, ALL ORGANIC FOOD PRODUCT** keeps you happy, peppy, slender past 81. Saves money on food bills. Exclusive ground floor sales plan assures lifelong income, minus own efforts. Thousands of dollars monthly for hustlers is common—300 waters only \$5.00 retail. Details, samples 25c. Write: P. Hartmann, Southold, N.Y. (P-433)

## Health—(Continued)

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**CORONARY ATHEROSCLEROSIS—Fatty Liver Diseases—Fatty Fat Metabolism—Poor Bone Calcification—Arthritis—Psoriasis—Poor Vitamin A Absorption** and other conditions. Medical research proves the therapeutic value of this Natural Food (Not a drug) in treating these conditions. Leclirich is an excellent pre-ventive dietary supplement. \$3.50 full pound. Write for free brochure. Write: Rich Supplements, 184 North Madison Drive, South Plainfield, N.J. (P-431)

**ARTHRITIS OR RHEUMATISM:** Never again will I suffer Arthritis Rheumatic sore stiff joints, muscles, aches and pains. I can help you. I will write you personally how I cured myself of aches and pains with natural foods. Without drugs, ministers or drugs. Costs as little to get my easy-to-understand 500-word letter how I did it. Why suffer longer? Write today for free information. B. G. Burt, P.O. Box 369, Santa Rosa, California. (P-434)

**THERE IS A BETTER WAY** to health, peace, success and the opening of new ways to happiness. Thirty years experience in metaphysical healing. One month treatment, \$3.00; Write: Darrell L. Ridgeway, Plaza Hotel, 330 15th St., Denver 2, Colorado. (P-433)

**BLOOD PRESSURE — 127 at 85.** What's Yours and Why? The Indians of Montana never heard of Polio, Cancer or Heart Disease, let alone having them. The author spent the great part of 1889 studying the methods to find why this was possible without drugs or medicines. The results were so simple and easy to follow that he adopted them at once. Now at 85 he is youthful, exceptionally healthy, works every day, goes in high. Blood Pressure at this writing—127. This rare first-hand information, giving complete details, well worth anyone's time to read. \$1.00 postpaid. Distributed by Stallard's Supplies, 417 West Franklin St., Shelbyville, Indiana. (P-433)

**DON'T BE FAT!** Thru God and the Angel World, I have been having results with the removal of fat; or overweight. If you suffer from these, please contact us—sending love offering and self-addressed stamped envelope. We work from the very center of your spiritual self which not only removes the fat but heals in all ways and restores you to be a perfect being in a perfect body. We are absolutely sending those God wonders to all spiritual beings and things. Write: Rev. Harriette Angel Murphy, 431 West Belvidere Ave., Apt. C-302, Chicago 14, Illinois. (P-434)

## 7 For Sale Or Rent

**FOR SALE:** Log Cabin style residence; one of the best locations on Chesterfield Spiritualist Camp must be a Spiritualist. Reasonable. Write: Charles Haver, 432 Western Drive Chesterfield, Indiana. (P-431)

**LIVE YEAR ROUND** in Miami, Florida at Shady Oaks Spiritualist Home. Cooperative plan: \$60.00 per month and up. All ground floor single and double rooms. Special diet and service. Write: Cassadaga Spiritualist Association, Write: Susan Hopkins, 309 Genesee Park Blvd., Rochester 18, N.Y. (P-434)

**FOR SALE:** Unusually attractive fully furnished six-room house; bath, screened porch, wood fireplace, space heater, automatic hot water, new electric range, washing machine, garage; reasonable. Cassadaga Spiritualist Association, Write: Susan Hopkins, 309 Genesee Park Blvd., Rochester 18, N.Y. (P-434)

## 8 Astrology

**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)

**WOULD YOU LIKE** to find others whose Horoscopes are compatible with yours from all over the country. Such connections are wide in my work as a Scientific Astrologer. This can mean new business and social connections; new interesting faces and romances whose interests are wide in my work as a Scientific Astrologer. Write today. State your problems. Include three dollars, along with accurate birth date; day, year (Hour and minute of birth, if known) place of birth, to: Carolee Holmes, Rt. 1, Box 383, Little Rock, Arkansas; Phone: LOcust 5-9280. (P-433)

**LILITH IS THE DARK MOON RULING YOUR LOVE-LIFE!** Lilith rules everything correlated with Scorpio; sex, inheritance, etc. Progressed Lilith is very important! Natal Lilith is easy to rectify; approximate position calculated for \$1.00; expert chart calculation for persons knowing exact birthdate, \$5.00; Expert chart analysis, \$10.00; Address: Frederic Hogue, 506 South 6th St., Laramie, Wyoming. (P-433)

**EMMA LILLIAN DONOGHUE, Ps.D., P.E.,** Consultations. Send birthdate; time and place, together with fee. Problem: \$5.00; Horoscope: \$10.00; Address: P.O. Box 465, Thomasville, North Carolina. (P-434)

**\*\*FREE . . . FREE\*\*** Month's Forecast for testing! . . . plus a Zodiacal Horoscope. Send birthdate. Stamp appreciated. Joan Carlson, Box 525-Py, Denver 2, Colorado. (P-433)

## 9 Handwriting

**HANDWRITING ANALYSIS:** Do you know the truth about yourself? Allow me to analyze your handwriting and thereby open new insight to your personality and abilities. \$1.00 address correspondence to: Elizabeth Locke, 220 Summer St., Springfield, Vermont. (P-434)

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10 Psychic Artist

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**BEAUTIFUL HAND COLORED INSPIRATIONAL MESSAGE** on 8 1/2 x 11 paper suitable for framing. Only \$1.00. Satisfaction guaranteed. Write: John Mittl, Route #2, Kempton, Pennsylvania. (P-431)

**REV. ETHEL COLBY (NSAC)** will be available in September for lecture work, special teaching groups and healing classes, from 2 to 3 week periods. Mental medium, N.S.T. and Healing Certifications. For details, write: 317 Sixth Ave., Huntington, West Virginia. (P-433)

12 Miscellaneous

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13 Dreams

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There is a...

# FOURTH DIMENSION

By WEST DOUBT

**WHEN GOD** created this world of three dimensions, He also created a fourth from which the other three obtain their existence. This fourth dimension is not readily apparent to the material senses of man at the present day, and is only perceived in a vague way by the majority of mankind but in a much clearer manner by those who have developed mediumship between these superior and inferior dimensions.

Spiritualism has abundant proof in its records of the existence of this fourth dimension and is continuing to add more data to its records daily and also proof for many investigators. Spiritualists are of a necessity obliged to use many third dimensional words to describe the fourth dimension and therefore find it difficult and even impossible at times to explain this study to a newcomer, who has not yet obtained direct experience. For example, the word spirit to an average neophyte mind suggests a vapory, shadowy, unsubstantial state when in reality it is more real and substantial than the most substantial matter.

## Principles of Laws

In this fourth dimension is found a world in which all that part of mankind that has gone through the natural process of death dwell. Also in this dimension will be found in appearance the other three inferior dimensions. In this superior dimension time and space as we know them are non-existent. Scientists as a whole have had such a little realization of its existence that they have acted on the assumption that it does not exist; consequently the pioneer exploration and the consequent revelation of its data and laws has fallen heir to a small group called Spiritualists, each of whom is a combination theologian, philosopher and scientist.

Those in this fourth dimensional world, also called the spirit world, who have communicated with Spiritualists, have given much information and proof for the records. They also have been hindered by the non-existence of proper words here to express themselves. Spiritualists have in turn drawn many conclusions from these facts to establish principles and laws concerning the spirit world. Another source of this information is from those persons who have developed mediumship to the point at which they are clairaudient, clairvoyant or able to travel astrally while yet in the earthly body.

Regarding time there, the re-

# Making It Plain

By E. Maitland Woolf

"Thy Will Be Done . . ."

**HAS IT EVER** occurred to you that the (Christian) "Lord's Prayer" contains a vital truth of Spiritualism? Here it is: "Thy will be done on earth as it is in heaven."

What a pity that those who recite it have failed to appreciate its rational interpretation. They address it to an anthropomorphic "our Father." Spiritualists have found it possible to accept "the fatherhood of God."

Let me say at once that to the vital sentence of spiritual truth there has been added an abundance of sycophantic and propitiatory soft soap, but yet the vital truth is there.

Christians, when challenged about the failure of many petitionary prayers, reply, rightly enough, that prayer is not like putting a penny in the slot of a vending machine, but that it must be to God's will.

"Two Worlds"

ports say they are "just there" and that time is non-existent. They observe no movement of a sun or procession of seasons. As there is no ageing there is no particular interest in the passage of time except as regards the thoughts they may have for their loved ones still on earth and their communication with them. The illumination there while various with individuals is not derived from a central source.

## Higher Dimensions

Because they exist in the fourth dimension, people there can almost be in two places at once, depending on their desire and the consequent focusing of their consciousness. In their own state they have the appearance of three dimensions to their senses which exist according to the state of their lives, and are as permanent correspondingly.

To those in the earthly body the fourth dimension of spirit is not readily apparent as they are restricted by the permanence of their body. This higher dimension can become apparent to a degree by the development of the innate higher senses within the lower ones veiled by the material, while still in the earthly body. Sometimes in sleep, or when near death, or after the development of mediumship man comes nearer the higher dimension and can perceive its reality.

Sound there requires no media for its transportation as it needs to cover no special distance, and only requires the attention of a receptive mind for audibility and willpower alone for sending the communication. It can be compared with radio which apparently requires no medium for transmission and is likewise almost instantaneous, with the receiver tuned to the sender and the sender sending on a certain range.

The attributes of God are more clearly perceived in this spiritual dimension, for example His omnipresence and omniscience.

Scientists are in the main only dimly aware of the truth of this higher existence, enlightened by such facts as those of extra sensory perception such as mental telepathy, and also by psychology, and the appearance of unexplainable phenomena occurring with disregard for known laws, and other things of this nature.

## You Live in Harmony

Mankind, though as a rule unaware of it, is surrounded by a fourth dimensional world and the inhabitants thereof. Those inhabitants closest in relation or friendship are the nearest to them because the thought of each is more or less centered on the other. Guides and guardian spirits part of whose job it is to influence us for the better are often near us and are only kept away by our desires, attitude, thoughts and life. By living in harmony with others and thinking on spiritual things we avoid creating a substantial barrier they cannot penetrate, and therefore receive more invaluable assistance in living a better and fuller life here. Mediumship is developed in this manner.

Those three dimensional barriers to spirit manifestation such as strictly material thoughts, aversion toward spiritual things, lack of understanding of spirit, uncooperativeness, etc., have to be removed before spirit controls can take over and produce the phenomena of a seance and add to the data regarding the spirit world. As is evident by this, some individuals can develop mediumship more easily than others and some are almost born with it!

Healing, varying from instantaneous to partial aid, that can benefit man on earth by means of mediums who have developed that quality that will let the power through them, is another attribute of the fourth dimension. As the three lower dimensions are created by and are subservient to the fourth, great power can be used from thence in many ways to benefit mankind.

Material, solid, living and inert, can be elevated by those in the spirit world into their higher dimension, until it becomes invisible to us, and can then be transported instantaneously and then lowered again to the lower dimensions. Such phenomena at seances known as apparitions are produced in this manner.

All knowledge, being ever present, can also be received by sensitives such as mediums, inventors, artists, etc. This is used in psychometry and other similar Spiritualist phenomena. The lack of distance in spirit is manifested in

# About BOOKS

**DIVINATION: Ancient and Modern** (\$3.00) by John H. Manas; published by the Pythagorean Society, New York City; distributed by Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana.

**THE PURPOSE** of this book is to bridge the present existing enormous gap and silent animosity between religion, science and philosophy. This state of affairs is responsible for the present atheistic and antireligious feelings, movement and open warfare of many individuals, groups and some countries against the present system of organized society and of the democratic countries of the world.

True religion, science and philosophy must be united again as they were in ancient times, for the enlightenment, progress, peace and happiness of the peoples of the world.

Spiritualism in its present state is challenging religion, science and philosophy and these three pillars of knowledge look upon it as a new menace to society. On the other hand, seership is a great art when properly understood, developed and practiced.

In this outspoken book based upon authentic historical, archaeological and philosophical sources, the author, a Greek-American scholar, educator and philosopher, solves this century old problem and puts things in their proper places. He shows the steps to be taken, and the only way out for the collaboration of Religion, Science and Philosophy. Thus, the great catastrophe which is coming again upon humanity, due to the present misunderstandings of peoples and nations, will be averted. Religion, Science and Philosophy, when united, form the foundation of every civilized, progressive and happy society, and will establish the Brotherhood of Man and the peace of the world.

**★ PSYCHIC BEDSIDE BOOK (\$2.00)** by Percy J. Hitchcock; published by Spiritualist Press, London; distributed by Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana.

**THE** highest honor in the field of Spiritualism has been bestowed on the author who was elected President of the International Spiritualist Federation. He was, at one time, secretary to Sir Arthur Conan Doyle.

He maintains that personal experience alone opens the eyes of many to the realities of life. Those who, after contact with the spirit world and a balanced study of the evidence, know that human personality survives the death of the body, find a new orientation for their thought and a new angle of vision. These reveal why a universe of spirit is interlaced with a university of matter.

The writer asserts that Spiritualism inspires the right attitude of mind to discern the false value of materialism which hides the brilliance of the world of spirit shining through nature.

Different chapters touch on various aspects of the subject, which are, however, so linked together as to give a general outlook on the universe with the spiritual dominating the material.

Those who question the inspiration of the Bible may be particularly interested in the first three chapters, as these refer to the writer's debates within himself before reaching his final conclusions regarding such inspiration.

Lord Dowding, in a foreword, praises the author's "simple and lucid treatment of his various subjects."

such things as traveling clairvoyance, by a medium.

There seems to be no end to the apparently miraculous things that can be done in this world because of the existence of the little known fourth dimension. Man has only just begun to realize the amazing things that can happen on earth when men live in harmony with and in close contact with the spirit world of the fourth dimension.

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(P-448)



## COMING EVENTS

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

June 2-Sept. 2: Summer sessions State Spiritualist Association of Washington, Camp Edgewood, Tacoma, Washington; for 1956 programs, write: Flora Peterson, Route No. 2, Box 539, Tacoma, Washington.

June 10-September 16: Annual summer sessions Parkland Heights Spiritualist Home and Camp Meeting Association, Parkland, Penna.; Bert Hamm, secretary.

June 10-Sept. 30: Massasoit Spiritualist Camp, Gloucester, Mass.; for 1956 program, write: Mildred Cook, 16 Walker St., West Gloucester, Massachusetts.

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

June 24-September 2: 61st annual season of the Freeville Spiritualist Assembly, Freeville, N. Y.; for 1956 program write: Ruth J. Craft, 11 Charles St., Cortland, N. Y.

June 24th-Sept. 3rd: Annual season Cherry Valley Spiritualist Camp, Cherry Valley, Illinois; for 1956 program write Bertha Chamberlain, P.O. Box 114, Cherry Valley, Illinois.

June 24-Sept. 2: Annual season Lake Brady Spiritualist Association, Brady Lake, Ohio; for 1956 programs write Della Kingsbury, secretary, Brady Lake, Ohio.

June 30-August 30: Annual season Ashley Spiritualist Camp Association, Woolley Park, Ashley, Ohio; for 1956 program, write: Helen S. Ruff, P.O. Box 301, Ashley, Ohio.

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.

July 1-August 26th: Annual season New Era Spiritualist Camp, Canby, Oregon; for 1956 programs write Herman Richter, Route 1, Box 517, Canby, Oregon.

July 1-Aug. 27: 55th annual season Western Wisconsin Spiritualist Camp Association, Wonowoc, Wisconsin; for programs, write: Rose Kress, 1522 South 73rd St., West Allis, Wisconsin.

July 1-September 2: Summer sessions First Spiritualist Church, Onset (Cape Cod) Massachusetts.

July 1-31: Annual season of the National Spiritualist Alliance of U.S.A., Lake Pleasant, Massachusetts; or 1956 programs write Sec'y, Marilee A. Rockwell, 47 Mt. Vernon St., Fitchburg, Mass.

July 1-September 2: Annual season of Connecticut Spiritualist Camp meeting Association, Pine Grove, Niantic, Conn.; 1956 programs write Henrietta Williams, secretary, 1 Cherry St., Pine Grove, Niantic, Connecticut.

July 14-Aug. 19: Annual summer season of The Crystal Fountain Spiritualist Camp Association, Sherwood, Ohio; for 1956 programs, write: C. E. Renollet, Sherwood, Ohio.

July 14-Sept. 3: Annual season Harmony Grove Spiritualist Camp, Escondido, California; for 1956 programs, write: Bonnie Hughes, 1224 East 63rd St., Long Beach 5, California.

July 22-Aug. 19th: Annual season Temple Heights Spiritualist Campmeeting Ass'n., Northport, Maine; Sec'y: Edythe B. Meader, Box 236, Togus, Maine.

July 28th-29th: Northwest Ministerial Council annual session at New Era Spiritualist Camp, Canby, Oregon.

July 29-August 26th: Annual season of Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; for 1956 programs write: Grace L. Struve, 2423 North Third St., Clinton, Iowa.

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 5-7, 1956: Second Annual Congress of the American Federation of Spiritual Mediums, Inc., National Headquarters, 4935 S. Greenwood Ave., Chicago 15, Ill.; for 1956 programs write secretary, Elsa Nye.

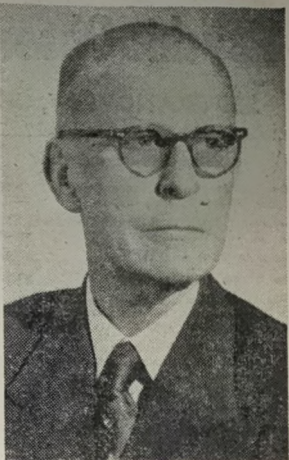
October 13-14: Annual convention of the Spiritualist National Union, Niagara Falls, Ontario, Canada; for information write Harry E. Woodhouse, 1143 Morrison St., Niagara Falls, Ont., Canada.

October 16, 17, 18: 2nd annual convention of the Associated Psychic Science Churches, Inc., Wisconsin Hotel, Milwaukee, Wisconsin; secretary, Joseph Sax, 7726 West Center St., Milwaukee 10, Wisconsin.

October 8th-13th: 64th annual convention of the National Spiritualist Association, Sylvania Hotel, Philadelphia, Pa.; for information write Rev. Anna K. Rose, 1004 W. Wyoming Ave., Philadelphia 40.

October 24-24: 2nd annual Lyceum conference sponsored by the National Spiritualist Association, Way Memorial Temple, Wheeling, West Virginia; Chairman: Lawrence Gasaway, 91 Laipie St., Bridgeport, Ohio.

## U. P. S. MISSIONARY



Rev. Edgar C. Mathews (above) St. Louis, Missouri, missionary for the Universal Psychic Science Ministerial Association.

During August and September, Rev. Mathews will launch a missionary tour including churches and organizations including Chesterfield Spiritualist Camp and Lily Dale Assembly. He is a lecturer and teacher; was granted the UPS Seminary diploma November 18th, 1955.

Freeville, N. Y.: According to the secretary of Freeville Spiritualist Camp, Gilbert N. Holloway will be featured August 12th to the 16th. Mr. Holloway will also appear at Lily Dale Assembly for two weeks beginning August 19th.

Virginia Beach, Virginia: The 25th annual Congress of the Association for Research and Enlightenment opened June 24th and closed June 30th according to Hugh Lynn Cayce.

All sessions were held at their headquarter, 215 67th St. The program included lectures, panels, classes and study groups.

Featured on the official program: Dr. William Moseley Brown, Dr. Harold J. Reilly, C. Rudolph Johnson, Noah Miller, David E. Kahn, Floyd Barnes, Wym Price, Bob Schor, William Petersen, Leah O'Reilly, Hugh Lynn Cayce, Mae St. Clair, Eloise Franco, Esther Wynne, Hannah Miller, Helen Wenzel, Ann Koernig, Riley E. Simmons, Neil Clairmonte, Jeanne Moeser and Eula Allen.

Parkland, Penna.: The 78th annual session of Parkland Heights Spiritualist Home and Camp Meeting Association opens July 1st and closes September 2nd, according to secretary, Bert Hamm.

To reach the camp go North on Roosevelt Blvd. (U.S. #1) continuing on to a fork (which is about 300 feet North of the Neshaminy Creek Bridge), don't turn, keep going straight over the railroad to the first Sinclair station or Highland Ave. Turn right and follow through on Highland Ave. to Avenue "A". Turn right one block to the Camp Grounds.

Speakers and mediums featured on the official program: Charles Wieland, Carol Bartram, Rev. Alida Niede, Rev. Anna K. Rose, Bella Dunlap, Rea Weber, Augusta Ridler, F. B. Bransom, Rev. L. Purnell, Charles H. McElwee, Alice DiLeo, Rev. Harry Bruning, Mrs. E. Coventry, Miss Derau and Mrs. Goshorne.

Every Saturday, message services will be conducted by Fred Linck and Mrs. A. Mildred Foster. Board of Directors: president, Charles Wieland; vice-president, Fred Linck; secretary, Bert Hamm; treasurer, A. Mildred Foster; Trustees: Ida McCarter, Rea Weber, Julie Jones, Martha Burns, Harry Berry, Malon Simon and Anna Holley.

Lansing, Michigan: At the recent 16th annual conference of the Spiritualist Episcopal Church, held at Hotel Olds, Rev. Dorothy Flexer was appointed presiding clergyman of the board of clergy. Other officers named: Appellate Clergyman, Rev. Ruth Walling; District Clergymen: Rev. Muriel Falter, Rev. Irene Slocumb and Rev. Lillian Dee Johnson; mental medium: Rev. Sylvia Birchfield; physical medium: Rev. Rosemary Jackson; Missionary-at-large, Rev. Ella Riley Sutton; Healers: William Pryor, Wade Koplin and Noah Rice.

The newly elected official board: president: Rev. Richard Berry; vice president: Rev. Joseph Donaldson; treasurer: Harold Smock; trustees:

## CHURCH NEWS

Rev. Penninah Umbach, Rev. Marie Parrish and Rev. Clara Johnson. Speakers and mediums featured during the conference: Rev. Ella Sutton, Rev. Nellie Curry-Hicock, Rev. Clifford L. Bias, Rev. Dorothy Flexer, Rev. Ruth Walling, Rev. Rosemary Jackson, Rev. Austin D. Wallace, Rev. Sylvia Birchfield, Rev. Penninah Umbach, Rev. Franklin V. George, Rev. Lloyd M. Chase, Rev. Irene R. Slocumb, Rev. Claude M. Jewell, Rev. Winifred M. Chase and Rev. Russell Flexer.

Sherwood, Ohio: The 47th annual season of the Sherwood Spiritualist Camp opens July 14, 1956 and closes August 8, 1956 at Crystal Fountain Park, according to Connie Mix, secretary.

Services are held every Tuesday, Thursday and Saturday evening; with services every Sunday morning, afternoon and evening.

Speakers and mediums listed on official program are: Mrs. Orylis Ballmer, Rev. Viola Saunders, Burl Jenkins, Rev. Cora Yocum, Emma Felger, Rev. Claris Francis and Rev. Velma Gasber.

Crystal Fountain Park is situated in the northwestern part of Ohio, twelve miles west of Defiance, in the village of Sherwood, and on U. S. Highway No. 127.

New York City: As a result of the election of officers of the recent convention of the General Assembly of Spiritualists, the following officers will preside as the board of directors.

They are: President: Rev. John Heiss, Catskill, N. Y.; Vice-President: Rev. Lillian Bleser, Brooklyn, N. Y.; Treasurer: Rev. William Bickert, Lockport, N. Y.; Secretary: Rev. Rose Ann Erickson, New York City; Trustees: Rev. Mable Hammel, Rochester, N. Y.; Rev. Ernest Andrews, Rochester, N. Y.; Everett Britz, New York City; Rev. Elizabeth Kuhne, Brooklyn, N. Y.; and Raymond Torrey, Silver Creek, N. Y.

Los Angeles, California: Doctor Joseph Hough, president of McCarty Memorial Christian Church of this city, honored Bishop Robert Raleigh, pastor of the Church of Antioch, Calabasas, when he selected him to take part in the commencement exercises.

The Bishop, addressing the graduates which included the Counsel General of The Netherlands, and

Mickey Rooney, said: "It is very fitting indeed that these commencement exercises should take place in this House of God because in his proper place, the physician can well be a channel of Divine healing. The physician has the privilege of birth and often has the responsibility of being at the bedside when the Angel of death comes with his inevitable summons. In between the beginning and the end, the physician plays a vital role in the guardianship of the health of those who come to him in faith."

"But too often, perhaps, the physician thinks of himself as the final arbiter and in many instances plays the role of God, whereas he above all people should learn to be the humble instrument of God and thus take Him into his practice as the Senior Physician in charge. In this age of science, if you doctors will remember your proper place, you can indeed work miracles."

New York City: Gertrude L. Holmgren was ordained recently on behalf of The National Congress of Healers and Spiritual Consultants, Inc.

The services were conducted by Vice President Rev. William DuBois; Rev. George Henry Clark, president, and Rev. Elsa Strassberger, secretary, assisting.

Services were held in The Church of Faith and Healing, Carnegie Hall, Rev. Josephine D. Corinalli, minister. June 1st, David Stanton was also ordained by the same organization.

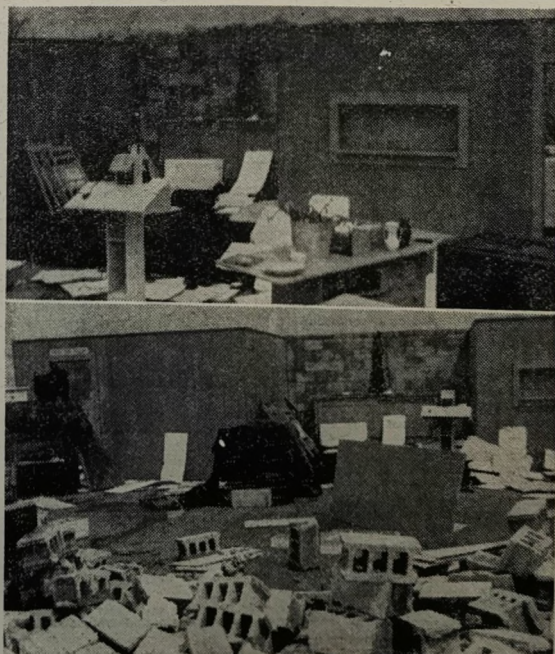
Wanewoc, Wisconsin: The 55th annual meeting of the Western Wisconsin Spiritualist Association opened June 4th and will close August 27th, according to Rose Kress, 1522 S. 73rd St., West Allis, Wisconsin.

For current season programs, write: secretary, Dorothy Kuhlmeier, 4211 W. Layton Ave., Milwaukee, Wisconsin.

Washington, D. C.: The closing service of the Church of Two Worlds, 2460 16th Street, N.W., was held June 24. Speakers and mediums featured during the past two months: Arline Stallings, Bertha Eckroed, and Margaret L. King.

During the summer months, minister of the church, Rev. H. Gordon Burroughs will serve Camp Silver Belle, Ephrata, Penna.

## TORNADO WRECKS SPIRITUALIST CHURCH



The photographs above show the havoc wrought when a tornado struck the city of Davison, Michigan and leveled the Church of Spiritual Light, 8291 East Abertown Road.

The disaster occurred May 12th last, according to minister of the church, Rev. Ethel Bowen-Knapp who says: "We had one of the finest church buildings in this part of the country. It was the product of five years of hard work and many hundreds of man-hours of loving service. The tornado struck the day before Mother's Day when preparations were being made for a banquet."

"We all heard the roar and ran to a nearby farm house, some losing their shoes in the mud. All four escaped injury: Mr. and Mrs. Boyd Shepler, my husband and myself. A restoration program is now under way and with every donation or pledge, a gold-plated money clip is being presented to the donor — the clips having been donated by Rev. Floyd C. Austin."

## S. E. C. MISSIONARY



Franklin V. George (above) associate minister of the Spiritualist Episcopal Church during the past five years.

During the past two years he has travelled extensively, serving as lecturer, mental and direct voice medium in the states of Ohio, Michigan and Illinois.

Mr. George, who resides at 1669 Ferris Road, Columbus, Ohio, attended classes conducted by Rev. Curtis B. Morris in that city.

Cortland, N. Y.: Marjorie Newman, Ann Louina Caley and Gertrude Brown were ordained recently at The Temple of Spiritual Harmony of which Rev. Newman is pastor.

The service held in the American Legion Hall, was conducted by Rev. Fred Jordan, President of the International General Assembly of Spiritualists.

While in the vicinity, Rev. Jordan was featured at services conducted at Freeville Spiritualist Camp, Freeville, N. Y. and the Universalist Church in the city of Cortland.

New York City: The June program issued by The National Congress of Healers and Spiritual Consultants, Inc. lists speakers and mediums featured at their headquarters, 211 W. 57th Street.

They were: Rev. George Henry Clark, Dr. Howard Brenton MacDonald, Rev. Kay Lavars, Rev. Elsa Strassberger, Rev. Elizabeth H. Andersen, Rev. Adeline Becker, Rev. William H. DuBois, Rev. Josephine D. Corinalli, Rev. Olive Kruger, Rev. Gertrude L. Holmgren, Rev. James J. Byrne, Rev. Irene Boyd, Rev. Dr. Henry Tudor Mason, Rev. Morris-Katzen, Dr. John H. Manas, Rev. Vincent A. Matulwich, Clark McIntyre, Dr. Eric Hagen, Rev. Jean Dolores Stewart, and Rev. Beulah Thompson Haas.

San Francisco, California: Services continue at the Christian Spiritualist Church, Sacramento Hall, Mason St., every Sunday at 2 and 8 P. M.

Speakers and mediums listed on the recent monthly bulletin: Rev. Lee Victor, Rev. Adlon Wright, Albert Theriault, Rev. Lena Rumble, Rev. Marilla Mello, Grayce Lindenau, Rev. Robert Hennig, Carl A. Hepp, Rev. Atela Chisholm, John Laurence and Dr. George Gunn.

Shimizu City, Japan: The Eighth World Religions Congress, sponsored by Ananai-Hyo, Rev. Yonosuke Nakano, founder, will be held September 23rd to October 3rd, according to President Shin Negami.

Invitations are extended to all Spiritualists in America as well as the heads of all other similar organizations.

According to the president: "You are requested to pay your traveling expenses of both ways from your country to Japan. We guarantee your expenses in the period of the conference."

New York City: At the annual meeting of the board of directors of the Helen Brand Memorial, Inc., held recently, all officers are to serve another year, according to Winifred Fenn, publicity secretary.

The officers are: President: Rev. Hazel Brand Herrejon; Vice-President: Camille Gaute; Treasurer: Lillian Orchard; Secretary: Evelyn Reuther; Isabel King—Committees Chairman; and Mrs. Fenn.

Regular Sunday services will be discontinued during the summer months and resume September 23rd in studio 36, 1425 Broadway.

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