

He is an eminent French mathematician and presents extraordinary and equally fantastic facts which he claims to be fully documented.

**"Prediction."**

**Vibration**

Science has proved that light, heat, sound and color are all results of vibrations of ether, that mysterious substance that fills all space. In the scale of vibrations

**Man"; "Man As Science Sees Him"; "Steps Toward Immortality"; and "Peace Within". . . all admonish man to recognize his mistakes and accept the inevitableness of life after death.**

page book: "A New Look at Man"; "Man As Science Sees Him"; "Steps Toward Immortality" and "Peace Within" . . . all admonish man to recognize his mistakes and accept the inevitableness of life after death.

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## 2 VALUABLE DATA

(Continued from Page 1, Col. 5)

torments of hell through fires, conflagrations, etc.?

Heaven and hell from the spiritualistic viewpoint is first of all a condition, which condition determines immutably according to law, the future home of those who have passed through the change called death.

The different spheres of spirit realm marking the different stages of progression or spiritual development. The law of gravity having a greater or less degree of restraint or hold upon the incarnate body according to its fineness in composition.

### Earth-bound Spirits

An earth-bound spirit is literally what the name implies,—a spirit bound to earth by and through the law of gravity, because of the coarse material composition of the spiritual body, caused by an earthly material life devoid of spirituality.

The higher sights and sounds of "Summerland" are to earth-bound spirits unseeable and unheard because they are not attuned to that degree of vibratory activity. Like gravitates to like, each finding according to natural law, the sphere for which he or she is best adapted.

**Spirit phenomena** are those manifestations which originate from incarnate intelligences. They may occur independent of or through the organism of a medium.

### Mediumship

Mediumship is the cultivation or development of the spiritual to that degree that by and through the quickened spiritual sensory organs, one is able, under proper conditions, to sense spiritual beings and things.

### Medium

A medium is one whose spiritual sense organs have been developed or quickened to that degree of vibratory activity that he or she is able, under proper conditions, to receive and give out communications from the so-called dead. This faculty may be developed in all or a part of the spiritual sense organs and to a greater or less degree. The medium may be in a normal, semi-trance or full trance condition.

### Religious Medium

A religious medium is one who is exercising his or her mediumistic gifts as part of a religious function and for the uplift of the human race. One who gives out spiritual advice and consolation from incarnate intelligences.

### Clairvoyance

Clairvoyance or clear seeing is the function of seeing either objectively or subjectively, spiritual beings and things by and through the spiritual sensorium of sight. By objectively we mean, seeing the objective form through the spiritual sensorium of sight.

By subjectively, that abnormal condition which enables spirit intelligences to impress or photograph at will upon the brain, pictures, images, etc., which are seen as visions without the aid of the physical eye. Its extent is governed by the rate of vibration under which it operates. Thus one clairvoyant may see that which is invisible to another, because of the degree of difference in the intensity of power.

**Clairaudience** or clear hearing is the function of hearing spiritual

beings and things by and through the spiritual organs of hearing. Its extent is also governed by the rate of vibration under which it operates. Thus one medium of this phase may hear that which to another is inaudible, because of the degree of difference in the intensity of power.

### Prophecy Infallible?

**Prophecy** is the faculty of being able to predict future events, as the result of spirit inspiration. It may more properly be termed — Spirit Deduction. There is nothing super-natural or miraculous about this gift. Incarnate intelligences having greater opportunities to acquire knowledge along all lines, may as a result of this intelligence, these increased facilities, be able to perceive the trend of events along certain lines, hence are able to deduce or prophesy certain results as a natural consequence.

No prophecy or deduction, however, is infallible, as unexpected circumstances may arise causing a complete change in the trend of events, thus overthrowing the groundwork or foundation upon which the deduction is based, causing it to be a failure.

**Inspiration**, from the Latin *inspiro*, meaning to inbreathe or draw in, is the faculty of being able to do, say or write inspirationally as the result of outside influences. These impressions or influences may come in the form of spiritual visions, voices, thoughts, etc., conveyed by and through the spiritual sensory organs. The recipient may be in a normal, semi-trance or full trance condition.

An inspirational medium is one impressed to do, say or write certain things, as a result of spirit influence. The extent is governed by the rate of vibration under which it operates. According to Scripture, Moses was inspired by God, as was Daniel, Joseph and others. Jesus, John, Peter, Paul and others by the Holy Ghost.

This phase of mediumship has been and is today possessed by the world's greatest thinkers, writers, speakers, inventors, musicians, painters, sculptors, etc., without many of them being aware of the source of influence. We believe this to be the most important phase of mediumship. The higher the aspiration, the purer the life of the instrument, the greater the inspiration.

**Psychometry**, termed by Professor William Denton "The soul of things," is that faculty of seeing clairvoyantly the spiritual essence of physical beings and things, as the result of contact.

A **psychometrist** is one who after being placed in rapport through contact, is able to read from the aura of physical beings and things, past, present and future events, relating to the life of said physical being or thing. This faculty in its highest stage extends to seeing spiritual beings and things. It may then properly be termed — **Spirit Psychometry**.

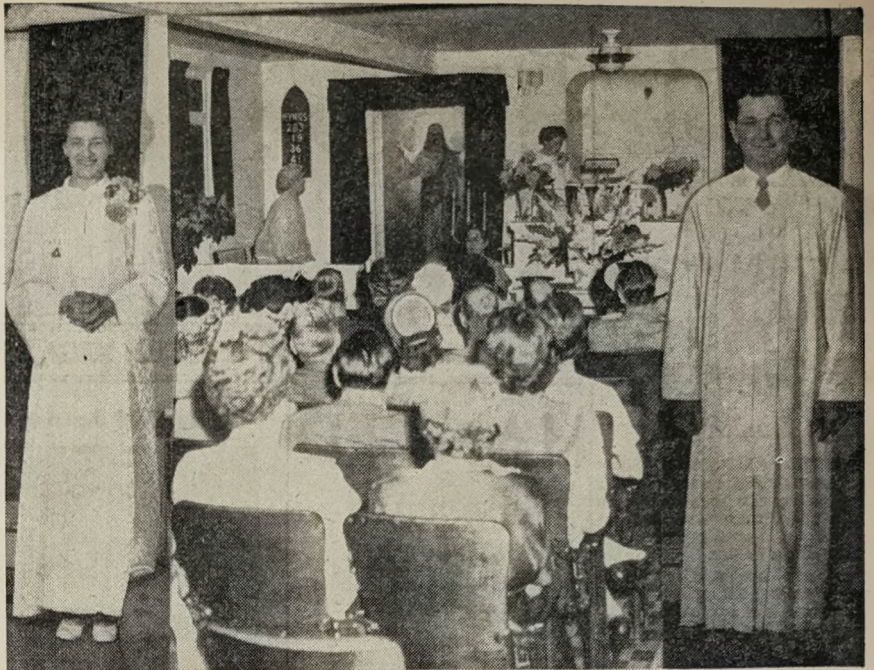
**Physical phenomena** are those phases of spirit manifestations, which may be conveyed objectively by and through the five physical senses.

A physical medium is one whose physical and spiritual organism is such, that the necessary amount of matter, magnetism and psychical force can be supplied, by and through which physical manifestations take place, when manipulated by incarnate intelligences.

### Psychic Force

The experiments of Sir William Crookes, F. R. S., Camille Flammarion, Cesare Lombroso and others, have scientifically demonstrated the existence of a hitherto un-

## CHRIST'S HEALING SHRINE—KENOSHA, WISCONSIN



The photograph above was taken recently at Christ's Healing Shrine, 6333 Sheridan Road. Inset left, minister Rev. Marnie Koski; inset right, assistant pastor, Rev. Jerome Konicek. The life-size painting of "The Master" can be seen in the background.

Rev. Koski conducts classes every Monday and Tuesday evening; regular services are held every Sunday afternoon and evening with a special message service Wednesday afternoon and Thursday evening. Rev. Erich Gross (not shown in the photograph) is also an assistant pastor of the church.

known force, which has been termed by Crookes, **Psychic Force**.

From "Researches into the phenomena of Modern Spiritualism," by Crookes, we quote in part: "Among the remarkable phenomena which occur, the most striking are, the movement of objects with or without contact, the alteration in the weight of bodies, raps, levitation, etc. Not until I had witnessed these facts some half dozen times, and had scrutinized them with all the critical acumen I possessed, did I become convinced of their objective reality."

Then follows a highly interesting account of the scientific methods employed, the instruments invented by him to test this mysterious force and the results obtained.

### Intelligence Exhibited

To quote again: "These experiments confirm beyond doubt the existence of a force associated in some manner with the human organism."

Camille Flammarion in "Mysterious Psychic Forces," states, that the tables (which were photographed while suspended in mid-air) were apparently floating on a magnetic fluid and would bend and rise again under pressure like a cork in water."

Hereward Carrington, in his "Physical Phenomena of Spiritualism," gives the following explanation of some of the physical phenomena: "Each sitter creates a certain amount of magnetic force. Sitting together they create within a certain radius, a field of magnetic force and certain objects placed within that field, would, according to conditions be attracted or repelled, just as the magnet attracts certain objects within a certain radius."

While the force used in the production of physical manifestations may be accounted for by the above ingenious theory, and where the intelligence exhibited does not exceed that of the sitters, the directing mind or minds may be that of

the sitter or sitters, as J. L. Hudson and others maintain.

Yet where the intelligence exhibited far transcends that of those present and displays a knowledge of past, present and future events not possessed by them, the most reasonable hypothesis is that of spirit manipulation. The unvarying statement of this directing intelligence is, that it is incarnate.

**Psychology** is the science or study of the soul and its phenomena.

### Psychic Phenomena

**Psychic** or soul manifestations occur as the result of an individual being keyed up to that degree of vibratory activity, that all or a part of the spiritual sense organs are in active operation. This condition may be brought about in several ways: **First**, it may come spontaneously while the psychic is normal. **Second**, it may come as the result of suggestion, self-induced or otherwise. **Third**, it may come while the psychic is in a subjective condition through sleep, hypnosis, etc., self-induced or otherwise.

A **psychic** is one whose spiritual sense organs are not sufficiently quickened or developed that he or she can sense spiritual beings and things. He or she may, however, function to a greater or less degree the coarser and slower vibrations of physical beings and things.

Thus some can see objectively through space, physical beings and things, without the aid of the physical eye. Others may have subjectively impressed or photographed upon their brain by other physical beings and things, pictures, images, etc., which are seen as visions without the aid of the physical eye. These visions may be thrown out by the sender either consciously or otherwise. The projector may also be either present or at a distance.

A psychic may also through the spiritual organs of hearing, hear sounds, voices, etc., which have been projected by other physical beings and things, present or at a distance. These sounds, voices, etc., may be thrown out by the projector either consciously or otherwise.

The extent of all psychic manifestations is governed by the rate of vibration under which they operate. Thus one psychic may sense that which another cannot, because of the degree of difference in the intensity of power. A medium must be a psychic, but a psychic may not be a medium.

**Telepathy** is the power of one mind to impress another present or at a distance. It is not necessary for both projector and recipient to be in the subjective condition at the time thought is transferred, but much depends upon the condition of the recipient.

There are three ways by which impressions may be telepathically transmitted. **First**, they may be given when the projector is awake. **Second**, they may be given by

the projector to himself previous to his entering into a subjective condition. **Third**, they may be given when both projector and recipient are asleep. The latter condition is the most potent of the three.

An **inspirational psychic** is one who is inspired or impressed to do, say or write along certain lines, as the result of being keyed up to

(Continued Page 5, Col. 1)

## BEULAH ENGLUND PASSES AWAY

**SPIRITUALISTS** throughout the United States, especially members of the Federation of Spiritual Churches and Associations, Inc., lost the physical presence of an outstanding worker for the cause of Spiritualism by the passing (July 5th) of Rev. Beulah Englund, pastor of the Spiritual Church of Divine Light, 837 South Parkway St., Los Angeles, California.

Officers and members of the F.S.C. will recall how, during the last convention (San Antonio, Texas) Rev. Englund was enthusiastic in her efforts to have the next convention held in her California church.

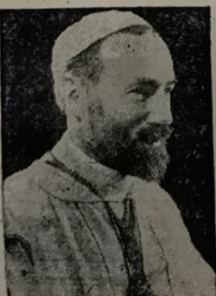
That "God's laws operate in devious ways" may explain, to a degree, why the appeal of Rev. Englund was lost by one vote. The next F.S.C. convention will be held (August 2-26) at Newark, New Jersey; headquarters Robert Treat Hotel; chairman, Rev. Minnie E. Corb.

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### Is Mediumship Outmoded?

**P**SI NO MORE . . . is mediumship outmoded, or at least on the way to becoming so? That is the question that is being fired at many of the top-notch Spiritualists of today.

The approaches to the Unseen both of believing Spiritualists and scientific physical researchers have in almost all cases this in common; having no psychical gifts themselves, such people are dependent to an extreme degree upon manifestations produced by men and women with sensibilities of a very special type.

Quite logically, therefore, scientists working in this field have acknowledged with genuine gratitude the debt which they owe to the mediums with which they experiment. Did not Professor James Hervey Hyslop refer to them as 'our most precious possession'?

Yet mediumistic communication is obviously attended with serious disadvantages. Its essential limitation lies in the fact that (assuming the reality of Survival) two minds, both of which enjoy a certain degree of lucidity, can come into communication with one another only through the instrumentality of the deeper, subconscious, semi-biological processes of a human organism.

Moreover, that organism is typically feminine in its functioning (for even the male medium can scarcely claim to be a fully representative member of his sex!), with all the peculiar sensibilities, rhythms, fluxes and temperamental reactions which are characteristic of those who are responsive to the magical and deceptive influence of the Moon.

Certainly, a valuable path is thereby provided for contact with the Invisible; but there can be no doubt that it is unreliable and a source of constant anxiety to those who are taking advantage of it. We do, of course, meet from time to time with remarkable manifestations through such channels (particularly in respect of materialization), but in most cases unfortunately it is a question only of 'seeing through a glass darkly.' So we have to ask whether some more direct and reliable approach to the Other Side is not possible for us?

The obvious answer is that instead of being passively dependent upon psychics who have themselves become passive in relation to the supraphysical world, those who are really in search of dependable knowledge in this field should practice a technique of mental concentration and deal with the problem positively by learning to focus their attention at will on the inner planes of being, however difficult such an undertaking may be.

The orthodox psychical researcher, of course, is both too sceptical and too unenterprising to follow such a course; he simply assumes that the 'gifted psychic' is a being who appears mysteriously in our midst according to laws which he does not presume to understand, and leaves it at that. Nor is he at all likely to accept the idea that truth in this field must be gained by something more than the analysis of the performance of sensitives.

There are to be met with, however, an increasing number of students of psychism who, with all due appreciation of the valuable services rendered us by mediums, are beginning to suspect that a time is approaching when a minority at least must make an effort to rise above the lower psychic states and achieve a more direct contact with the invisible realms of being.

In other words, the ideal is controlled perception, an extension of the normal range of awareness to include experience of the paranormal. While it must be recognized that outstanding attainments in this field will always be the over-coming of natural endowment; it is also true that considerable possibilities are available to those who learn, under proper direction, to perfect their faculties in this field.

Man is so constituted that every aspect of cosmic life is potentially open to him, and it is a healthy discipline to take the first step in this direction by learning to become more sensitive to the supraphysical realities with which one is all the time in contact, whether one suspects the fact or not.

(Continued Next Column)

#### HEALING TECHNIQUE

I am moved to express my appreciation on your fine reporting of the Oral Roberts' selections of those whom he feels worthy of receiving Healing, as expressed in your article, "I Met Mr. Roberts."

Many have spoken to us as to your attack on Mr. Roberts, who has done so much good; these are the individuals who see only what they want to see; they do not recognize the power nor source of the power but glorify the mortal through whom that power flows and when truth is brought to them they defend their stand by vilifying the truth bringer.

Were they truly free of the bonds of (Orthodox) traditions and enlightened Spiritualists they would know God's power is there for the using by any creed, color, nationality or denomination, that the Spiritualist healer acknowledging the help of those in Spirit (also working for God and His Children) tunes in on and uses that same divine healing power that comes from God, which may be used by the educated or ignorant, saint or sinner, minister or layman, when they are sincere and pray, knowing their prayers are answered or according to tradition "having faith."

Your desire to save the afflicted ones from pain, traveling long distances which is expensive and painful, from being disappointed by not receiving the Healing because of the regulations (man made) whether of a Spiritual nature (accepting Jesus as their personal Savior, declaring they are sinners and are suffering because of their sins, etc.) or because their condition requires many ministrations to acquire perfection and only those whose condition is such that it can be moved instantly are accepted, is to your credit.

You have through your compassion tried to help them, and have confirmed what a woman told me in our Temple. She and her husband traveled many miles to seek relief for a very painful and crippling condition. They were interviewed and refused to kneel and accept and repeat that which she did not believe in order to be healed.

Needless to say, they refused to try to heal her. She is a Spiritualist and affirms, "We affirm the moral responsibility of the individual and that he makes his own happiness or unhappiness as he obeys or disobeys God's (nature's) physical and spiritual laws."

Also, "We affirm that the doorway to reformation is never closed against any human soul, here or hereafter," and the Commandment, "Thou shalt have no other Gods before Me."

The Elder Brother, Jesus taught these principles, sought no intercessor but spoke to and with God, Our Father, and said, "Great works do I but greater works shall ye do; it is the Father that doeth the works."

A true Spiritualist accepts personal responsibility, worships the one God, even as the Master Teacher Jesus and thousands of Masters that have walked in mortal form since the Earth was created. We love our Brother, walk in the path of Light but do not worship Him for He has said, "I come to fulfill the Law."

Man disputes this by worshipping the Man, Jesus, and not the Spirit, God. I also feel strongly that those who preach and teach the Blood sacrifice are no further advanced than the barbarians that drink the blood of sacrificial victims, of fallen warriors to obtain the qualities through that blood, which is physical.

Prayer is the key that opens the psychic centers and brings the Healers from the Spirit side of life to direct the Healing currents, that opens up and tunes in on the infinite source of all good, God.

As students, we have been taught to Heal ourselves by the Spirit Teachers, who use the body (under

(EDITORIAL—Continued)

If training along such lines could in course of time become accepted as a normal element in the individual's education our whole conception of man's relation to the Unseen would in time be radically altered, and mediumship seen in its proper perspective as a specialized form of functioning destined to be gradually superseded as we emancipate ourselves from the influence of materialism and enter into our heritage as centers of spiritual consciousness.

## 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.

trance) of our physical Teacher, Rev. Dortha C. Dencer.

This is the procedure: Face the East; pray to the Infinite God for healing in Body, Mind, and Soul; raise the left hand until you feel a definite force (this comes with practice); place the right hand on the afflicted area; if it cannot be reached direct the power with the mind to that area while holding the right hand over the solar plexus to keep the power in the body; when projecting Healing raise the right hand dropping the fourth and little finger so the concentrated Power goes out through the three fingers and face the direction of the one to be healed, mentioning their name. **Do not forget to pray and know God's will be done.**

Note Oral Roberts now has the people raise their Left hand, which he did not do when he began Healing. He also instructs the TV audience to raise their hands that they may be healed, and through the power of God, the Spirit Entities that serve God and their own faith, many are made whole and again make the mistake of saying they were "Healed by Oral Roberts" or another Healer in mortal form.

Two weeks ago, I served a New York Church and, though in good health when I arrived, I became extremely ill after I left the Church, feeling as though my spleen were bursting. My friend who walked me to the bus depot had to hold me up as my knees buckled on three occasions. I could not talk, nor cough, and had difficulty in breathing.

When we reached the depot, I went into a telephone booth and used the above formula praying the condition would be moved, and within ten minutes I was relieved and back to normal having coffee with my friend and laughing and talking as though it had never been.

I sent these instructions to a Spiritualist Minister and the following day her husband came home with a badly burned foot which had created quite a temperature; she wrote and said after using the instructions (her first time) all pain and temperature left him, within a half hour.

I took my dog to the veterinarian a year ago with an atrophied muscle in its hind leg. He said nothing could be done once the muscle had become atrophied. I followed the above and today that muscle is full-bodied; the dog no longer limps.

Oral Roberts' demands of those wishing Healing is a far cry from what the Master Teacher Jesus practiced. Did He not Heal the Roman Centurion (who worshipped many Gods) by projecting that healing power and praying for him? Did Jesus ever demand anything but "go and sin no more"? The Orthodox preachers and teachers need much more instruction as to the Master, His Life, and Teaching.

I still maintain we must pray for all Healers that the public will become conscious of God's healing power and the power of prayer, that we may bring about Peace on Earth, Good Will to all mankind.

DORTHEA A. MORRIS

532 Springfield Ave., Newark 3, New Jersey.

#### ORAL AND HIS WORK

Note your objective study of Oral Roberts' work. That is a good start but not near enough study of Roberts' system. I have made many inquiries for an objective study of this work, but never received a satisfactory answer. Many evaded.

Others sarcastically term him a spectacular spell binder. Still others gloss over his work lightly, with the remark that he is sincere and doing a good work. Some doubt that he makes any real cures of lasting value.

But due to the fact that Oral Roberts is setting the Orthodox world agog, it is time that a serious study is made of his work and the exact truth told to the world. His followers become so single track, that all they can think and talk about is Salvation. They spend so much time on Salvation for their soul, that they have no time for practical problems. They want to go to church every day and spend the rest of their time, making sure of Salvation.

Mr. Roberts makes very fantastic claims. He claims that 10,000 souls are saved every week, due to his work . . . that 1,000,000 souls are saved every year through his organization. That soon, millions of persons will be healed instantly. According to his mathematics, he might furnish Salvation to all the souls on earth and heal everyone. Then, he might be out of a job. How does Mr. Roberts know that any of those souls are saved from anything?

Of course, Roberts always has at least several thousand persons in the audience that believe in him and think and pray in unison with him.

This alone, builds up great power. His patients have absolute faith in him, enough that their own minds could heal them (if they happen to have a functional disorder or imaginary disorder) if they knew this. Roberts' faith and boldness to shout out his commands could unleash a great power. Roberts has great hypnotic power, maybe unconscious.

But considering all of this, I believe Roberts does contact and transmit a natural healing force of nature, that can be intelligently directed to recreate the atoms of flesh, bone, nerve and tissue and make them anew instantly. This force might be able to change the psychic habits instantly. All patients that claim to be healed, claim that they receive a shock.

But if Roberts' type of healing is as miraculous as it appears, is it always for the best? One of his patients testified in his magazine, "I was healed of an internal cancer. Now, my greatest delight is a big juicy steak."

That steak might have been the cause of his cancer. To the vegetarian, to boast of enjoying a steak is very revolting and is far removed from anything spiritual. Let's have more facts about Roberts.

RUSSEL AIN

P.O. Box 133, Fairfield, Iowa.

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# "Encyclopedia of Biblical Spiritualism"

By Rev. Moses Hull

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



**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 XXIII

### Matthew

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Him? — His Resurrection — His  
Promise.

**T**HOUGH the New Testament  
has much more of Spiritual-  
ism in it than the Old, my  
task is much easier than it has  
been in going through the Old  
Testament. People are more fami-  
liar with it than they are with the  
Old—it is more within reach of  
the common people, and they can  
understand it better.

Besides that, many good Chris-  
tians who care but little for the  
Old Testament, regard the New as  
their particular book, and are  
therefore more familiar with its  
contents. They will understand  
and believe that which comes from  
it more readily than they will the  
Old Testament.

### Hebrew Gospel

The first three gospels of the  
New Testament, Matthew, Mark  
and Luke, are called "Synoptic  
Gospels," and are very much alike  
—so much, indeed, that at first I  
questioned whether I should explain  
the Spiritualism of more than one  
of them. I have finally decided  
to be pretty thorough in the ex-  
planation of the Spiritualism of  
Matthew, and more brief in ex-  
plaining that of Mark and Luke.  
One of the reasons is, Matthew  
was a personal acquaintance of  
Jesus, while it is very doubtful  
whether Jesus ever heard of Mark  
or Luke, and all they knew of  
Jesus was from hearsay.

I say Matthew was acquainted  
with Jesus; so he probably was;  
yet there is not, in all the world,  
a scrap of evidence that he wrote  
the book bearing his name. The  
heading of the book does not claim  
it; it only claims that it contains  
"the Gospel according to St. Mat-  
thew." That is, the gospel as it  
was probably learned from Mat-  
thew's preaching or from his talk.  
It is supposed that possibly Mat-  
thew originally wrote a book in  
Hebrew, called "The Gospel of the  
Hebrews," and that the Book of  
Matthew was based on that gospel.

The present Gospel of Matthew  
is probably based on prior docu-  
ments. If not, it is a composition,  
perhaps, of a monk of the latter  
part of the second century. This  
Gospel, at least, was not accredited

to Matthew until about the  
year 175.

Further, there is not a particle  
of evidence of the existence of that  
Gospel until that time. It is doubt-  
ful whether this book ever had  
anything to do with the original  
Hebrew Matthew.

The Book of Matthew is the most  
thoroughly Hebrew of any book of  
the New Testament.

Some of its intensely Hebrew  
characteristics are:

1. Jesus, its hero, was not sent  
to the Gentiles, but "only to the  
lost sheep of the house of Israel."  
Matt. 15:24.

2. He forbade His twelve dis-  
ciples preaching to the Samaritans  
or Gentiles. 10:5.

3. He promises His twelve  
friends that they shall sit on twelve  
thrones and judge the twelve tribes  
of Israel. 19:28.

4. While Jesus' Genealogy is by  
Luke traced to Adam, Matthew is  
content to present the proof, such  
as it was, that Jesus was a legiti-  
mate child of Abraham. Matt.  
1:1-16. And yet the inferences are  
that he was four times illegitimate.

5. He refers to the Sabbath in a  
different tone from what he is re-  
presented as doing in any other  
book. When I refer to the Book  
of John I think I will show that  
one purpose of its author was to  
overthrow Judaism; just the oppo-  
site of the Book of Matthew.

### The Synoptics

On the question of the author-  
ship of the four Gospels, Rev. Mr.  
Chadwick says:

"The question of the date and  
authorship and character of the  
Fourth Gospel is by far the most  
interesting question suggested by  
the four Gospels, but there are  
questions touching the mutual re-  
lations of the three Synoptics  
which are hardly less interesting  
or important. The traditional idea  
is that the four Gospels were writ-  
ten by the persons whose names  
they bear; two of them by Apostles,  
Matthew and John, and two of  
them by specially qualified com-  
panions of Peter and Paul.

But there is nothing in the Syn-  
optics declaratory of the author-  
ship of Matthew, Mark and Luke,  
and the tendency was so strong  
among the early Christians to seek  
for Apostolic warrant for this writ-  
ing, or that opinion, that every  
tradition of Apostolic authorship  
or sanction must be closely scruti-  
nized. The case of the Fourth  
Gospel is different."

As I have no room to trace this  
matter out in extent, I leave it,  
referring the reader to "Gregg's  
Creed of Christendom," Taylor's  
"Syntagma," and W. H. Burr's  
"Antichrist," for all the facts need-  
ed on this subject.

### Mythical Trinity

I will now examine the para-  
graphs in this book which imply  
Spiritualism. They believed more  
in ghosts in those days than even  
Spiritualists do today. The holy  
ghost (the phrase holy ghost is  
never capitalized in the Greek  
Testament) figures everywhere in  
the New Testament.

Of course, Christians have tried  
to make it apply to that mythical  
third person in the mythical tri-  
nity. How any scholar can stretch  
his imagination to make it cover  
such an hypothesis I cannot see.  
The first time the word occurs is  
in Matt. 1:18, where Mary was  
found with child "by the holy  
ghost." The phrase rendered "by  
the holy ghost," is "ek pneumatos  
haggion," that is, out of pure spirit.  
Pneuma is spirit, pneumatos is

spiritual, or pertaining to spirit.  
Haggion, or 'aggion, is good or  
pure.

The phrase "holy ghost," instead  
of signifying the third person in  
the trinity, signifies spirit power.  
When the holy ghost lit upon  
Jesus, and when it descended on  
the day of pentecost, and on the  
house of Cornelius, and on other  
occasions, it was simply a spirit  
power that descended on them.  
In the instance under Matt. 1:18, Jesus  
was begotten under spirit influ-  
ence or spirit power; that is all  
any one is justified in saying.

The evidence of the Messiahship  
of Jesus was all based on Joseph's  
dreams; there is not anywhere else  
in the world anything on which  
to base a pretense of evidence,  
except that the angel of the Lord  
appeared to Joseph in a dream,  
saying: "Joseph, thou Son of David,  
fear not to take unto thee Mary  
thy wife, for that which is  
conceived in her is of the holy  
ghost." 1:20.

### John the Baptist

The Greek word "of" is, in this  
instance, ek, and signifies out of.  
Joseph must have been a dream-  
ing medium. He had five dreams  
in all, and on these dreams hang  
all Christianity. No wonder Watts  
said:

"Great God! on what a slender  
thread  
Hang all eternal things."

First, he dreamed that it was  
under spirit influence that Jesus  
was conceived. Second, a dream  
warned him of the danger of his  
little boy, and bade him depart  
out of the country. 2:12. Third,  
a dream sent him down into Egypt.  
Verse 13. Fourth, a dream inform-  
ing him of the death of Herod  
caused him to return to the land  
of Israel. Verse 20. Fifth, a dream  
sent him, with his wife and child,  
to Nazareth. Verse 23. It was  
"God," or "the angel of the Lord,"  
who, in each instance, gave these  
warnings.

In 3:1, John the Baptist is intro-  
duced. John was a medium, and,  
I will prove in the proper place,  
was controlled by Elijah the  
prophet. Here he lives the life  
of Elijah, copying all his idiosyn-  
crasies. Verse 3 says: "And the  
same John had his raiment of  
camel's hair, and a leathern girdle  
about his loins; and his meat was  
locusts and wild honey." This was  
an exact copy of Elijah's dress and  
life. See 2 Kin. 1:8.

### Jesus—The Medium

The history of the development  
of Jesus as a medium is found in  
verses 16, 17, as follows: "And  
Jesus, when He was baptized, went  
up straightway out of the water,  
and, lo, the heavens were opened  
unto him, and he saw the spirit of  
God descending like a dove, and  
lighting upon Him; and lo, a voice  
from heaven saying, this is My  
Beloved Son, in whom I am well  
pleased."

This text is generally read wrong  
and more generally understood  
wrong. It is read as though if the  
reader had been there he could  
have seen a trap-door opened in  
heaven and a bird fly out and  
light on Jesus' head or shoulder,  
and would have heard a voice call  
Jesus the Son of God. The truth  
is they would have seen and heard  
nothing of the kind.

Heaven was not opened to the  
multitude at all; please read the  
text again: "Lo, the heavens were  
opened unto 'Him'—no one else.  
The heavens were opened to Swe-

denberg and others; in those cases  
no one supposes that a literal door  
was opened into a walled heaven,  
but that the spiritual faculties were  
opened so that they could look  
into heavenly or spiritual matters.

Again, "he saw the spirit of God  
descending," the people did not see  
it. He and John alone, both being  
mediums, saw it. John said: "I  
saw the spirit of God descending  
from heaven like a dove and light-  
ing upon Him." John 1:32. The  
spirit of God was not, as has been  
supposed, like a dove; it was the  
descent that was like the descent  
of a dove.

Luke's record of the matter was  
afterward doctored up by theo-  
logians, so that it could be made  
to signify that heaven was opened  
to the multitude, and the spirit of  
God was like a bird, all of which  
is too transparent to bear the light  
of criticism for a moment. See  
Luke 3:21, 22.

### Carried Bodily?

Let us return to Matt. 3:17. This  
voice does not call Jesus the Son  
of God, but says, "this is My Be-  
loved Son"—that is, this power,  
this holy ghost, which, lights upon  
Jesus. The term rendered son,  
is υιος, or υιους, and does not  
signify son but child, and even  
then does not signify literal off-  
spring, but a kind of spiritual re-  
lationship.

The same is rendered "children  
of the resurrection," in Luke 20:36.  
The same word occurs in Luke  
6:35, where it says that if we will  
love our enemies we shall be  
called "the children of the highest."

In other places we read of "child-  
ren of disobedience," "children  
of wrath," "children of the king-  
dom," etc.; all means the same as  
when this power is called "my be-  
loved son."

Jesus has now become a medium  
—become such at this baptism—  
(see Acts 10:38)—and other spirits  
—spirits whose influence was not  
desirable—took control of Him. 4:1.

I hardly think that Jesus was  
carried bodily by the spirit called  
the Devil—diabolus—into an ex-  
ceedingly high mountain, or that  
He was bodily set upon a pinnacle  
of the temple; though there is no  
reason why this spirit might not  
do this as easily as a spirit power  
carried Elijah, Ezekiel and Philip.

I think this was a spiritual per-  
formance, similar to those which  
carried John in spirit several times.  
His forty days' fast put him in a  
condition where he might more  
easily be tempted than when under  
other conditions.

### Direct Opposition

At the end of this effort on the  
part of a selfish or undeveloped  
spirit to turn Jesus aside, we are  
informed that "the angels came  
and ministered unto Him." Verse  
11. I believe that where persons  
resist influences of a lower order  
there are always good influences,  
here called angels, ready to min-  
ister to them.

Probably the world has never  
heard of a greater medium than  
Jesus of Nazareth. His baptism  
and His forty days' fast were all  
calculated to bring out that pecu-  
liar phase of development.  
Verses 23 and 24 tell us that he  
was not only a teacher, but "He  
went about healing all manner of  
sickness and all manner of disease  
among the people. Those who were  
made sick by evil influences were  
also healed. They brought unto  
Him those who were possessed of  
the devil, and He healed them as  
well as others. See verse 24.

Chapters 5, 6 and 7 contain the  
sermon on the mount. No phe-  
nomena, except the one phenome-  
non of the delivery of the sermon,  
are recorded in these chapters.  
The sermon itself was an inspira-  
tional discourse of a very high  
order.

I would give more for the in-  
spiration that could deliver such  
a discourse than I would for the  
physical mediumship that could re-  
move mountains. Almost every  
sentiment of the doctrines of this  
discourse was in direct opposition  
to all the traditions of that people,  
as well as to their church dogmas.

In verse 3, of chapter 8, He  
healed the leper with a touch. In  
(Continued Page 5, Col. 4)

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# Truth Asks A Hearing

**BELIEF: Founded on Faith**

**KNOWLEDGE: Founded on Fact**

Truth wears no mask; bows to no human shrine, nor does it seek applause.

—By—  
COL. A. E. POWELL

PERHAPS you are tired of reading about Reincarnation? If so, it looks like you are going to be still further bored. Judging by the papers in Canada and this country, and especially in England, the subject has gripped the general public. They have sunk their teeth into it, and do not look like letting go for at least some time yet, more especially as hypnotic "regression" is also coming to the fore.

There are several reasons why it should seem to be imprudent, not to say short-sighted and unscientific, even slovenly and cowardly, to drop the matter now, whilst it is still as unsettled as ever.

The strong card of the "pros" is, perhaps, the formidable number of alleged "memories" of past lives. This card, the "cons" immediately trump, by claiming that such "memories" are due to reading the "Akashic Records," the Memory of Nature, or to obtaining access, in some unknown manner, to the memory-department of deceased entities, or to a psychic or medium being "obsessed" or "possessed" by another-world individuality.

Even if we assume that the "cons" are correct in one or other of these hypotheses, and that the "memories" are not those of the physical entity who claims them as his or her own, we are still confronted by a psychic or psychological phenomenon of the first rank, which we certainly ought to explore, purely on its merits.

## Isis Unveiled

In addition, if it be possible to recover memory of the past, should we not develop this power to the utmost, in the interest of historical research? Think what it might mean to archaeology, to long-past aeons of evolution of humans, animals, rocks and fossils, and heaven knows what else.

All this, and more, might well emerge as a by-product of our investigation of Reincarnation. Having thrown our bait to catch a minnow, we find a whale on the hook!

There is another aspect of the matter, perhaps of even greater importance, to which I shall come presently.

For the immediate present, I think most readers will be interested to have before them—and file for future reference—what Blavatsky wrote in "Isis Unveiled,"

Vol. I, page 351 et seqq. which I have abridged. A friend has warned me that this passage has been "expurgated" from later printings of the book, presumably by confirmed Reincarnationists. I have not so far been able to confirm whether such a discreditable literary crime was really committed.

This is H. P. Blavatsky: "We present a few fragments of this mysterious doctrine of reincarnation, which we have from authority." Note that it is to be only "fragments," that it is "mysterious," and that she has it from "authority," all 3 words hinting that there is more in the matter than she understands, or is going to say, and that what she does say is not of her own knowledge, but dependent on "authority."

## Nature Frustrated

She continues: "Reincarnation, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomena of a two-headed infant. (I can save you the trouble of enquiring of Mr. Webster by telling you that the strange word means "study of monsters.")"

"It is preceded by violation of natural laws, and happens only when the 'astral monad' has been tossed out of normal procedure by crime, or accident. For example, in abortion, in infant death, or congenital idiocy, nature's design of a perfect being has been interrupted. So the substance of the lower bodies is dispersed, and the spirit or monad is given a second chance to carry out the intention of the creative intelligence."

"If reason has been properly developed, there is no reincarnation on earth. Reincarnation takes place only when there has been frustration of nature's purpose."

During our incarnation, both spirit and matter have to evolve, and this has to be done stage by stage. Thus, a fully-developed orang-outang, or elephant, cannot skip the human stage, and be "suddenly ushered" into the higher spiritual sphere.

Further, there can be no "reward or punishment," for a human foetus or embryo which has barely even taken a breath on earth, still less exercised higher faculties, or an infant who, being still irresponsible, accidentally burns itself to death, or an idiot who also cannot be held responsible for his actions, or his imperfectly developed mind.

She considers that the theory of Reincarnation, even if hypothetical, is no more absurd than many orthodox theories in physiology, which, according to Dr. Fournie, consist largely of pure hypotheses.

"There is another possibility, (Continued Page 6, Col. 2)

ground, with my last breath will I bear testimony against giving up to infidels one of the greatest proofs of the invisible world. I mean that of apparitions confirmed by the testimony of all ages."

Late biographers of John Wesley omit with scrupulous care all reference to these historical facts. Why?

Luther, the founder of the Lutheran church, "saw things," and imagined that the apparition that appeared so many times to him was the devil. An inkblotch is shown at the present time, caused by Luther's hurling an inkstand at this supposed Lucifer.

Swedenborg, founder of the Swedenborg church, was also a medium. His mediumship is too well authenticated to require substantiation here. Those interested may obtain his writings on the subject at almost any public library.

## Early Church

Almost all the early Christian fathers were mediums, prophetic, had clairvoyant visions and healed the sick. A few among the many thus gifted were Polycarp, Ignatius, Apollinaris, Montanus, Cyprian, Origen, Gregory, Augustine and others.

Tertullian (160 A.D.) noted both for his eloquence and knowledge, said: "If a man calls himself a Christian and cannot expel a demon, let him be put to death on the spot."

How many Christians today are willing to undergo the same test?

Cyprian, a bishop of Carthage, was a noted advocate of spiritualistic phenomena and relates a wonderful vision he experienced where in he was shown by an apparition of his coming martyrdom. Ambrose, living in the fourth century, was entranced on the altar and when he recovered, declared that he had attended the funeral of St. Martin.

It was ascertained that St. Martin expired at that very time. The first five or six centuries of Christianity were filled with accounts of miracles, angelic visions, and spirit phenomena of all kinds and it was largely through the mediumship of the saintly teachers or ministers of the gospel that these wonderful phenomena were obtained.

Later through pride, oppression, and a prostitution of the things spiritual, they succeeded in driving the spirit influences away; added to this they were constantly rebuked by the sight of laymen performing those apostolic works, which the Scriptures, Tertullian and others had declared were a proof of their Christianity.

## Gentle Nazarene

At last any indication on the part of the laity that they possessed mediumistic qualities was branded as evidence that they had sold their souls to the devil and from that time (sixth century) on up to the eighteenth, hundreds of thousands were burned, crushed, broken at the wheel and put to death in the most horrible manner that the ingenuity of priestcraft could conceive of, and in the name of the gentle Nazarene. In the name of all that is good and loving, which seems most like the work of a devil!

## BIBLICAL QUOTATIONS

### Materialization

Genesis iii:8.  
Genesis xviii:1, xxiii:24.  
Exodus xxiv:10, 11.  
Ezekiel xi:9.  
Luke v:5.  
Daniel xxiv:15, 16, 29, 30, 31.  
John xx:19, 30.  
Luke xx:30, 31.

### Spirit Writing

II. Chronicles xxi:12.  
Daniel v:5.

### Independent Writing

Exodus xxiv:12.  
Exodus xxxi:18.  
Exodus xxxiii:16.  
Exodus xxxiv:1.  
Deut. v:22.  
Deut. ix:10.

### Trumpet Speaking

Exodus xix:13, 16, 19.  
Exodus xx:18.  
Revelations i:10.

### Trance

Genesis xv:12, 17.  
Daniel viii:18.  
Daniel x:9.  
Acts ix:3, 9.  
Acts xxiii:17.  
II. Cor. xii:2.

### Healing—Old Testament

Numbers xxi:8, 9.  
II. Kings v:1, 14.

I. Kings xvii:17, 24.  
II. Kings iv:18, 37.

### Healing the Sick

Matt. x:8.  
Luke ix:2.  
Luke x:9.  
Acts xiv:8, 10.  
Acts iii:1, 8.

### Jesus the Healer

Matt. viii:5, 13.  
Matt. xii:10, 13.  
Luke xiv:2, 4.  
Luke xiv:2, 4.  
Mark iii:2, 5.  
Luke v:17, 25.  
John iv:47, 54.  
Luke ix:11.

### Gifts of Healing

I. Cor. xii:9, 28.

### Healing by Magnetized Articles

II. Kings iv:29.  
Acts xix:11, 12.

### Independent Voices

Deut. ix:12, 13.  
I. Samuel iii:3, 9.  
Ezekiel i:28.  
Matt. xvii:5.  
John xii:28, 29, 30.  
Ezekiel 7:30, 31.  
Acts 9:4, 7.  
Acts 11:7, 8, 9.

### Spirit Levitation

I. Kings 18:12.  
Ezekiel 3:12, 13, 14.  
Ezekiel 8:3.  
Acts 8:39.  
Possibly also Matt. 4:1.

### Spirit Tests

Genesis 24:14, 19.  
Exodus 4:14, 31.  
Judges 6:36, 40.  
I. Sam'l 1:10, 11, 17, 26, 27.  
I. Sam'l 10:2, 6, 9, 10.

### Dreams

Job 33:15.  
Joel 2:28.  
Genesis 28:12.  
Genesis 31:24.  
Genesis 37:5.  
Genesis 41.

## BIBLICAL SPIRITUALISM

(Continued from Page 4, Col. 5)

this instance, as in almost every other, he warned the one restored not to tell. "See thou tell no man," follows every work He does. The most of His works were not only done in private, but He made an effort to keep them private. Probably the reason of this was, that a knowledge of His work would lead to discussions, which would render the multitude so positive that He could not benefit them.

If thoughts are things, as Jesus said (see Matt. 15:18, 20), then it is easily understood that publishing His works and calling the attention of the public to what He was doing, would arouse the bigoted and determined Sadducees and Pharisees against Him, and their opposing thoughts might not only undo His work, in cases of healing already done, but might prevent Him from future work.

### Jesus Knew

In verse 13, Jesus healed the Centurion's servant and, verse 15, He healed Simon's wife's mother of a fever. In verse 16, He cast out evil spirits. In verses 28 to 34, He found two possessed with devils, and He sent the demons into the swine.

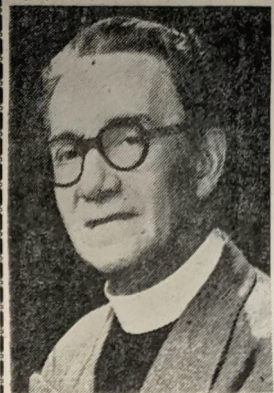
In 9:1, 2, Jesus healed one sick of the palsy. Jesus supposed that sickness was, in most cases, the result of sin, either on the part of the one afflicted or on the part of someone else, so He generally used the formula, "Thy sins be forgiven thee." This got Him into many discussions; here was one of them—one, by the way, which proved Jesus to be a mind reader.

The record says: "And, behold certain of the scribes said within themselves, this man blasphemeth. And Jesus knowing their thoughts said, wherefore think ye evil in your hearts? for whether it is easier to say, thy sins be forgiven thee; or to say, arise and walk." Verses 4-6.

In verses 20 to 22, a sick woman touched Him and was made well. In verse 25, He took a supposed-to-be dead maid by the hand, after putting the people all out of the house, and raised her up. In verses 27 to 30, He healed two blind men. In verses 32, 33, He casts out more demons.

TO BE CONTINUED

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(P-433)

Truth Asks  
A Hearing

(Continued from Page 5, Col. 2)

though it is rare and somewhat vague denied by Western occultists, but universally accepted in the Orient. When, through vice, crime, or passions, a disembodied entity has fallen into "Hades" (the gehenna of the Bible), the nearest to our earth, he can, by strong will-power and aspiration, be drawn into the earth's atmosphere.

## From Sanskrit

Here he will wander and suffer in dreary solitude, his instincts making him greedily seek contact with physically living entities. Then he becomes a vampire, a subjective daemon, well known to medieval ecstasies, nuns and monks, to "witches," or to certain sensitive clairvoyants, according to their own confessions.

These are the blood-daemons of Porphyry, the larvae and lemures of the ancients, the fiendish instruments which sent so many victims to the rack and stake. Origen held all the "possessing" daemons of the New Testament to be human spirits. It was because Moses knew of this that he enacted his cruel, murderous law against would-be "witches," while Jesus, instead of killing them, healed them. Later, Christian clergy, ignoring Christ, followed the Moses law, and burned dozens of thousands of pretended "witches."

Actually, according to Dr. More, "witch" and "wizard" signify a wise woman or man. "Wittigh" or "wittich" is the adjective of the noun "wit," from the verb "weet," to know. In Slavonic-Russian, a witch is "vyedma," a wizard is "vyedmak," both from "vedat" or "vyedat," from the Sanskrit "veda," to know. The corresponding Greek word is "oida," I know, in English, "wise, wisdom, to wit."

From "Art-Magic," our Madame quoted the following (here abridged): "Man lives on many earths before he reaches this. Myriads of worlds swarm in space, where the soul performs its pilgrimages, ere he reaches the Earth, the glorious function of which is to confer self-consciousness." (An intriguing idea, at which I arrived independently, from first principles, and mentioned in an article some time ago).

"At every other stage of his vast wild journey, he is but an embryonic being, a creature in which only a part of the imprisoned soul shines forth." But on earth, he attains the stature of man. That idea also I find intriguing and suggestive—as a hypothesis.

## Krishnamurti

A valued correspondent, who practices automatic writing, tells me that Blavatsky claims to use his hand, this fact being supported by other entities present. He has also seen her face, with those remarkable blue eyes. She recalls her visit to Dr. Wickland's seance, and still holds, in even stronger form, the views she there expressed. She is still oppressed by her wrong teachings while on earth, and is trying to re-orient those whom she misled.

I have been told, and also read, that J. Krishnamurti once lectured definitely against Reincarnation, calling it a "lazy" doctrine. That must have been a bitter pill for Theosophical Reincarnationists!

Students will be interested to know that, in the English **FATE** magazine (not the American with the same name) for June 1955, Paul M. Vest, Ph. D., has a 6-page article "Have You Lived Before," which is well worth study.

According to Baird T. Spalding, the "Masters," speaking of Reincarnation, say "it is not necessary. It is a human hypothesis only. . . . It is only man's failure to go direct to the central point or fact of life that keeps him in the 'wheel of incessant grind'."

It is worth noting that Edgar Cayce, in his famous "readings," is said to have recorded past lives of many hundreds of people.

If the present spate of articles in the press continue, there is little doubt that many more data on our subject, both pro and con, will be forthcoming in the near future.

Hence we arrive again at much the same position to which I brought this discussion earlier in the series. At the moment, neither side seems able to prove its case conclusively. There is a good deal of evidence pro and con.

## Brotherhood of Faithist Officials Holds Convention at Chesterfield



The group above, known as "The Brotherhood of Faithists"—headquarters Toronto, Ontario, Canada, selected **Chesterfield Spiritualist Camp** for their recent annual convocation devoted to classes, study forums and prayer.

Left to right, foregrounds: Mary Toule, Montrose, Colorado; Carrie A. Ray, Boston, Mass.; Neil Carmichael (leader) Toronto; and Julia Anderson, Mt. Vernon, N. Y. Standing: George Florreich, Belleville, Ill.; Frank Vostatek, Palisade, Colorado; John Brewster, Newport, Michigan; Fred Rollosen, Jr., Hot Springs, Ark., and Thomas Syms, St. Clair Shores, Michigan.

Leader (Rabbi) Carmichael said, "Our organization, numbering some 3,000 members follows the teachings and prophecies found in 'The Oahspe Bible,' by John Ballou Newborough. We believe through prayer and right thinking that our work will lend much to the spiritual rejuvenation of the people of the world."

The wise man, therefore, will reserve judgment, and not jump to conclusions on an inadequate basis of evidence.

## Mischievous Words

The airing of the whole subject has, in my opinion, been very well worth while, if only because it has, once more, brought to our notice the imperative need, nay, the positive duty, for every student to be ready and willing to analyze and discuss his "beliefs," with those who do not agree with him, in the spirit of genuine, honest, scientific enquiry, avoiding like the plague the least vestige to carry on the discussion, solely in order to arrive at truth, without the tiniest shred of bitterness, impatience, rancour, sarcasm, discourtesy, or any similar unworthy or ignoble emotion.

The fact, that these emotional outbursts have exploded into print, calls for our attention, and a little elementary analysis of their origin. This is virtually contained in that mischievous word "belief," one which I myself avoid using whenever possible.

"Belief" seems to be used in at least 3 different, more or less distinct, ways. First: when we say: "I believe he is coming tomorrow," or, "I believe her name is Mary," all we mean is that we are not quite sure of these things, but we "think" they are so. The word here has a purely mental content, and is a product of the mind, of thinking.

Second: when we say: "I believe in Homeopathy, or in the Forgiveness of Sins, again we imply that we do not KNOW these are true, proven beyond "reasonable doubt," but that we "feel" they are so, so we "accept" them on "faith." We also imply, albeit for the most part unconsciously, that we like to think these are so, they are pleasing to us, they give us comfort, in plain terms, they are the product of "wishful thinking."

We want them to be true, so we treat them as though they were actually true. In other words, our emotions are involved. That is the crux of the matter. Our "belief" is not purely intellectual, but a mixture of thought and emotion, intellect and feeling, judgment and predisposition.

Third: this is the extreme case of No. 2. As someone recently suggested, there is striking similarity, amounting almost to identity, between the "beliefs" of Evangelists, Fundamentalists and other extreme Religionists, and confirmed, "hard-boiled" Materialists, Atheists, and many so-called Scientists (a large proportion of whom are nothing more than technicians, much as a plumber is).

When these two groups say they "believe" in such and such a doctrine or theory, they also vaguely, distantly imply that they cannot really prove (to Your satisfaction) that their "beliefs" are actual

fact, but they themselves are "convinced" they are true, and they are going to cling to them like leeches, come what may!

In the last analysis, therefore, both groups found their "beliefs," not on facts proved 100%, but on faith. It is either the "Word of God," every syllable Divinely Inspired, or it is scientific text books, which are infallible.

Both groups have Creeds. Spirit is All: there is nothing but God. Matter is everything. There is nothing but Matter. Life comes from Spirit: Force comes from Matter. Spirit is indestructible: Matter is indestructible. (But this article of scientific faith has recently been rudely shaken!)

## Belief vs. Fact

The Scientist in his Laboratory is a Priest in his Temple. Writings and sayings of Scientists are the equivalent of writings and sayings of the Prophets and Seers. Faith in God and Religion is blood-brother to faith in Matter and Science.

Hence it is no wonder that someone (I forgot his name) writes a book: "Science Is a Sacred Cow." To challenge Religion, especially Christianity, is to label yourself a Heathen, a Pagan, and it is much the same to doubt the assertions of "Modern Science."

Both groups are dogmatic, virtually fanatics, over their "beliefs." They have rivetted their colors to the mast.

Both groups positively decline even to look at or listen to anything whatsoever that might challenge their "beliefs," or throw on them the least suspicion. Their eyes are shut tight. Anything other than their "beliefs" cannot be considered or investigated for a moment. That would be heresy, anathema. Anything different is "impossible," and therefore cannot be true.

For example, we have a University Professor saying recently that "telepathy is impossible. There is no such thing. Therefore it cannot be true," forgetting that "science," unfortunately, over and over again has pronounced discoveries and inventions as impossible and untrue, so that it has been said it would be possible to write, in reverse, a history of human progress, from the pronouncements of "science" and "scientists" on new discoveries. Readers will be familiar with many examples, probably even in their own lifetime.

The vast majority of our modern "scientists" have studied a tiny branch of knowledge, have memorized what the books say, and so been able to answer questions, put to them in examinations, by quoting what they have remembered from their books. Also they have learned how to handle certain equipment and instruments, observe and record measurements.

For being able to do this, they add certain letters to their names!

## Feeling and Emotion

Yet, everyday experience tells one that, once a "scientist" steps out of his narrow specialty, he often displays no more robust, clear-reasoning common-sense than a man who has no scientific "Degree" — often, in fact, even less. Twenty or thirty years ago, the absent-mindedness, the wool-gathering, the stupidities and follies of "Professors" were the bread-and-butter of many a humorist and cartoonist, as older readers will recollect.

To return to our "muttons." It must, surely, be perfectly clear to anyone, gifted with simple common sense, that appraisal and judgment of any event, any phenomenon, of any kind whatsoever, must be arrived at purely intellectually, by the mind and the mind alone. Feeling, emotion, wishes and destinies, must be utterly and completely ruled out, and allowed to have no say whatsoever in verdicts.

Feeling and emotion have their place and their role in human life — and an extremely important and valuable place — but not in arriving at conclusions, not in logic, not in thinking, nor in judging or arriving at verdicts on phenomena. In the law courts, are not juries enjoined to reach their verdicts "without partiality, favor or affection"?

The well-known point-blank refusal of so many so-called "scientists" today, even to look at evidence of psychic phenomena of any kind, of course is shameful to the integrity of scientists and to the nobility of Science. In this, there is little to choose between Scientists and Fundamentalists, etc.

One suspects that, subconsciously, both groups are scared, not too sure of themselves, afraid that the beliefs they cling to might be shaken or disturbed.

Another factor is plain conceit, pride. Does anyone dare to suggest that THEY might be wrong, mistaken, that they do not know all the answers? Also there is dread of change. The quality of "tamas" — inertia — is strong in them. They cannot face the possibility of having to re-think, to change, so disturbing to their complacency, smugness, lazy and comfortable contentment.

What so many "Scientists," Fundamentalists, etc., forget, or have never thought of, is the following truism, quoted by Blavatsky, from Dr. Fenwick, in Bulwer-Lytton's "Strange Story":

"True science has no belief: true science knows but three states of mind: denial, conviction, and the vast interval between the two, which is not belief, but the suspension of judgment."

That statement I very strongly

(Continued Page 7, Col. 2)



# Where Is Bridey Murphy?

RUSSELL G. MacROBERT, M. D.

Dr. MacRobert is a New York City physician, specializing in psychiatry and neurology. He is consulting neuropsychiatrist to Lenox Hill Hospital, a fellow of the American Psychiatric Association, American Academy of Neurology, and a Fellow of the New York Academy of Medicine. He is a Captain in the Medical Corps, U. S. Naval Reserve. Dr. MacRobert is the author of many articles dealing with his specialty and with psychical research. He was born in London, Ontario, and has been a member of the Canadian Club since 1921.

The authority of nature and reason incline me to accept the evidence of immortality and eternal progression.

**R**EINCARNATION (rebirth of a soul or spirit in another body) is accepted today by millions of people of the Eastern World as part of their religion. If we are to be realistic, we must say that in the Western World most people are skeptical of the whole idea of a soul or spirit and its survival after death. Millions believe that there is nothing which transcends death — that there is simply nothing in man that you can't hit with a stick.

However, in 1952 and 1953, a young housewife in Pueblo, Colorado, was the subject of an effort to explore the relation of hypnosis to reincarnation, and from the hypnotically induced trance-state of Mrs. Ruth Simmons was evoked "a saucy, rather flippant Irish girl named Bridey, who manifested a distinct personality, talked back, registered moods ranging from suspicion to gaiety, and in general

appeared to thoroughly enjoy the whole thing."

The story was published, and "Bridey Murphy" is now the most commonly heard name in America. Bridey claimed to have lived in Ireland between the years 1796 and 1864. She supplied some information about her uneventful life there. If a few weeks research had been done round about Cork prior to publication, the current best seller, *The Search For Bridey Murphy*, might never have been published. That would have been too bad.

For regardless of one's belief in reincarnation, the wide popular interest in the book is causing many people to re-examine their convictions as to their own survival after death. Orthodox Christians accept this as an article of faith. For the most part they do not know that modern surgery has produced some scientific facts which are relevant to this question. These facts may not be needed by the orthodox believer, but may be welcomed, for at last he has been given something tangible on which to base his belief.

## Patient's Memory

Surgical operations on the brain, especially since 1922, have established the fact that large masses of brain may be isolated from the rest of the brain with the scalpel, or amputated completely and lifted out into a basin, without disturbing the patient's memory or thought. If the operation be done under local anesthesia, as is customary today for removal of brain tumors, the patient remains conscious, and even during the surgical procedure can think and remember, and converse at will with the surgeon. I refer to the removal of whole lobes of the brain formerly deemed essential to these intellectual functions.

In fact, the cortex of one whole hemisphere of the brain can be removed. The removal of a whole hemisphere will result in considerable paralysis of the body, but if the patient's speech centers are focused in his remaining hemisphere, he can speak and communicate his memories and thoughts unimpaired.

Memories have been evoked by electrical stimulation of parts of the exposed temporal lobe by Dr. Wilder Penfield of Montreal. But as the whole temporal lobe can be removed without causing loss of memory, this area of the brain, like all others, has been rejected

as being a repository of memories. Memory is an extremely complex biological faculty of all living things—an attribute of non-neurologic as well as neurologic activity—and in no wise to be located anatomically anywhere.

Nor can any seat for consciousness be "located" in the brain. Consciousness can be turned on and off experimentally by an activating system in the brain-stem. The liver, the renal epithelium, the oxygen of the blood, are equally essential to consciousness, but neither is any of them its "residence." In all its manifold complexity, consciousness depends upon the integrity of the whole organism, and like memory, cannot be located precisely anywhere.

## Painful Operation

The story told by a colleague at Lenox Hill Hospital, a chief surgeon, is one of those out-of-the-body experiences which allows us to view the separateness of mind and body from another aspect.

The operation on the ear was to be brief but painful. The patient was a clergyman known to the surgeon as a sensitive person. The anesthetist was therefore instructed to have the patient deeply unconscious. With everybody prepared, the surgeon stepped up to start. He asked for a special instrument. It had not been sterilized.

Much annoyed, he cursed roundly, pulled off his sterile gloves and gown, left the room and went down a hall to where he had left an instrument bag with the type of instrument that he wanted. He brought it back, gave it to the nurse to be sterilized, and got back into fresh gown and gloves. After further delay he proceeded with the operation. All went well.

However, the patient was so deeply comatose that for a time it looked as though he might not recover from the deep anesthesia. When he did recover, he related an unbelievable story. He reported that during the operation he was outside his body but in full possession of his senses and able to move about. He correctly reported actions and unusual remarks that had been made during the operation.

Also, he had left the operating room with the surgeon, and gone with him down the hall when he procured the instrument from the bag. He described where at certain times the nurse had stood.

Besides being correct about the conversations which had occurred, he jokingly chided the surgeon for having used language improper in the presence of a clergyman. The chagrin and astonishment of the doctors and nurses at his story were extreme. The patient reported correctly, proved his awareness of the whole procedure, yet was known to have been deeply unconscious.

While this does not prove any particular thesis such as reincarnation or even survival after death, it does suggest that mind and memory (Continued Page 8, Col. 2)

# FORD In Canada

**I**N A LETTER, recently received from Arthur C. F. Luke, Aldershot, Ontario, Canada, details of the recent visit of Rev. Arthur Ford are outlined. Attendance, at the series of meetings held in Toronto, Hamilton, and Montreal, was far above the expectations of his sponsors, the Spiritualists National Union of Canada.

According to Florence Denny, S. N. U.'s special correspondent, Ford stressed and explained the frequent charge that many of the spirit messages were trivialities.

Ford said: "Nothing can be considered trivial if it brings proof that man lives after death—proof such as received by Sir Arthur Conan Doyle, Sir William Crookes, Hannen Swaffer and F. W. H. Myers."

Says Mrs. Denny: "On another occasion Ford touched upon the relationship between science and Spiritualism. His remarks must have been a surprise to those who still seem to think that scientists generally are leery regarding the philosophy and phenomena of Spiritualism."

## Bible and Orthodoxy

"He made reference to personal contacts with scientists, and his quotations left a solid conviction with the audience that investigation in the laboratory of the biologist, botanist, physiologist, psychologist and all kindred scientists eventually lead to a realization of spiritual truths—truths known to the Spiritualists. Atoms, nuclear energy, and the immensities of space contrasted with the unseen and unimagined power in the minute nuclear units were, in a spiritual sense, equally well discussed.

"And the Bible and Orthodoxy! Here again, thoroughly at home by virtue of his early training and knowledge of ancient languages, coupled with his psychic experiences later, Ford portrayed the truths so often obscured by poor translation and faulty rendering, not only with the Bible but in the scriptures of the world generally.

"His communications were simply expressed. With no exhibition of personal traits of character, affectation or assumption of superiority, he was the exemplary medium.

"Ford stressed the fact that four personalities were normally neces-

(Continued Page 8, Col. 3)

# Truth Asks Hearing

(Continued from Page 6)

commend to your attention. It is worth memorizing.

## Rock of Evidence

If we are to be honest, we must deny nothing, until and unless we have positive evidence that it is false. We must suspend our judgment, until we have evidence sufficient to justify us in forming a definite opinion one way or the other. Knowledge must be built on the granite rock of evidence.

To permit oneself to become heated, annoyed, impatient, irritated, in a scientific discussion, is to give oneself away. In China, to have everyone laughing at you. What is more ludicrous, or pitiful, than an angry man or woman?

When emotions are involved, what happens to your judgment? Do not emotions "color" the mind, the viewpoint? How can anyone, who is not cool and calm, arrive at a just verdict?

It is regrettable, and scarcely creditable, that these simple, elementary truths still have to be stressed and driven home.

Obviously, a psychic journal, and every Spiritualist, should concern himself with Man — his nature, composition, faculties, possibilities, and his present behavior, upon which his future depends. Hence the subject of feeling or emotion, and mind or intellect, is of paramount importance. We need

to study the nature and function of each, and their relationship to one another.

## Know Thyself

This aspect of life is almost wholly neglected in our psychic journals today. In my opinion, this is a profound mistake, as it is just the kind of thing we should continually deal with. How else are we to carry out the injunction, over the portal of the ancient Mystery Temple, contained in those two words, perhaps the most pregnant ever written, embodying the essence of all science, philosophy and religion: **KNOW THYSELF?**

I commend to your notice the following: Not knowledge, but method, makes a scientist. Fools deride: philosophers investigate.

"Not the violent conflict between parts of the truth, but the quiet suppression of half of it, is the formidable evil. There is always hope when people are forced to listen to both sides; it is when they attend to only one that errors harden into prejudices, and truth itself ceases to have the effect of truth by being exaggerated into falsehood." (John Stuart Mill).

Truth wears no mask,  
Bows at no human shrine,  
Seeks neither place nor applause,  
She only asks a hearing.

# PRANA

## WHAT IS IT?

—by—

SELVARAJAN YESUDIAN  
and  
ELIZABETH HAICH

**M**ANY thousands of years ago the enlightened wise men of the East taught that every force and all energy active in the universe had some inner cause, a core, a germ—a primeval condition out of which all life, every movement and all activity arose.

This potential force in its original condition is called "prana." Before the beginning of the creative cycle, prana lies dormant in the absolute as the spirit or the idea of all forces.

The beginning of creation means that prana "awakens," begins to act, and that all kind of forces come from it.

Likewise all matter develops out of an original substance.

In its latent condition, this original substance is the idea or the spirit of substance. Oriental philosophy calls this "akasha."

## Prime Principle

In the commencement of creation, prana begins to act on akasha, shaping and molding; and there are produced the countless varieties of force and substance.

In every form of life prana is present as a living force which serves to help the all-animating Overself to unfold on the material plane.

Every force is based on prana; the force of gravity, attraction, repulsion, electricity, radio-activity—without prana there is no life, for

prana is the soul of all force and all energy.

This prime principle is to be found everywhere in the world. It is in the air, but is not air; it is in food, but is not food; it is the strength in the vitamin; it is also contained in water, but is not identical with the chemical constituents of water; these are merely carriers of prana.

## Attain Harmony

The air is filled with free prana, and the human organism can most easily absorb prana from fresh air through the process of breathing.

In breathing normally we take in normal amounts of prana. Through deep breathing our intake is increased, and through controlled Yoga breathing we are able to store up a substantial quantity of reserve prana in our brain and nerve centers to be used in cases of necessity.

There are people who, when suddenly thrown out of their everyday routine through some unusually great physical or mental emergency, do not collapse under the unaccustomed burden, but are able to perform astonishing feats of endurance. Such people unconsciously possess the ability to store up reserve prana.

They are said to possess "great vitality." This "vitality" is nothing else but reserve prana.

Of all the universal prana which fills the universe, the prana active in our mind, brain and body is the nearest to us.

We only attain harmony with the ocean of prana throughout the universe when we are able to guide the wave of prana that animates our material body, making it subservient to our will.

The absolute master and controlling force of prana is thought!

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## THE WAY OF HEALING

Most healers feel their gift is "divine," beyond price, and therefore should not be commercialized.

Free-will offerings are accepted but rarely is there any mention of a fee.

By HARRY EDWARDS

FOR THE majority of healers to arrive at the condition whereby they can freely and easily allow themselves, without effort, to be so used, sustained patience over a considerable period of time in the development of the healing is necessary in many cases over a number of years. The eventual attainment of that condition, however, is generally the reward.

No healer who attains to the art of "tuning-in" for healing ever regrets the time spent in the preliminary development, for finally to be an instrument capable of healing the sick is in itself a reward that cannot be measured in material terms.

The ability of the healer to attain to a condition of attunement may be described in this way: He divorces from his mind every thought of ordinary things and allows his spirit mind to become superior. This art of surrender is the hardest part of psychic development, but with perseverance becomes a natural change.

This change may be described (inadequately) as the healer's feeling a sense or condition enshrining him, as if a blind had been drawn over his normal alert mind. In its place he experiences the presence of a new personality—one with an entirely new character—which imbues him with a super-feeling of confidence and power.

#### Modus Operandi

An absorbing interest in the patient's condition occupies the entire mind and there is no room for any other thought. His whole energy and power is focused upon the patient with zeal and directiveness whilst endeavoring to investigate and remove the cause of the trouble.

The healer is conscious of intelligent movement with a directive purpose behind it. There is no automatic movement. If the hands are being used to dissolve a growth, it seems as if the mind occupies the finger-tips—they seem to become mentally sensitive. If the hand is used to remove pain, then the hand possesses the sense of "wiping away" the pain. If the healer, aware that strength must be given to a weak part of the patient's body, rests his hand over the affected part, he feels the flow of vitalizing power pass from himself, through his arm and hand to the patient. There is intelligent effort behind every act the healer performs under the direction of his Guide.

While this takes place, the healer may be only dimly aware of normal movement, speech, etc., taking place around him. If a question is addressed to him about the patient's condition, he will find

himself able to respond with extraordinary ease and without mental effort—in other words, the more knowledgeable personality of the Guide provides the answer

#### Joy of Healing

Thus does the healer "tune-in"—it is the subjection of his physical senses to the spirit part of himself, the latter becoming for the time being the superior self under the control of a director.

The great joy of healing in this way is experienced when the treatment is nearing completion. The healer becomes aware of a feeling of intense pleasure, as he knows inwardly that the healing has been successful. A feeling of ecstasy that pervades his whole being.

No wonder is it that healers feel that the gift of healing is "divine," is beyond price and cannot be commercialized!

It is true that other spirit gifts are often commercialized. A price is set upon them. For this, however, there is the good reason that a medium has to live; as has a priest who is salaried and charges for his time with a set fee for special ceremonies.

While this is true, the writer states with assurance (as a result of continued observation over a good number of years) that there is more voluntary effort and sacrifice of time and means in the healing movement than in any other religious denomination, or social or political service.

It may be, and often is the case, that free-will thank-offerings are accepted—this is often done to meet the patient's desire to show appreciation—but rarely, if ever, is there any mention of a fee as (Continued Page 14, Col. 2)

## FORD

(Continued from Page 7, Col. 1)

sary when a medium is communicating: first, the intelligence desiring to get a message to someone on the earth plane; secondly, the guide or control of the medium who, being able to adjust his 'vibrations' or 'wave-length' to that of the communicating spirit, can receive the message and pass it on to the medium by clairaudience or some other form of clair-sentience; thirdly, the medium; and fourthly, the recipient of the message.

"He stressed the possibility of the purity of the communication becoming clouded or colored by the minds of any or all of the four concerned, and due allowance should be made for this factor in all communications. Communication is not so easy as so many newcomers to Spiritualism imagine, and often those in spirit will seize upon some factor present as a 'spring-board' so to speak, from which to launch the message."

## Where Is Bridey?

(Continued from Page 7)

ory exist apart from the physical body.

If this be so, we are led into a field where orthodox science is helpless to guide us, and we are unable to assert that religious belief in an after life is unscientific.

There is an area that is beyond the ken of the scientist—an extra-scientific realm. It can be called the spiritual world, the psychic universe or what not, but call it what you will, it is an area of the universe in which at present we can look for guidance only to poets, lovers, psychic and seers. But it is real, possibly more real than the world about us which we can see and touch.

There are people in the Western World who believe that if Bridey Murphy once lived in Ireland, her living did not end with a grave in Cork.

#### Nature's Authority

For them there are three answers to "Where Is Bridey Murphy?" First, from the invisible world she comes as a spectre with

dimmed and uncertain memory of her mundane days of long ago, and manifests temporarily and playfully in the induced trance state of Mrs. Ruth Simmons; Second, Bridey is but a figment of half-forgotten stories read or heard by Mrs. Simmons; Third, Bridey is reincarnated in Ruth Simmons.

The evidence supplied in the book is insufficient for a valid decision between the first two answers. As to the third, my guess would be "No."

Why? The authority of nature and reason incline me to accept the evidence of immortality and eternal progression. The universal tendency of nature points to three pertinent conclusions: (1) Nature was made to develop the human body; (2) The human body was made to develop, by its special attitudes to life experience, the human spirit; (3) Every human spirit is developed and organized sufficiently unlike any other spirit or substance in the universe, to maintain its individuality throughout eternal spheres.

## PAINE'S INTERVIEW WITH ST. PETER

By C. Fanny Allyn

John Calvin sat in heaven one day quite wearied out with song. His harp-strings rather frail and worn he'd played one tune so long; His crown was slightly tarnished and his robe thin 'round the knees, He was talking with St. Peter, who was counting up his keys.

For the murder of Servetus, he'd received forgiveness grand, And now as a musician, he helped the heavenly band. Up to the pearly gates there came a man of kindly mien; Freedom was in his earnest eyes and countenance serene. St. Peter stepped to question him, when Calvin spied the man, And a flash of pious anger rose and o'er his features ran;

Don't let him in St. Peter, he whispered quick and low. It's that arch heretic, Tom Paine, just send him down below. And good old Peter whispered back, that's very easy done. Then said: O soul, did you believe in God, the Three in one?

Paine answered (smiling as he bowed) that's strange to ask of me, Sincerely I believed in God—but three times one are three; At least that's mathematics as it was taught to me; Your Moses, Job and Abraham and Father Jacob old, Knew but one God and yet I hear they're gathered in the fold.

Peter looked stern; Did you not drink? Paine laughedingly said yes, But Lot and Noah beat me there, I honestly confess. Umph, did I hear or did I not, that some thro' you met loss? Paine said: No, friend, you've mixed me with the thief upon the cross. Paine was your marriage legalized when on your earthly way? Ah yes, far more than Adam's was, I'm very glad to say. Not being after God's own heart or in King David's clime, Both common sense and Nature taught, but one wife at a time. Indeed, I thought your Solomon was guilty of a crime.

St. Peter frowned, but asked again: Did you not help by pen, A war that murdered day by day, a king's most loyal men? Yes, Paine replied; but still I thought as Joshua was here, Jepthah, Calvin and Constantine, that need not interfere.

But you rebelled, said Peter; your king you dared deny! Paine stood in listening attitude, then seemed to draw a sigh— Said: Sir I beg your pardon, but just then I seemed to hear The crowing of a barn-yard fowl, THREE times quite loud and clear.

Here Peter blushed and stammered out: We'll let that matter go, It's not worth while to talk too much of incidents below. Why come you here where holy ones around the throne convene, The souls who were by faith redeemed like ancient Constantine?

Good saint, I strolled this way to find an Ethan Allen true, Whose "Oracles of Reason" gave the truth to public view; Copernicus, Voltaire and Burns and Galileo grand, A Bruno and—Servetus, too—I'd like to grasp each hand.

Here Calvin's crown fell on one side, and he sprang so quick to go; His harp fell down and broke a string, he hit St. Peter's toe. On which the good saint jumped aside and Gabriel flew in sight. Picked up John Calvin's harp at once and fixed his crown on right. Vengeance is mine, I will repay, said Calvin, very white.

When peace was once again restored, then Peter said to Paine:— These men you mentioned had your doubts, so could not here remain. Thanks, but before I seek them please let me understand What good works saints are doing now, within the heavenly land?

Works? There's no works, no night, no sun, 'tis always Sabbath day; No marriage—for God's servants serve—upon their harps they play. List, said the saint, and hear them now, they praise their Lord and King; Around the throne of God they bow, and sing and sing and sing. "When they've been here ten thousand years—bright shining as the sun, They've no less day to sing God's praise, than when they first begun."

A look of great compassion crept o'er Paine's manly face. Excuse me, then, I'll waste no time around this dismal place; Poor prisoned souls, they MUST be saved, how weary they must be, Again "The Crisis" shall appear to set the captives free. With rapid steps he strode away, the poor astonished saint Looked after him in dire dismay, and seemed about to faint.

Years since have passed, but in that time (in confidence, I'm told), They're running trains from Sheol now to Heaven's streets of gold; The round trip tickets from above are selling very slow; But that's the only kind that sell from station L below; For one day when Hypatia spoke, friend Luther ventured down, He liked so well he took a house, sent back his harp and crown. Then telegraphed like this:—St. John, come down and see us here, Bring all your friends and plan to stay—you'll like the atmosphere.

The brightest women, bravest men were doomed in hell to roam, And thro' their great humanity, have made this home, sweet home. Science has studied every law, until each house and street Is made divine and beautiful—by Utilizing Heat, All that uplifts the mental life is here unfolded free; Inventions, industries and arts on every hand you see, Till every one lives for their best in mental liberty; No creed but Nature's laws are known, one motto's understood—"The whole world is our country, our religion doing good!"

With this alone as moral guide, in this progressive school, You'll see at once we learn to act each day the golden rule. Bring Matthew, Mark and Luke and James, and all the women tell, For they'll rejoice. Come soon and meet, Your old friend Martin L.

This is the reason why you find the orthodox of late Allow the liberals often now to enter heaven's gate. For times are dull and quiet there—the angel choir is thin, And "true as Genesis," I'm told by one who entered in, There's splendid signs on every hand he honestly affirms, That read:—To Let: These mansions fair, on very easy terms.

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## The Long Arm

### "My Strokes of Luck"

IN "Prediction," Horace Leaf, famous medium, lecturer, writer, relates a series of incidents which might have been written specially for Skeptics, over whose Pantheon, on her tall, slender, tapering column of Luckstone, reigns their autocratic Queen, the Goddess of Coincidence.

On a Sunday, traveling to South-end-on-Sea to lecture, seeing at Benfleet station some friends, he left his carriage and joined them. Inadvertently, he left his umbrella, and lost it.

Back in London the next day, a lady, a perfect stranger, called at his apartment and said: "Excuse me, Mr. Leaf, but I have a strong feeling that you would like an umbrella." Without leaving the slightest clue who she was, she presented him with a brand-new umbrella.

The following week-end, at Brighton, his host was an astrologer who recommended him to procure Alan Leo's six books, costing 10/6 each—far too expensive for Leaf.

Next morning (another Monday, please note), a strange lady came to his door, saying she was under a strong impression he ought to "study Ala Leo's system of Astrology." She handed him, as a gift, the first two volumes, and promised the rest by post.

Expecting to go to Hanley, Staffordshire, the next weekend, a member of his family asked him to procure for her a "small black Wedgewood vase," which she carefully described. As he could hardly charge her for it, this was embarrassing.

On the Monday, in Hanley, invited to tea at the house of a lady, to whom he had once done a small favor, she handed him a package, saying: "As a token of my appreciation of the kindness you did me during your last visit, I would be obliged if you would accept this small present."

Yes, you guessed correctly. In the package was the very vase he wanted.

A few weeks before the fourth Monday, he had rented a flat, but could not afford to furnish it fully. A friend came to see it, approved of it, but said it needed a "bookcase, a picture and a mat."

Just before leaving for Brighton, a gentleman, who had presided at some of his meetings, came and told him he was leaving for Australia, had disposed of everything except three items, which he wished to present to Leaf. Right again. The items were: bookcase, picture, mat. He said he might send also some books.

While at Brighton, he decided he would, when he returned to London on the Monday, purchase a certain book. But he forgot to do so.

Outside the door of his flat, he found the promised bookcase, picture and mat, plus about 200 books. The first book he picked up was the one he had intended to buy.

In 1935 he sold five stories to an American magazine, which were to be edited by the "rhythm" editor, to conform to the style of the journal, but, before publication, the changes had to be agreed and signed.

As he was about to leave on a tour, a courier arrived with two of the stories, which Leaf signed, believing that the series would then be published without delay, which would have been much to his advantage. But the weeks went by, and the stories did not appear. After staying four weeks at Miami, and still disappointed, on the eve of leaving for Nashville, he had a sudden, overwhelming desire to fly at once to Havana, Cuba. This seemed senseless, and very expensive, so he tried to dismiss the idea. He could not do so. So he applied to the Cuban consul for a visa, and was told he would have to make a large money deposit, to guarantee his return within a given period. He could not do this, his money being in New York. So, despondent, he gave up his idea.

Stepping out of the consul's office, he met a Brooklyn Doctor, who remarked on his apparent depression. So he explained what had happened. The doctor immediately handed over the sum re-

quired, saying it could be repaid when practicable.

After booking a seat on the Havana plane, the manager instructed the clerk to make a reservation at the Hotel Cosmopolitano, but the clerk did so for the Hotel Inglaterra. The manager was annoyed; the clerk said she thought Mr. Leaf being English, would prefer the Inglaterra. The manager was even more annoyed, till Leaf asked for the booking to stand as made out.

At the Hotel Inglaterra Leaf had barely seated himself alone at a table, when the "rhythm editor" appeared: "Good God, man," he cried, what on earth are you doing here? I have been trying to trace your whereabouts for weeks without the slightest clue."

He was then told that the stories had not been published, because two more signatures were needed. This was bad for Leaf, who would not be back in New York for about seven months.

Then said the manager: "I did the most extraordinary thing as I left my apartment in New York: I put your stories in my traveling case, and, if you come upstairs to my room, you can sign them, and we will mail them at once." He had come to Havana unexpectedly, and was so busy that he never went out till night-time. If Leaf had stayed at any other hotel, he would not have seen the manager.

"Leaf," said the manager, "I have never believed in the occult until today. But how else could I have been led to put your stories in my bag?"

Tut, tut, my good man. Have you never heard of Coincidence? Don't you know that the Long Arm of Coincidence is infinitely extensible and flexible? If it were not so, our dear friends and Skeptics would probably have to dose themselves to death with aspirin and sleeping pills. Don't you believe in Providence?

## Ghost Acrobats

Dennis and Lola Mearns

"PSYCHIC NEWS" reports that Dennis and Lola Mearns at one time had a dance act. Then Lola, "transfixed," produced, by automatic writing, a sheet of copperplate instructions to evolve a dangerous acrobatic routine. Neither knew anything of acrobatics. Both were scared.

Through further writing, details were given. "I don't know whether it's black magic or what," says Dennis, "but we've never looked back since following these written instructions."

Every night, in their Egyptian "Slave Market" cabaret act, the partners feel the pressure of unseen forces guiding their bodies. Lola jumps 15 feet into her partner's arms. Never has he missed the catch, never has she hurt herself. She falls so slowly that on-lookers look for wires. There are none.

Dennis flogs Lola with a whip. She has never felt it.

Still scared, they say: "We wish we could ignore it—but dare not." A photograph shows blobs of inexplicable light hovering round the ghost-guarded pair.

I guess these ghosts must be stage-struck. With very little imagination, the act could be made even more spectacular. What about both jumping at the same moment, meeting half way, then taking a trip, waltzing maybe, in the air round the auditorium, just as a beginning?

## Psychic Artist

Painted Girl He Never Knew

ALBERT LUCAS, Hamworthy, Dorset, painted portraits while in trance, with the help of his Indian spirit guide, Raja Tima, and has painted 160 spirits, mainly guides.

Mrs. Dorothy Rogers, Westbourne, Bournemouth, received from him a portrait of her daughter, who died 10 years ago. "He couldn't possibly have known what she looked like, because he had never even seen a photograph. But he produced a photographic likeness."

## Eating Heat

Chinese Ghosts

IN a talk on "Some Chinese Ghosts," Arthur Waley tells of one of these, named Wong.

A student named Lee noticed that Wong does not eat food; but he looks at it and smells it; and the food immediately becomes cold, from which one gets the idea that spirits can absorb the etheric counterpart of a substance, as, of course, has frequently been suggested.

But—how does the substance get along without an etheric counterpart? Does it grow another?

How badly we need clairvoyants who can see and tell us what happens, in this and about 10,000 other puzzling conundrums.

Later, Wong tells Lee that all local gods are ghosts, masquerading as divinities. So he has decided to chase out the local deity and take his place.

## Oral Roberts

Healings Continue

HEALING Magazines continue to publish almost countless healings of innumerable diseases. Here is a small group from a single issue of Oral Roberts' "Healing."

Albin Evenhus, Salem, Oregon, January, 1955, had a severe heart attack; was rushed to hospital and placed in oxygen tent. Physician told wife he would not live more than 48 hours. But he revived, went home, though weak and unable to walk.

Hearing TV in the next room, when Roberts prayed, the sick man laid his hand on his heart and prayed. At the words: "Stand up and believe," he leaped out of bed, praising God, knowing he was healed.

Next day, doctor said: "Your heart is all right now." "I told him that God had healed me, and the doctor agreed that God had done the work."

Since then, Evenhus has been able to work hard, ride a bicycle, pitch hay, use scythe and hand mower, and carry 100-pound sacks. From 167 pounds, weight has returned to 188.

Mrs. Dorothy C. Howland, Greenfield, Ohio, developed cancer. Two other women were hospitalized at the same time, with similar cancers. She saw them waste away and die. Although not a Christian, she believed in the Divine Healing Power.

Returning home, she became much worse, had hemorrhages, grew weaker, developed very stiff neck, treatment of a leg-nerve giving much pain, and causing the foot to swell over her shoe.

Hearing of the Cincinnati campaign, 75 miles distant, she attended two services. At the first, she was "saved." The next night, in the healing line, as Roberts laid his hand on her forehead, she felt "a mighty surge of power charge into her throat. It seemed to stop there, and to rotate for a few seconds, then gradually spread over my entire body."

She discovered that the cancer was gone and, in addition, leg and foot were completely well.

"How I praise God, and thank you, Brother Roberts, for helping me find salvation and healing."

Mrs. Rita Collier, Smithfield, North Carolina, had stomach trouble for 15 years, the last 6 under a physician, diagnosis being ulcers, confirmed by 10 other medical men. There was terrible burning in the stomach, frequent hemorrhage, sometimes almost unbearable. Medicine was useless.

During Roberts' Sunday broadcast, she "turned her faith loose," and "believed with you that God would heal my stomach. While you were praying, my stomach immediately became cool, and it quit hurting."

For three years, she has had no trouble, and health better than in 15 years. "Thank you, Brother Roberts, for your prayers."

Mrs. James Phipps, Lexington, Tennessee, had two children, Rich-

ard and Kay, born with skin-allergy. Milk gave them a terrible rash.

At 15 days, Richard was placed under a specialist: in 6 months, he was in hospital; tied to bed for 48 hours at a time, tubes through nose and throat into stomach. The doctor had no hope through medicine, both children being allergic to it. They were allergic also to eggs, wheat, fruits and juices, cereals and other things. They became very sick and underfed. Richard lost most of his teeth, Kay was X-rayed for rickets.

April, 1954, both children were instantly healed at the Memphis campaign. Where previously a teaspoonful of chocolate milk would make them very sick, the day after healing they took it by the glassful. Ever since they have lived and eaten as normal children. All allergies have disappeared. "Thank God for His goodness!"

## Leukaemia

Incurables?

HARRY EDWARDS' long tally of successful healings continues to grow, according to "True" Magazine.

Three children, aged about 6, had leukaemia, "incurable" blood disease. The day after two London hospitals and an Infirmary had passed death sentence, Edwards was asked to give healing.

Next day, doctors recorded Child I showed "a change for the better, with new life."

Next day, hospital stated Child II showed "dramatic change."

Next day, Child III showed "signs of returning vitality."

All three recovered. Today, blood is normal.

Where are the Archbishops? Talking it over in Harley Street?

## A Saving Kiss

Fire and Death

"TWO WORLDS" tells an interesting story by novelist Denise Robins, from the "Evening Standard" series "Did It Happen?"

Traveling with her parents on a cargo boat from Panama to New York, the child became friendly with an old Mexican woman in the steerage. Her mother, finding her daughter on the lower deck, forbade her to go there again. The old Mexican woman kissed the child, and said to her mother: "Lady, I tell future . . . much trouble . . . fire and death. But my gods protect my little English flower. You will see."

Her mother had an important appointment with two producers, to discuss a play she had written. But a red mark had appeared on Denise's cheek, where the old woman had kissed her, and the Health Officer refused to let them land, sending them to Ellis Island, making the mother frantic at missing her appointment.

Three days later, the mark having disappeared, they were allowed to land. The cab driver told them the hotel, where their rooms were booked, had been destroyed by fire three nights before. Few inside had escaped.

Thus did the old Mexican's kiss save Denise from "fire and death."

## Africa

Zulu Drums

SHAW DESMOND writes interestingly on "Faith, Prayer and Meditation."

In Africa, they have their own form of prayer. They deem nothing impossible. The Zulus have their own guides, and do incredible things, using their form of prayer—the Zulu Drum. That is synthetic healing by sound. What they know, we shall some day find out. "I have seen it," writes Desmond, "and it is utterly true."

"I was with a party. We saw the Chief, who had been killed by a blow on the back of his head, and we saw his body. Then he sat up

and spoke to his people, as he did in life. . . . He sat in his chair, and drank the bitter beer they make. They danced their war dance, and the assagai were within an inch of our breasts. This man was there, he spoke to them, he advised them, he was a materialized spirit.

"When he had finished his harangue, he rose up, walked down the moon's path, and gradually disappeared."

## Prison Sentence

Earth Life

IN TWO issues of "Psychic News" Horace Leaf writes, with deep penetration and his well-known acumen, on the theme that "Earth Is the Prison of Spiritual Sinners."

Here are some of his points, which well deserve careful thinking over:

Social changes are no guarantee of moral improvement.

There is no reason to believe that man today is morally superior to the Roman or Greek of 2,000 years ago—nor happier!

How many, during Christmas, are unselfish enough to forgo their Christmas dinner, and give it to a beggar?

Some years ago, the police force of Sydney, Australia, went on strike. That afternoon, it is reported, every jeweler's shop in town was burgled.

During the last cold spell in Europe, hundreds of thousands of houses were injured by burst pipes, and millions of people lived in dread and cold, showing that our modern houses are not as delectable as we are led to suppose, whilst a teepee, where or hogan can be very cosy.

"I can personally testify," he says, "that there is as much affection shown by primitive people for each other as among ourselves—indeed in some respects more, because they have a much keener communal sense."

We will let our next-door neighbor starve, without compunction. An Australian aborigine must divide his captured prey among his fellow-tribesmen, before partaking of it himself.

Is morality a matter of material progress, or of good intention, combined with action?

A government official recently said that the wisest man he ever knew was a chieftain of the African Masai tribe.

In the early 1920's, it was generally admitted that one of the cleverest men in Australia was a full-blooded Murray River native.

Anyone who has seen artistic products of Australian Aborigines cannot deny that they have attained, by European standards, a marvelously high level. And they have had no artistic training.

In 1936, Leaf visited an exhibition of colored art, by Hopi school children, at Oraibi, Arizona, finding it incomparably superior to anything he has seen produced by European children, of the same age-group.

Is there much difference between a medicine-man, face painted, dressed up in feathers, and a cardinal or archbishop, be-robed for special occasions?

Is the American Indian's Happy Hunting Ground any more ridiculous than the Christian's Hell?

Is there much difference between the Viking's notion of the "Allfather," and that of the educated Jew or Moslem?

Does not the "primitive" escape the principal afflictions of "civilized" peoples—try to escape from sickness, pain, worry, and death, misfortune which are but multiplied by time?

Leaf's acute observations could, of course, be multiplied by thousands, as every moderately well-read student of human affairs knows only too well.

Yes, there is much to think over here. Thank you, Horace Leaf.

Life means living, not telling but doing, not intellectual understanding but intelligent acceptance.

Ronald Sabani

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



# PSYCHIC OBSERVER, AUGUST 25, 1974

## 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.

### 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 Spiritualist 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; Secy: Clayborn 8-2194; Secy: Mary Jane Brown.

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St. Services: Sunday, Healing 7:30 P.M.; Lecture 8 P.M.; Res. 9 P.M.; Blindfold, 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P.M.; Minister: Rev. Edna Miller, 1410 East Market St.; Phone: 32285; Secy: Glennell R.F.D. No. 5, Box 306, Stockton, Cal.

Torrance: Spiritual Church of Friendship, 127 East 22nd St., Torrance, Cal. Services: Sunday 9 P.M.; A.M.; Minister: Rev. Hazel Sladek, 2433 Del Amo Blvd.; Phone: FA 8-0083; Co-pastor: Rev. Eva Everson.

Venice: Church of Universal Truth, 142 Lincoln Blvd. Services: Sun. and Thurs. 7:30 P.M.; Ministers: Rev. Harry McNutt and Amy E. McNutt, 1632 Electric Ave.; Phone: EXbrook 6-9174.

### COLORADO

Denver, Colorado  
Spiritual Science Association, 321 Taylor Bldg., 16th & Curtis. Services: Sun. 7:30 P.M.; Tues. 8 P.M.; Thurs. 1:30 P.M.; Minister: Rev. Sophie Busch-Tracy.

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

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. by Rev. Frieda Nicklis; Minister: Rev. Frieda Nicklis, 3440 Zuni; Phone: GL 5-7344; Co-pastor: Rev. Blanche DeBoski, 1859 Lincoln; Phone: AC 2-4232.

Psychic Center, 4915 West 35th St., Minster: Rev. Emma Bell Roney; Phone: GR 7-054.

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

First Church of Divine Light, Inc., 303 Park St.; Services: Sunday 3 P.M.; Wed. 8 P.M.; President: Clifford H. Doucette, 408 High St., Manchester, Connecticut; Phone: Manchester—MI 9-1841.

New London, Connecticut  
New London Spiritualist Temple, Inc., 60 Bickham St.; Services: Sunday 8 P.M.; Thurs. 7:30 P.M.; Secy: Stephen Dicken.

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 3-6133.

Niantic: Temple of Light (A.S.S.) 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 St., Pine Grove, Niantic; Phone: Pershing 9-5975; 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; Secy: Marie L. Mittle.

### DELAWARE

Wilmington, Delaware  
First Spiritualist Church, 907 Tattall St.; services: Sun. 7:45 P.M. (N.S.A.) Secy: Laura M. Shilling; 105 Marsh Road; President: Peter DeLuka; Phone: 2-2743.

Chicago, Ill.  
Scientific Center of Spiritualism, Inc.  
Midland Hotel  
172 West Adams St.

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### DISTRICT OF COLUMBIA

Washington, D. C.  
First Spiritual Science Church, Suite #631, 1424 "K" St., N.W.; Services: Tuesday, 2:30 and 8 P.M.; Thurs. 8 P.M.; Minister: Rev. Alice Schenfeld Tindall; Phone: CO 8-1149 and ME 8-0973.

### FLORIDA

Bradenton: Universal Spiritualist Episcopal Church, 947-13th St., West; Services: Sunday & Wednesday 7:30 P.M.; Minister: Rev. Lillie Dee Johnson; Phone: 9-4392 and 4-4265.

Daytona Beach, Florida  
First Spiritualist Church, Prince George Hotel, 212 N. Ridgewood Ave., Services: Sun. 7:30 P.M.; Thurs. 2:30 & 7:30 P.M.; (N.S.A.) Minister: Rev. Enid Brady, Berkeley Road, Ormond Beach; Phone: 9996; Secy: Marion Elks, 127 N. Peninsula Drive.

Hays Memorial Spiritualist Church, 221 First Ave., Services: Sunday 7:30 P.M.; (N.S.A.) Minister: Rev. Margaret Hays Springstead; Phone: CL 2-2432.

Fort Lauderdale: Beckoning Light Spiritualist Church, Woman's Club; Services: Sunday 8 P.M.; Minister: Rev. S. P. M.; and Friday 7:30 P.M. at 200 N.E. 4th St.; Minister: Rev. Jewell Williams; Dial Phone: Jackson 3-3160.

Homestead, Florida  
Redland Spiritualist Episcopal Church, 28 N.W. First St., Old 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; Secy: Lillian Brewerton, Route No. 2, Box 472.

Jacksonville, Florida  
The Spiritual Lighthouse, 3817 Main St., Services: Sun. and Wed. 8 P.M.; Class: Tues. 8:30 P.M.; Minister: Rev. Ida Pierce, Route #3, Box 1053, Jacksonville, Florida  
United Spiritualist Church, 125 Market St., Services: Sunday 8 P.M.; Circle Wed. 8 P.M. at 1136 Hubbard St. (United Bible Spiritualist Ass'n) Minister: Rev. Etta Gardner; Phone: 60351.

Miami, Florida  
Little Shenandoah Spiritualist Church, 601 S.W. 7th St. Services: Sunday 8 P.M.; Wed. 2 and 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-8-9312.

Universal Church of The Master No. 408, 7450 S.W. 57th Ave.; Message Circle and Classes; Minister: Rev. Mary Shillito; Phone: (South Miami) MO 7-0072.

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

Dr. Gilbert N. Holloway and Associates: Church Office: 1845 N.E. 46th St.; Phone: 83-8630 or Newton 5-6037. Write or call for information.

Sarasota, Florida  
Shrine of The Master Spiritualist Episcopal Church, 852 Tuttle Ave.; Services: Sunday 10:30 A.M. & 7:30 P.M.; Minister: 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 Ruth Carpenter.

Tampa, Florida  
Shrine of The Master Spiritualist Episcopal Church, 3416 Grand Central Ave., Services: Sun. 7:45 P.M.; Minister: Rev. Dorothy 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 C. Carter; Phone: 2-2743.

U.S.S.A. Treas: B. D. Jones, 200 Willow Ave., Joliet, Ill.

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

Chicago, Illinois  
Silent Prayer Sanctuary, 3602 West McLean Ave.; Healing Services: Tues. 9:30 to 11 A.M.; Other Services: Sun. 7:30 P.M.; Wed. 8 P.M.; Phone: ALbany 2-6417; Leader: Sophia Shaffer.

First Roseland Spiritualist Church, 10957 59 South Park Ave., Services: Sun. 8 P.M.; President: Deon Fry; Secy: Elsie Traver; Phone: TR 4-9862.

Friendly Church of Christ, 845 West North Ave.; services: Sun. & Tues. 8 P.M.; Minister: Rev. Harold R. Hennemeier; Secy & Asst. pastor: Rev. Ed Dornmund, 2509 North Southport Ave., Chicago, 14.

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 Erickson; Phone: HEmlack 4-9370. Asst. pastor: Rev. Anna Smid.

First Roseland Spiritualist Church, 10957 59 South Park Ave., Services: Sun. 8 P.M.; President: Deon Fry; Secy: Elsie Traver; Phone: TR 4-9862.

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First Church of Spiritual Science, 6330 Stony Island Ave.; Services: Sunday 4 & 8 P.M.; Divine Healing, Sunday 8 P.M.; All message services, 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. Carlyle.

Puritan Spiritualist Church, 812 West 69th St.; Services: Sunday 7:30 P.M.; Minister: Rev. Rose MacKay; Phone: REgent 4-1978; Secy: 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. A. A. Schoenfeld, 3501 Shakespeare Ave.; Phone: BE 5-2911.

First Spiritualist Episcopal Church, 721 West Belmont Ave.; Worship Services: Sunday 7:30 P.M.; Message Service: Wednesday 7:30 P.M.; Minister: Rev. Rosemary Jackson, Emma Ridge, 7-4220; President: Frieda Sherman; Associate Minister: Frieda Sherman and Peggy Sorgatz.

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

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

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 3th Floor; Sun. 10:45 A.M. & 8 P.M.; Charlotte Birken.

First Fraternal Spiritual Ch., 4039 W. Madison St.; McEvey Hall; Sun. 2:30 to 3 P.M.; Minister: Rev. Emma Edna.

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P.M.; Minister: Rev. John Skinner; Phone: HEmlack 4-9181.

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

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

St. Paul's Spiritual Church, 4201 West Armitage Ave.; Services: Sunday 8 P.M.; St. Paul's Spiritual Church, 4201 West Armitage Ave.; Services: Sunday 8 P.M.; Minister: Rev. Louise Quinn; 3124 West Ohio; Phone: KEddie 3-1174.

Church of Higher Spiritualism No. 2, 549 North Clero Ave.; Sun. 7:30 P.M.; Healing Services: Friday 8 P.M.; Rev. Ruth Foster, pastor; Rev. John Fastert, Asst. pastor; Phone: CO 1-2429.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Founder: Freda Brown. Services: Sun. 2:30 P.M.; Secy: Edna Stauffer, 7124 South Kedzie Ave.; Pres.: John Willis, 7048 South Western Ave.; Phone: PR 6-3465.

Scientific Center of Spiritualism, Orchid Room, Midland Hotel, 172 West Adams St.; Services: Sun. 2:45 & 7:45 P.M.; Thurs. 7:45 P.M.; Minister: Grace Turnbull; Secy: Alice B. Sloane, 9132 South Laflin St., Chicago, 20, Illinois.

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P.M.; Service 8 P.M.; Pres. Theo-Stern; Phone: SE 5-7455.

Cicero: First Spiritualist Church, 5033 West 25th Place; Services: Sunday 7 P.M.; Monday 8 P.M.; Minister: Rev. Lena Crane; Phone: TOWnhall 3-6542.

Danville, Illinois  
Danville Spiritualist Church (C.M.A.), 126 1/2 West Main St.; Services: Sun. 1:30 P.M.; Minister: Rev. Alay E. Campbell; Phone: 6-1940; Secy: Pearl Campbell, 916 North Hazel St.

(Continued on Page 11)

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### ARIZONA

Phoenix: Harmony Chapel (Spiritualist) 95 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

### ARKANSAS

Hot Springs—Church of Spirit and Truth, 208 Plateau St.; Services: Sunday 8 P.M.; Circle: Wed. 8 P.M.; Minister: Rev. Julia Martini; Phone: NA 4-1615.

### 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 Spiritualist Church, 2233 Central Ave.; Services: Wed. 2 P.M.; Fri. 8 P.M.; Co-Pastors: Dr. & Rev. E. L. Archer (UCD) Phone: LA 4-5327.

Burlingame: Chapel of Truth; meetings Friday evenings at 8 in Burlingame Woman's Club; chartered by the Church of Revelation; Minister: Rev. Guita Princes; Phone: Diamond 3-8598.

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

Encino: Valley Spiritualist Church, 4925 Paso Robles Ave.; Sun. & Thurs. 8 P.M.; Sunday services: 7:30 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Letha Mahoney; 17965 Collins St.; Phone: DI 3-3508; Secy: Florence King, 9255 Reseda Blvd., Northridge, Cal.

Fresno, California  
Universal Educational Religious Society of Divine Science, 744 Midrelda Ave., 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, healing 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.

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

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

Church of Divine Power, 5017 Sunset Blvd., Services: Sunday and Wednesday 7:45 P.M.; Founder and Pastor: Rev. Lorraine La Vani; Phone: HOLlywood 4-8363.

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: Sun. 11 A.M.; Sunday services: 1:30 P.M.; Minister: Rev. Lola Reddick; Phone: 8-2316; Church phone: 99-214.

Temple of Spiritual Science, Morgan Hall, 855 Locust Ave.; Sun. & Thurs. 7:30 P.M.; also Thurs. 7:30 P.M. at 527 West 4th St.; Minister: Rev. Rosa Locke; Phone: HEmlack 6-3232; 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 Thursday 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 8-220; Co-Pastor: Walter H. Goff.

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

Astara Foundation, 261 South Mariposa Ave., Services: Sunday 2:30 and 7:30 P.M.; Ministers: Rev. Robert G. Chaney and Dr. Ealyne 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 Behmyer; Phone: PL 3-7022; Asst. pastor: Rev. Floyd Gates; Phone: CA 5-0732.

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.

Spiritualist 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 Ahlheim Class, Thurs. 7:45 P.M.; Minister: Rev. Beulah Englund; Phone: Div 9-1936.

Westlake Sp'lit Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. & Fri. 8 P.M.; Pres.: Irene Wood; Secy: Florence Reed.

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

Oakland, California  
First Temple of Spiritualism, 1442 Alice St.; Services: Sun. & Tues. 8 P.M.; Minister: Mitzie Monroe, 2014 Fifth Ave.; Phone: TEmler 3-4442; Secy: Earl Dowd.

The Spiritual Army of God, Inc., Ebell Hall, 1440 Harrison St.; Services: Friday 7:45 P.M.; lecture, healing and messages; Social Night—last Friday each month; Divine Healing—Rev. James M. Fritchman; Secy: Rev. Ebba Bolton; Phone: GLENcourt 2-0413.

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

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

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 Arrowhead; Services: Sunday 8 P.M.; Minister: Rev. Ann Cannara; Phone: COLton 2407-4.

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.

Fraternal 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.A., 3943 Herbert St.; Services: Sunday: Healing, 7:30 P.M.; Lecture 8 P.M.; Minister: Rev. Carrie B. Kelley, 4832 Kenmore Terrace; Phone: AT 4-0486; Helen E. Guss 4146 Hamilton St.; President: Lawrence A. Nicholson.

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; Secy: Donald H. Haddick; Treasurer: Charles Ross McKendry; Church Phone: TUXedo 5-9976.

The Little Church of St. Andrews, 2005-13th St.; Church St.; Services: Sun. & Thurs. 7:45 P.M.; Messages: Fri. 2 P.M.; classes; Minister: Rev. Alda Schierman, 3478-18th St.; Phone: UDerhill 3-4587.

First Spiritual Church, 3324-17th St. (near 2nd Mission) Services: Sunday, 2 P.M. (1st and 3rd Wed. 2 and 7:30 P.M.) Minister: Maud Johnson; Phone: Skyline 1-9153; Secy: George A. Borre, 33 Ellert

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

Any theory, hypothesis, philosophy, sect, creed, or institution, that fears investigation, openly manifests its own error.

Andrew Jackson Davis



# Spiritualist Churches

(Continued from Page 10)

## ILLINOIS — Continued

**Decatur, Illinois**  
First Spiritualist Church of Truth, 233 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 Ave.; services: Sun. and Wed. 7:45 P.M.; Minister: Goldie Rayburn, 4928 Converse Ave., E.S.L.; Asst. Pastor: Hazel O'Flaherty, 11 Comodore Drive, Belleville; Sec'y: Ottilie 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.; Minister: Frank Slagter, 1107 South Adams Ave; Phone: State 763**  
Leroy: J. P. E. J. Crumbaugh Spiritualist Church, 313 East Center; 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 St.; Services: Sunday 7:30 P. M.; Minister: Samuel Caughey; Phone: 2-762; Sec'y: Lillie Smeltzer; Phone: 6-2054; Guest workers welcome.

**Rockford, Illinois**  
United Science Mission, 217 South Rockton Ave.; Services: Sun & Wed. 7:30 P. M.; Minister: Rev. Blanche McCarl; Phone: 3792.

**Streeter: First Spiritualist Church, 523 Frech St.; Services: Sunday 7:30 P. M.; 1st Sun: 2:30 & 7:30 P. M.; Ministers: Roy and Nora Gustin, P.O. Box 188.**

## INDIANA

**Elkhart: Christian Spiritual Temple, 209 1/2 South Main St.; Services: Sunday 8 P. M.; Minister: Rev. Harry Sutton, R.F.D. No. 8, 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. 2 & 7:45 P. M.; Sun. 10:30 A. M. & 7:30 P. M.; Minister: Rev. Bernice Brock 1040 Andrews St.; Phone: A-4567.

**Gary, Indiana**  
First Spiritualist Church, 2430 West 11th St.; Services: Sunday, 8 P.M.; Minister: Rev. Velma H. Dickson; President: Ruth M. Jenne; Sec'y: Reba Schallan.

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

**Hammond, Indiana**  
Unity Spiritualist Ch., 5454 Holman Ave. N. of P. Hall; Sun. 8 P. M.; Ruth Coyle

**Indianapolis, Indiana**  
Progressive Spiritualist Church, 611 East St. Clair; 1st Sat. Service: Sunday, 7:30 P. M.; Minister: Rev. Paul Leach; Phone: Fleetwood 7926.

**The First Church of Christ Divine Guidance, 8701 East Ivanhoe St. Services: Sunday, 7:30 P. M.; Minister: Rev. Agnes C. Hansen; Phone: FL 9-1784.**

**Spiritualist Center Church, 1001 Lexington St.; Services: Sun. 7:45 P. M.; Wed. 2:30 and 7:30 P. M.; President: Hazel Davis; Sec'y: Grace Driskell, 2235 North Butler Ave.; Phone, IRVington 9427.**

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

**Michigan City: First Spiritualist Church 220 West 10th St.; Services: Sunday & Monday 8 P. M.; Sec'y: Mary Bulinger; P. M. Minister: Rev. Amelia Bulinger; Sec'y: Gertrude Rochar; Phone: 2-1618.**

**Muncie: Unity Spiritual Church, 517 Rex St.; Services: Sunday 7:30 P. M.; Minister: Classed Minister: Rev. Virginia Leach Falls, 607 West Charles St.; Phone: 2-2494.**

**Peru, Indiana**  
First Spiritualist Church, 62 South Miami Ave.; Services: Sun. 7:30 P. M.; Minister: Rev. Mary Lytle; Sec'y: Goldie Welsh, 1614 North Broadway; Phone: 6359; President: Herbert Reush.

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

**South Bend, Indiana**  
Church of Spiritual Truth, 510 South St. Joseph St.; services: 1st, 2nd & 4th Sunday, 7:30 P. M.; 3rd Sunday, 3 and 7:30 P. M.; President: Ralph Bowman; Sec'y: Athelinn Minnes (S.A.)

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**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.  
The Spiritual Sanctuary, 2106 Eutaw Place; Services: Sunday, 8 P.M.; President: Frances Converso; Sec'y: Clara E. Shephard, 2912 Woodlawn Ave.

## 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 33 & 34; Services: Sunday 2 P.M. and Friday 7:30 P.M.; Minister: Rev. Ida Crocker Kay, 10 Moultrie St., Dorchester, Mass.; Sec'y: Doris H. Brown.**

**Fitchburg: First Spiritual 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 Cheapside 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.; Wed. 7:30 P. M.; President: Mrs. May Sawyer; Sec'y: Mrs. J. B. Kelley, c/o 33-37 Bliss St., Springfield, 5, Massachusetts.**

**West Gloucester: Massasoit 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 5388-J; 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, 516 North Detroit St.; Sunday: Lyceum 10 A. M.; Lecture & Bible Study, 11 A. M.; Lecture, Healing & Messages 7:30 P. M.; Services: Sunday 7:45 P. M.; Minister: Dorothy Elliott & Rev. Allan Dittman.**

**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 7:45 P. M.; Minister: Rev. Clifford Bristol (U.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.; Minister: 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. Jack F. Teeters.

**All Souls Memorial Church, 2619 Cass Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. Constance Newby; Phone: UN 1-3346.**

**Bible Christian Spiritual Church, 4464 Cass Ave.; Services: Sunday 2 P. M.; Minister: Rev. John Vessey; Phone: TAMMoa 5-1334.**

**Ferndale: Metropolitan Spiritualist Church of Christ, 1001 Lexington St.; Services: Sunday, 7:45 P. M.; Rally Day: second Sunday, 2:30 and 7:45 P. M.; President: Charles L. Youngs; Phone: LI-13146; Sec'y: Irene C. Raynor, 158 North Walnut St., Mt. Clemens, Michigan.**

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

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

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

**Huskegon—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.**

**Port Huron: Divine Spiritual Temple, I.O.O.F. Hall, Laper St.; Services: Sun. 7:30 P. M.; Minister: Rev. Rebecca Brobot, 715 Howard St., Port Huron.**

**Roseville: 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 VRmont 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 Lindholm, 1712 West 3rd St., Duluth.**

**Minneapolis, Minnesota**  
Spiritualist Episcopal Church, I.O.G.T. Hall, 2022 Cedar Ave.; Services: Sunday 3:30 & 7:30 P. M.; Thurs. at 3:45 Aves; Consulting and Healing Church; Messages: 7:30 P. M.; Tuesday consultation Free to children and teenagers; Minister: Rev. Clara Johnson.

**Christian Ministry, 514-520 East 15th St.; Services: Sunday 11 A. M., 3 & 7:45 P. M.; Wednesday 8 P. M.; Pastor and President: Rev. H. M. Paulson.**

**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," 5704 Prospect; Sun. & Wed. 7:45 P. M.; Minister: Dr. Maurice D. Russell.**

**St. Joseph: Christ Memorial Spiritualist Church, 2102 Felix St.; Services: Sun. & Wed. 8 P. M.; Minister: Rev. Floyd Thornberry; 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. 2 P. M.; Friday 8 P. M.; Leader: Elsie Andrews, 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, (Gentle); Sec'y: Dorothy M. Bane, 1856 Switzer Ave.**

**Christ Divine Science Church, 6323 Delmar Blvd.; Services: Sun. 10:30 A. M.; Minister: Rev. Charles Rohlfing; Phone: Parkview 5-6551.**

**Memorial Spiritualist Science Church of St. Louis, Albrecht Hall, 3549 Arsenal St.; Progressive Lyceum, Sun. 7 P. M.; Church service, 8 P.M.; Minister: William R. Fuller; Phone: FLanders 2-2436; President: Mrs. R. C. Kroll; Public Relations Chairman: Robert C. Kroll.**

## NEBRASKA

**Lincoln: First Temple of Spiritual Truth, I.O.O.F. Hall, 1108 "L" St.; Services: Sunday 7:30 P. M.; Minister: Rev. Leonard 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 Wall Whitman Hotel, Broadway & Cooper St.; Sun. 7:45 P. M.; Minister: Rev. Catherine Broome, 246 South 34th St.; Phone: Woodlawn 3-7446.

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## NEW JERSEY—Continued

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

**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 4-6785. Lucy Bertoni, secretary.**

**Newark: Mother Temple of Psychic Science, 532 Springfield Ave., Tues. 1 & 7 P. M.; Rev. Dorothy C. Deane, Mediator, Phone: HU 2-1773; Psychic Science Temple Services: Wed. 7 P. M., Rev. Matthew Matulwich; healing service, Rev. Dorthea Morris, Mediator, Thursday 7 P. M.; Rev. Morris; Thurs. & Fri. 1 P. M.; Rebecca Barrett; Friday 7 P. M.; Rev. Dr. thea Dancer, 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.**

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

**Union City, Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A. M.; Tues. 10 A. M.; Tues. 8 P. M., Fred Boeck; Tues. & Thurs. 2 P. M.; Thurs. 8 P. M.; Rev. Elsie E. Richter; Phone: Union 4-0393.**

**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. Ruger; 4th Friday 8 P. M.**

**West Englewood: John's First Memorial Spiritual Church, 27 West Forest Ave.; Sun. & Wed. 8 P. M.; Classes: Tues. 2 P. M.; Tues. & Thurs. 8 P. M.; Minister: Rev. Louise Gallo; Phone: Te 7-4335.**

## NEW YORK STATE

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

**Batavia: Church of Spiritual Truth (General Assembly of Spiritualists) 6 Bank St.; Services: Sun. 7:45 P. M.; Thurs. 8 P. M.; Medium's Dept. 1st Sun. each month, 3 and 8 P. M.; Minister: Ethel L. Ames, R.F.D. No. 3, Box 1129; Phone: 1290-J.**

**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 Breno, 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: 2-1699; Church phone: ELmwood 5397; Sec'y: Margaret Luter, 65 Woodhaysen Road, Orchard Park; Pres: Norman C. Fredrickson.

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

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

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

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

**Corliland, N. Y.**  
Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (G.G.A.S.) Services: Sun. 7:30 P. M.; Wed. 8 P. M.; President: Marjorie Newman; Phone: SYrolo 6-2337; Sec'y: Kathryn Hall, 15 Grace St.

**First Spiritual & Divine Science Church, 97 Owego St.; Services: Sun. 10:30 A. M.; also Wed. 8 P. M.; Minister: Rev. Kathryn Duff, 20 Clay Ave.; Phone: SK 6-7188; Associate Minister: Carroll Badman; Healer: Mable A. Smith, Phone SK 6-9186; Glen Jones, President, Phone SK 6-9319.**

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**Jasper: Golden Era Wigmans, 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 P. M., also 7 P. M.; Minister: Rev. Irene Boyd; Phone: REpublic 4-1833.**

**South Ozone Park: Helen Memorial Spiritualist Church, 143-18 Sutten 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. 7:30 P. M.; Wed. & Thurs. 8 P. M.; Thurs. 10:30 A. M.; Minister: Rev. Marion Miller; Phone: Hempstead 1-3404.**

**New York City**  
Temple of Light, (G.S.A.) Suite 708, 152 W. 42nd St. Address and Healing, Sun. 11 A.M.; Holy Communion, 1st Sun. each month; Tues. & Thurs. 7 P. M.; Wed. & Thurs. 2 P. M.; Study Group, Mon. 7:45 P. M., Rev. Marion Owens, Minister; Fri. 2 and 7 P. M.; Rev. Allan Lynd; Sec'y: Elsie Siemsen, 43-30-46th 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 Corinaldi; Phone: RA 1-0174.**

**Church of The Ascension (I.S.A.) Suite 708-710, 152 West 42nd St.; Minister: Rev. Winif**



# PSYCHIC OBSERVER, AUGUST 28, 1944

## SPRITUALIST CHURCHES

(Continued from Page 11)

### NEW YORK CITY — Continued

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

Stead Memorial Church, Apartment 5-B, 21 West 106th St.; Class: Wed. & Fri. 8 P.M.; Minister: Rev. Bertha Marx Leuchter; Phone: Riverside 9-0319.

Center of Divine Guidance (Universal Church of The Master) Suite 203, Great Northern Hotel, 118 West 87th St., Services: Wed. 8 P.M.; Thurs. 10 A.M.; Friday 2 & 7 P.M.; Minister: Rev. Martha Seidler; Phone: Circle 5-4915.

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

The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave. (BRONX), 80 N. Y. Services: Mon., Wed. & Sun. 7:30 P.M.; Minister: Rev. Angela J. Sessa; Phone: Tremont 8-9134; President: Leo Pold Sessa.

Fourth Spiritual Science Church, Inc., Suite No. 703, Steinway Hall, 119 West 87th St.; Services: Sun. 3 P.M.; Sat. Sun. Thurs. 8 P.M.; Healing & Message Circle, Tues. 8 P.M. & Wed. 2 P.M.; Classes, Wed. 8 P.M.; Dr. Sam Ram Mandal of India; Phone: IN 3-887.

Chapel of The Eternal Star, 237 West 72nd St., Services: Wed., Fri., Sat. & Sun. at 7:30 P.M.; 1 P.M.; Minister: Rev. Rose Ann Erickson; Phone: TRafalgar 7-3113.

Spiritual Science Mother Church, Inc., Suite No. 1010, 7th Ave. & 56th St., Sunday: Sermon and Messages, 7:30 P.M.; Minister: Rev. Glenn Argoe; Phone: Columbus 5-2552.

Spiritual Church of Guiding Light, Sherman Square Hotel, 71st St. & Broadway; Services: Tues. & Fri. 7 P.M.; Wed., Fri., Sat. 1 P.M.; Sun. 3 P.M.; Minister: Rev. Helen A. Thury; Phone: Endicott 8-6400.

Little Cedar Spiritual Church, Room No. 401, 100 West 72nd St.; Services: Sunday, Tuesday & Friday 7 P.M.; Wednesday 1:30 P.M.; Minister: Rev. Beulah Brown; Phone: TRafalgar 3-7890.

Niagara Falls: White Rose Center of Free Psychic Truth, 639 Main St., Services: Sunday 7:30 P.M.; Social Tuesday 8 P.M.; Minister: Rev. Rosebud Vogel Williamson; 746 Chilton Ave.; Phone: 4-1370; Phone: 3-2818.

### Byracuse, New York

Wayside Church, 220 East Washington St., Sunday 7:45 P.M.; President: Luanie Casey; Sec'y: Albert J. Potter.

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

### Schenectady, N.Y.

Universal Church of Science, 4 Eagle St., Services: Sunday 3 & 7:30 P.M.; Class Tuesday 8 P.M.; Messages: Wed. 7:30 P.M.; Minister: Rev. Frederick W. Mitchell; Phone: 7-6833.

Progressive Spiritualist Church, 6 Mynderse St., Services: Sunday 4:30 & 7:30 P.M.; Minister: Rev. Alice M. Hughes; Church Phone: FR 4-607; Sec'y: Lillian Weir, 7 Center St., Scotia, N.Y.; Phone EX 31419.

### Tenawanda—Elmhurst Spiritualist Church

30 South Niagara St.; Sun. & Wed. 7:45 P.M.; Eleanor Gardel, Pastor.

### OHIO

Akron, Ohio  
St. Paul's Spiritualist Church, 60 North Arlington St.; Services: Sunday 7:30 P.M.; Messages: Wednesday 8 P.M.; Sunflower Club, 1st Wednesday; Minister: Rev. Revina Roshon; Phone: SA 4-9294; Sec'y: John D. Cole; President: Ada C. Richards, 345 Para Ave.

Friendly Spiritualist Church, 31 S. Howard St.; Sun. 7:45 P.M.; Thurs. 2 and 8 P.M.; Healing: Mon., Tues. and Wed. 1 to 5 P.M.; Pastor: Rev. Hulda Stewart.

Ashley: White Lily Chapel, 20 South Main St.; Services: Sun. & Wed. 8 P.M.; Minister: Margaret Flings; Church Phone: 3372; Minister's Phone: 2065; affiliated with Ohio State Spiritualist Association.

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Tower of Light Spiritual Science Church, 3429 McHenry Road; services: 1st and 3rd Sunday, 7:30 P.M.; Class: Mon., Wed. and Thurs., 7:30 P.M.; Minister: Rev. Paul N. Straky; Phone: Montana 1-2097.

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**"GOD GAVE ME THIS GIFT";** I am not just an ordinary healer. Prayer changes things. Distance is no barrier. Write me I will pray for you. Send stamped envelope. Tell me your troubles. Every letter will receive special attention. Love offering. Ada Fraval, 5869 West 44th St., Detroit 8, Michigan; Phone: VI 1-6122. (P-431)

**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)

**CONSULTATIONS BY MAIL:** Teachings, Healings. Specializing in the treatment of obsession. Instruction in development. Questions answered. Enclose stamped, self-addressed envelope, lock of hair, birthdate. Forty years in this work. I can help you. Love offering. Address: Ruth P. Hulman, 2532 S.E. 27th Ave., Portland 2, Oregon. (P-431)

**"ASK AND YE SHALL RECEIVE"** I strive to be an instrument for God's Healing Power. No condition for treatment or fee. Small, Absent healing or appointment. Love offering accepted. Write: Oliver W. Pitts, 5008 Ninth Ave., Sacramento 20, California. (P-431)

**ABSENT HEALING PROJECTED:** for all conditions. Write in confidence; feelings in present time. Will send 3-page, full instructions. You are under no obligation. No harm in writing. Send dime for my prayer list. Love offering. Address: 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. Eulalia Hill, Winona, Missouri. (P-433)

**GOD'S HEALING POWER** can be your release from pain. Others have been helped and we know that God hears and answers prayers. Send your name to be placed on my prayer list. Love offering. Address: Rev. L. Melvin Beekman, P.O. Box 11, LaPorte, Indiana. (P-435)

**HEALTH AND PEACE:** A Healing Circle and Class is held every Thursday, 7:30 P.M., at the Spiritualist Church, 132 East 5th St., San Bernardino, California. Martin Wagner, certified healer and missionary for The Spiritualist Episcopal Church is serving as teacher and medium. Let the prayers of this healing circle bring you health and peace regardless of distance. Send your requests to the above address. Phone 8-9523. Love offering. Healing service every Sunday. Church Pastor: Rev. Lula Taber. (P-435)

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**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 Martin, P.O. Box 422, Seattle 11, Washington. (P-438)

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

**QUESTIONS ANSWERED**

## 3 Questions Answered—(Continued)

**I AM A CERTIFIED MEDIUM** and an ordained Spiritualist minister. God blesses me to help others. Mail me your questions. Your heart's love offering as in accord. Prompt reply. Rev. I. 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 and how you see God in your heart. Answer these questions and I can help you. Send donation to: Rev. Antonio 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" 925 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, ordained. Love offering only, required. Prompt reply. Enclose \$1.00. 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)

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**ELECTRONIC GUIDANCE RADIATES THRU YOUR NAME'S VIBRATIONS!** View your destiny! Develop powers! Increase income, prestige, health, wealth and morning or evening time. Questions answered. Love offering. Ditra J. Dynell, 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, enclose self-addressed stamped envelope. Write: Myra Henry Phillips, 9 North St., Lily Dale, N. Y. (P-436)

**SPIRITUAL READER:** Seven questions answered. \$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, semi-trance reception. Enclose \$1.00 and self-addressed stamped envelope. For healing. I will 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)

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

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**SPIRITUALIST SEMINARY.** Lessons by correspondence. Training for Spiritualist Ministry, unfoldment and development. For class groups or individuals. Church licenses, charters and diplomas. Ordination and degrees conferred upon students. If personally interested or for church charter, write Rev. Marion Owens, Sec'y., Suite 708-170 152 West 42nd St., New York City 18, N. Y. (P-432)

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**NEW THOUGHT SCIENCE:** C. V. Bass, Ph.D., President, 1110 Wilshire Blvd., Los Angeles, 17, California; Yesterday, Today, Tomorrow. Correspondence Course. Details are issued after examination and completion of course. Write now for free brochure. Your problems analyzed by specialists; Telephone: MA 9-2825. (P-432)

**HARMONIA COLLEGE** EXTENSION COURSES: Metaphysics, Psychic Science, Phenomena, Philosophy and Religion of Spiritualism; interestingly illustrated and vividly presented: —Narcissus includes: Law of Survival, Heaven, here and now; Conversations with the departed; Cures of Divine Science; Marvels of development and mediumship; Early Christianity and Spiritualism; Wonders of the human thought; Religion 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 to: Address: Rev. End S. Smith, Ph.D., Lily Dale, N. Y. (P-434)

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**BRONX (New York City)** The Francescan Order of Good Will and Harmony, 1991 Arthur Ave., Bronx, 57, N. Y. Telephone: TREmont 8-9134. Sunday service, 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-436)

**CHESTERFIELD, INDIANA:** Nellie Steffen, 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 Reader, afternoon and evening; healing, free-will offering; Gladstone, 6200 South Kenwood Ave., Chicago, Ill., Phone: HY 3-4100. (P-435)

**CHICAGO, ILLINOIS:** Psychic, Divine Healer, Metaphysical 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 facts. A prompt personal reply will follow. Faith do nations thankfully accepted. No calls or appointments. Write: Dr. Reinhold Hartmann, 920 Florence Drive, Park Ridge, Illinois. (P-432)

**ENGLISH CENTER, N. Y.:** Do you need Help? Spiritual or material? Consult Rosa, the ancient Egyptian Seeress, through the mediumship of REV. RUTH E. CARSON. State problems clearly. Love offering. "As you freely give, so shall you receive." Life readings given upon further consultation. Write: Rev. E. Carson, English Center, N. Y. Phone: Brookside (Penna) 2253. (P-435)

**KENOSHA, WISCONSIN:** Rev. Marlene Koski, minister: Christ's Healing Shrine, 6333 Sheridan Road; Problem Counselor—questions answered; absent healing; Class: Mon. & Tues. evening; Write or Phone: (Kenosha, Wisconsin) Olympic 7-6863. (P-433)

**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 Eternity, 237 West 72nd St., New York City 23, N. Y. C. Telephone: RAisefar 7-1313 Services daily 7:30 P. M., with the exception of Monday Thursdays. Noon Services, 1 P. M. Tuesday and Thursday. Perhaps I can help you with your problem. Why not write me today. Love offering. Direct all correspondence to: Rose Ann Erickson, minister of the Chapel of Eternity, 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., Wed. & Thurs. 8 P.M. Sunday 3 & 5 P.M.; Wed. 2 P.M. at Studio #703, Steinway Hall, 113 West 57th St., N.Y.C. Absent healing on love offering basis. Send \$2 birth date and self-addressed envelope for any three questions, or a 1956 forecast. For free readings of exceptional value, Phone: IN 3-5827 or write Dr. Mandal, 42-72 Kissena Blvd., Flushing, N. Y. (P-434)

**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. Over thousand dollars monthly for hustlers in common—300 waters only \$5.00 retail. Details, samples 25c. Write: P. Hartmann, Southold, N. Y. (P-433)

**BANANA LAXATIVE GIVES "PEP"** Here's something really new for Constipation. A true banana concentrate—Nature's finest bowel regulator. B-BAN also contains natural Vitamin B complex for pep and energy. No drugs—yet the most wonderful, easy, complete regulation. Unexcelled for old folks, 8 oz. jar of B-BAN only \$1.00; postage paid; at Health Stores or order from Nutrition Factors, Inc., Dept. 3-A, 104 Prospect St., Westfield, N. J. (P-434)

**EMMA LILLIAN DONOGHUE, P.S.D.** M.A.F.A., Consultant. Send birthdate: time and place, together with fee. Problem: \$5.00; Horoscope: \$10.00; Address: P.O. Box 463, Thomaston, North Carolina. (P-434)

**"FREE . . . FREE"** Month's Forecast for testing! . . . plus a Zodiacal Horoscope. Send birthdate, Stamp appreciated. Joan Carlson, Box 325-FY, Denver 1, Colorado. (P-433)

## 5 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 Lott, 220 Summer St., Springfield, Vermont. (P-434)

**IT TAKES A WISE MAN TO DISCOVER A WISE MAN.**

**Xenophanes**

**It Pays to Advertise in These Columns**

## Health—(Continued)

**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. Ledrich is an excellent pre-cautionary 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 common foods. Without doctors, ministers or drugs. Costs so little to get my easy-to-understand 500-word written 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 their 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 your time. To read \$1.00 postpaid. Distributed by Stallard's Supplies, 417 West Franklin St., Shelbyville, Indiana. (P-433)

**DON'T BE FATI** 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 absent sending the healing energy to your spiritual being and things. Write: Rev. Harriette Angel Murphy, 431 West Belden Ave., Apt. C-302, Chicago 14, Illinois. (P-434)

**CONSTIPATED?** New Discovery! At 60, I found easy, normal relief after 40 years' suffering. No "treatment"; no enemas. Send \$2.00 for complete technique used. If you are young, why waste longer? No other expense. Write: D. L. Ridgeway, 330 15th St., Denver 2, Colorado. (P-435)

## 6 For Sale Or Rent

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

**LIVE YEAR ROUND** in Miami, Florida at Shady Oaks Spiritualist Home. Complete plan: \$60.00 per month and up. All ground floor single and double rooms. Special diets and care. For reservations and rates, write: Mrs. E. O. Miller, 1310 N.W. 22nd Ave., Miami, Florida. (P-434)

**FOR SALE:** Unusually attractive fully furnished six-room house; bath, screened porch, wood fireplace, space heater, automatic water, new electric range, washing machine, garage; reasonable. Cassadaga Spiritualist Association. Write: Susan Hopkins, 309 Genesee Park Blvd., Rochester 19, N. Y. (P-434)

## 7 Astrology

**BE ANALYZED** by Noted Astrologer. Send birthdate and fifty cents for reading and free Dream Book. Such connections are wide in my work as a Scientific Astrologer. This can mean new business and social connections; new interests and hobbies are compatible with yours. 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: Carolette Holmes, Rt. #1, Box 353, Little Rock, Arkansas; Phone: LOust 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 known exact birthdate, \$5.00; Expert chart analysis, \$10.00; Address: Frederic Hogue, 508 South 6th St., Laramie, Wyoming. (P-433)

**EMMA LILLIAN DONOGHUE, P.S.D.** M.A.F.A., Consultant. Send birthdate: time and place, together with fee. Problem: \$5.00; Horoscope: \$10.00; Address: P.O. Box 463, Thomaston, North Carolina. (P-434)

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BEAUTIFUL HAND COLORED INSPIRATIONAL MESSAGE on 8x10 paper suitable for framing. Only \$1.00. Satisfaction guaranteed. Write: John M. Hill, Route #2, Kempston, Pennsylvania. (P-431)

**11 Open Dates**

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 Certificates. For details, write: 317 Sixth Ave., Huntington, West Virginia. (P-433)

**12 Miscellaneous**

**A POSITIVE ANSWER TO PRAYER:** Send for this beautiful Prayer Cross today. Twenty-five cents (25c) in cash and self-addressed stamped envelope. Write: Co-Operator, P.O. Box 517, Hanford, California. (P-441)

**WEAR YOUR PIN OR LAPEL BUTTON:** This Spiritualist emblem, created by Spirit Masters, has World - Wide recognition. It is an oxidized silver pin or button with black enamel and sells for \$3.00 each. A 50c extra; card cases 25c each up to 7 lines; over 7 lines 20c per line. Cash with orders; No C.O.D.'s. Write: J.D. Press, 172 Goodell St., Buffalo 3, N.Y. (P-446)

**"GIGIT"**  
25c Postpaid  
Communicate with SPIRIT  
OPEN DOOR TO TRUTH  
P.O. Box 613, San Diego 12, California. (P-434)

**BUSINESS CARDS at Special Low Prices:** Flat printed in black—\$4 per M; Embossed black or blue—\$4.50 per M; Embossed red and blue—\$5.75 per M; Cuts extra; card cases 25c each up to 7 lines; over 7 lines 20c per line. Cash with orders; No C.O.D.'s. Write: J.D. Press, 172 Goodell St., Buffalo 3, N.Y. (P-436)

**AMAZINGLY BEAUTIFUL:** Crystal Ball Pendulum with instructions. \$1.00; Money Back Guarantee; also Oral Roberts' magazine, 10c; Write: Malines, 1510 4th Ave., Moline, Illinois. (P-431)

**THERE IS A "KEY TO THE SECRET"** of healing for yourself and help in your personal problems which you can find in fifteen minutes. Send for free details of this wonderful offer. Address: Prayer Shrine, Box 52-P, Malibu, California. (P-432)

**13 Dreams**

**LANGUAGE OF SYMBOLIC VISIONS (A Mystic Dictionary)** by Frances E. Chamberlain; Price \$1.00, will help solve hidden meanings behind Symbols, Dreams and Visions; Order from author: P.O. Box 46-092, Hollywood 46, California. (P-434)

**DREAMS INTERPRETED** for practical, daily affairs. Small number. Guaranteed. Write details of dreams, name and address plainly. Send with \$1.00; Hazel E. Monte, 1757 20th Ave., South, Seattle 4, Washington. (P-435)

**14 Books**

**"SELF-HYPNOSIS — A Guide To Its Wonders"** An amazing book by hypnotist Nard King reveals his unique method. It allegedly provides for complete and continuous control of self: emotions, cravings, talents, memory, sleep, etc.; proficient user, wide awake, merely tells himself what he will experience and it happens! We make no therapeutic claims but enthusiastically recommend this remarkable book to all interested in the subject of self-hypnosis. \$2.00 postpaid, satisfaction guaranteed. Verity Publications, Newfoundland, 37-B, New Jersey. (P-432)

**DR. CHVAL'S** booklet with the Tattvic Dial Postpaid, \$1.00. Learn how to use the Tattvic Forces in Healing and everyday problems. Address: Dr. C. A. Chval, 2330 South Lawndale Ave., Chicago 23, Illinois. (P-432)

**"THE SEARCH FOR BRIDEY MURPHY."** A fascinating book on reincarnation. Under hypnosis, a Colorado woman was able to recall a previous lifetime. You'll be amazed as she identified people, places and events she knew over 100 years ago in Ireland. Clothbound. Only \$3.75. Ask for catalogue list of extraordinary titles. New Horizons Book Co., BL, Route #1, Asheboro, North Carolina. (P-434)

**AMAZING HEALING** by Astral Projection. Personal and Absent Treatments. Love Offering. Also send for the booklet: "Why You Are Sick and Rules For Good Health" \$1.00 plus 9c postage. Dr. Hal Styles, Box 778, Beverly Hills, California. (P-431)

**SEX AND SPIRITUAL CONSCIOUSNESS!** Use your glands—Gonads, Pineal and Pituitary, to attain full spiritual consciousness and even overcome death. Manuscript lesson, "Divine Rebirth" by Lawrence E. McDade, explains process and exercise. Order now! Only 800 copies available. Special discount offer. \$1.00 postpaid from the author: P.O. Box 331, Phillipsburg Kansas. (P-433)

**"LETTERS TO A DISCIPLE"**—Eugene Coudro's "Artful Beauty of True Meditation." Techniques used by this famous author in training a group over many years. 237 pages. \$3.00; order from: Occult Book Center, P.O. Box 8433, Chicago, 80, Illinois. Free Catalogue. (P-434)

## THE WAY OF HEALING

(Continued from Page 8, Col. 3)

the price for healing and without which the healer will not act.

### Few Reports

Many who attend for healing know that no charge is made; they should also know that there are costs for upkeep, etc., yet they take an unfair advantage of the healer's time and service. As an example, the patient may have a complaint of long standing; he has visited doctors, hospitals, specialists, received expensive treatment and willingly paid the fees demanded.

Then, often in desperation and as a last hope, he goes to a Spiritualist healer; receives treatment, obtains relief and perchance a total cure and then values his free-will offering at the smallest amount he can give.

Similarly with absent healing. Here again no charge is made for this service. Applications are invariably made by letter and very often the applicant does not include even the postage for the reply. Every application receives individual attention by the healer and each letter is individually replied to. The healer then devotes time and service to each patient, possibly continued over a period of weeks or months.

Yet the majority of applicants do not take the trouble to report progress (though asked to do so) or even to acknowledge the healer's letters or repay the postages.

The writer kept careful notes of the patient's replies, for the compilation of the records. In his reply to the individual patient, money has never been mentioned. He has, however, always asked to patient or his friend to advise him of results, whether positive or negative. These records show that out of some thousands of applications only about one-third ever took the trouble to reply.

### Regarding Fees

Sometimes there is a sequel—perhaps a month or so later. The healer receives a further application from a previous "non-replying" patient that runs like this: "You were so good in healing my illness that I am now asking if you will help my friend who is suffering from..."

The point is, the patient in the first instance having been cured, and the urgency having passed, would not take the trouble even to send a postcard to report either the original or subsequent progress. It would only be through some such circumstance, as mentioned, that the healer eventually gleams a little more information.

Here is another experience fairly common to healers. The patient is bedridden and the healer is asked to visit him. He does so, not once, but a number of times. Each visit with travelling usually takes a number of hours and there is the expense of fare, etc. Sometimes the fares are tendered, but often they are not, yet the healer continues to go, giving time and money, in order to render what service he can.

That is, in general, the way healers work. The opinion, however, is expressed that patients would value spirit healing more if a charge were made for assistance—and according to the weakness of human nature, the higher the charge, the more the healing would be valued. But so long as healers regard their work as a spiritual gift, it is not likely that it will ever become generally commercialized.

## TOO LATE TO CLASSIFY

MESSAGES BY MAIL from vibrations of your letter by noted medium. Ask questions if you wish. Prompt reply Love of Healing. Write: Rev. Bernard Rodin, 7 Third St., Lily Dale, N. Y. (P-436)

**CINCINNATI, OHIO:** Private consultation and spiritual healing (absent or by appointment only). Write: Mae Leah Gibson, 339 Sycamore St., Cincinnati, 2, Ohio; Phone: CHerry 1-4935. (P-436)

**REV. JAMES W. JOHNSON: KOSMOLOGY.** Invites you to join him in prayer for the things you need. Send \$1.00 for brochure and copy of secrets—Cosmic Law of Abundance. Write: James W. Johnson, Kosmology, Inc., Emmett, Idaho. (P-438)

**"DIVINE REBIRTH"** (Manuscript Lesson) by Lawrence E. McDade. Explains the mystery of SEX AND SPIRITUAL CONSCIOUSNESS. How to use your glands—Gonads, Pineal, and Pituitary, to attain permanent SPIRITUAL CONSCIOUSNESS; and even OVERCOME DEATH. How to be "born again" as an Immortal Son of God, during this lifetime. Limited Edition (800 copies). Order Now! Price \$1.00 Postpaid; From: Lawrence E. McDade, P.O. Box 331, Phillipsburg, Kansas. (P-433)

## About BOOKS

**THE NEW BHAGAVAD GITA** (\$3.50) westerized interpretation of the ancient Indian scripture, published by De Voss & Co., Los Angeles 5, California; distributed by Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana.

**THIS IS** a tenth anniversary revision of this classic. Because of new material it becomes almost a new book. In its new format and design by J. M. Hiss, Jr., the book itself becomes a work of art.

Since it was first brought out in 1945, the world has seen the advent of the atom bomb, nuclear fission and fusion, and all the recent advances in electronics. With this revision, these unleashed forces are accepted as further evidences of the omniscience and omnipotence of Divine Mind. Thus understood, these powers can become constructive rather than destructive, depending solely on man's understanding and acceptance.

At an early age, Wesley La Violette won recognition as a musician, composer, conductor and educator. His music has been performed by many of the leading artists, ensembles and orchestras of the world. He has been both teacher and executive with the Chicago Musical College and De Paul University and was President of the American Operatic Laboratory in GI days in Los Angeles. His first book, "Music and its makers," published in the University of knowledge series, sold nearly a million copies. Leading periodicals and anthologies have included his works on the fine arts, poetry, music and philosophy—and many of his writings have been published in individual volumes.

**THE NEW GITA**, which means "The Lord's Song," is one of the most ancient sacred scriptures from India. There are many scholastic arguments about its date, but La Violette believes that it was written about 3000 B.C., thus antedating most of the existent Bibles.

In this western version, Snascrit terms have been purposefully omitted. What might usually be a commentary has been woven into the verses of the text. The fundamental teaching has not been altered, only its presentation has been expanded for those readers not familiar with either the language or the philosophy of India.

Already its famous passage on Immortality has been used by many ministers, orthodox and liberal, as a message of comfort and beauty in services for the departed:

"You grieve for those who have no less of grief; for those whose end less journeys wing them to that realm in which there are no vestments of sorrow, nor chains of death—where all are free, unshackled, where all are robed in white, where destiny fulfills itself in flaming light." (II.11)

Throughout all the GITA there runs the constant teaching of Immortality, with communication with the departed fairly implicit. La Violette is a universalist, belonging to no denomination, thus enabling him to speak to everyone who is prepared to hear. Along with Immortality, there parallels that of Re-embodiment of the individual in many lives upon this plane, and with that, the law of Cause and Effect, or Karma. However, a significant difference between the ancient versions and the new, is that here and now, in this life, one can so order his thinking and actions so as not to incur any further debts to be repaid in some future life here. In this sense, the New Gita becomes important to everyone.

Written in a poetical prose, and lined as free verse, the teaching is brought out with great clarity and beauty. Already there are many ministers and teachers who look upon this inspired work as a Bible for the new age now upon us.

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## A Way of Life

A COURSE OF STUDY IN 21 LESSONS



—by—  
**Lena Barnes Jeffs**

### Lecture Ten

#### THE TEXT

St. Matthew 7:24,25. Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which build his house upon a rock;

And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.

#### THE SUBJECT

Are You The Master?

**H**AVE YOU ever permitted unfortunate situations to throw you off balance and cause you to impulsively retaliate for a wrong by doing something that will eventually cause you to regret having done it, something that will surely come back into your own life and shatter your peace of mind? Can you smile while another tears your character to shreds and despitefully uses you because of hatred and jealousy?

Can you step calmly along the pathway toward attainment, shutting your eyes and ears to the destructive forces about you? If you can, then you are the Master and not the fool. It was this ability to control himself under all conditions that enabled the Nazarene to face death upon the cross with no recriminations and to say with almost His last breath:

"Father forgive them, for they know not what they do."

You have heard of your ability to create through the power of thought, and now you must learn how to make yourself immune to the destructive forces from the outside by simply shutting them out from your consciousness.

We must not talk the things that we do not wish to come into being. Failure, sickness and poverty have no part in your plan of life, so eliminate them from your mind and think success, health and prosperity instead. Permit no thought from an outside source to enter into your mind and destroy your building power for good.

Live your own life and do not try to control or in any way judge the actions of another. Help if you can, but don't tear down. If we are suspicious of every person we meet, we soon create an atmosphere of distrust about us which will surely bring unto us that which we declare. As we can only see in others that which we ourselves are capable of, we cannot be too honest ourselves if we are constantly suspecting others of trying to cheat us. Let us believe in ourselves, but let us also believe in others.

Be honest with yourself, and accept compensation for error as it comes into your life. Rightly understood, it is a stepping stone to higher and better things. If it does not belong to you refuse to accept it, and cast it out of your conscious thoughts to the extent that you can become immune to the hurts and jealousies of another. See good in all things and know that the world is continually progressing and growing better. In this way you will truly be able to found your house of life upon a rock, and all the winds of adversity cannot shake it.

#### MEDITATION

I shall be unto myself a Master and a power for good among others.

#### TO BE CONTINUED

#### OLIVER CROMWELL

All he sought was "a high place to do good in."

W. T. Stead

## DR. HOLLOWAY LECTURES & WRITINGS

### Miami, Florida

Public meetings thru Aug. 5th in Hotel Everglades, 244 Biscayne Blvd., Sun., Tues., Wed., Fri. at 1:00 and 7:30 P.M. For app's. Phone 83-8630 or Newton 5-6-57.

### Freeville Assembly

Here this famed speaker at Camp Freeville, N.Y. near Cortland, from Aug. 12th thru 17th. Lectures and interviews daily.

### Lily Dale

From Aug. 19th thru Sept. 2nd Dr. Holloway will be a featured worker at this world center of Spiritualism and Metaphysics. Plan to contact this inspiring personality during your vacation trip this year!

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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 session 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, 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 program, write: Della Kingsbury, secretary, Brady Lake, Ohio.

June 30-August 30: Annual season Ashley Spiritualist Camp Association, Woolley Park, Ashley, Ohio. For 1956 programs 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, Wisconsin Dells, Wisconsin; for 1956 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: Mary A. Rockwell, 47 Mt. Vernon St., Fitchburg, Mass.

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

July 14-Aug. 19: 15th 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 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.

Aug. 5-Sept. 2nd: Annual sessions Etina Spiritualist Camp, Etina, Maine; for programs, write: Ella A. Campbell, Sec'y., Winterport, Maine.

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.

Sept. 15-16: Independent Spiritualist Association Homecoming; Church of Truth, Grand Rapids, Michigan. For information, write: Rev. Nettie Riddell, 1102 West Rankin St., Flint 4, Michigan.

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 5-7: 2nd annual Lyceum conference sponsored by the National Spiritualist Association, Way Memorial Temple, Wheeling, West Virginia; Chairman: Lawrence Gasaway, 91 Laipale St., Bridgeport, Ohio.

October 8th-13th: 64th annual convention of the National Spiritualist Association, Sylvania Hotel, Philadelphia, Pa.; for information write Rev. Anna K. Rose, 3004 W. Wyoming Ave., Philadelphia 40.

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.

Dec. 30, 1956-March 31, 1957: Annual season of The Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Florida; for programs, write: President, Ray Babcock, Cassadaga, Florida.

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To Psychic Observer  
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## N. S. A. Director



Jeannette J. Knepprath (above) 4721 W. Washington Blvd., Milwaukee 8, Wisconsin; newly appointed trustee of the National Spiritualist Association. She was the unanimous choice to fill the vacancy on the Board of Directors after the passing of President, Rev. Charles R. Smith. Mrs. Knepprath is secretary of the Morris Pratt Institute, Milwaukee, Wisconsin, with headquarters at the offices of the National Spiritualist Association, 11811 Watertown, Plank Road, Milwaukee, Wisconsin.

**Chesterfield, Indiana:** The Chesterfield Seminary, formerly known as the "Spiritualist Episcopal Institute," will open classes August 20 and continue through August 26, according to Dean, Clifford L. Bias.

Special events during the week: Registration Day, Institute Assembly, Vesper Service, Private Readings, Seances, Student-Faculty Mix, and Commencement Exercises.

### Curriculum

**10 A. M.: Esoteric Significance of Holy Days.**—Austin D. Wallace: a presentation of certain days and seasons enabling the minister to present more effective spiritual observance; **Basic Principles of Spiritualism.**—Lillian Johnson: a concise presentation of the fundamentals of the science, philosophy, and religion of Spiritualism; **Glands and Their Effects.**—Lytle K. Sensabaugh: an elementary introduction to Endocrinology with special emphasis on relation of glands to health and psychic development; and **Casting A Horoscope.**—Clifford Bias: an introduction to astrology with elementary instruction in chart casting and delineation.

**11 A. M.—Basic Principles of Spiritualism.**—Lillian Dee Johnson: same as 10 A. M. class; **Nutrition and Body Chemistry.**—Lytle K. Sensabaugh: deals with food requirements and correct combinations, also manner and methods of preparation of required foods; **Esoteric Psychology.**—Clifford Bias: discussion of basic psychological drives and needs; **Frustration, Cause and Cure** from the viewpoint of the counsellor; **Spiritual and Psychic Healing.**—Austin D. Wallace: a survey of methods and techniques of healing plus practical and ethical considerations.

**1 P. M.: The New Testament and History of Its Formation.**—Lytle Sensabaugh: concerning how the New Testament came into being plus reasons for the gaps and discrepancies now existing; **Esoteric Psychology.**—Clifford Bias. Same as 11 A. M. class; **Introduction to Occult Graphology.**—Austin Wallace: a detailed study of the science of the spirit expressing through handwriting; and **Survey of Psychic Phenomena.**—Lillian Johnson: a broad outline of the phases of mediumship plus techniques of psychic development.

**2 P. M.: History of Modern Spiritualism.**—Clifford Bias: the beginning and development of the modern movement of Spiritualism from 1848; **Introduction to Occult Graphology.**—Austin Wallace, same as 1 P. M. class; **Effective Speech Clinic.**—Lillian Johnson; techniques and methods of presenting speech material in purposeful and efficient manner; and **Universal Law and Its Effects On Matter and Consciousness.**—Lytle Sensabaugh: deals with life as a manifestation of God; demonstrates how the Universal-plus controls all things, seen and unseen.

**3 P. M.: Man in the Atomic Age.**—Austin Wallace: a scientific religious approach for every-day living in these times; **Sermon Preparation and Presentation.**—Lillian Johnson: a survey of methods and manner in effective ministry in the pulpit; **Universal Law and Its Effect On Matter and Consciousness.**—Lytle Sensabaugh: same as 2

## CHURCH NEWS

P. M. class; and **Comparative Mysticism.**—Clifford Bias: a survey of various mystical schools and their exponents in achieving a state of illumination.

Chesterfield Seminary provides a comprehensive and intensive series of study courses in the fields of Spiritualism, Psychic Science, and Occultism — aimed at giving the seeker an expanding comprehension of his inner-self and his spiritual environment. Students, candidates for ordination, ministers, and teachers find the varied courses, excellent faculty, and low cost a supreme value in spiritual education and platform training.

Students desiring certificates are required to take five subjects and must attend every session of each class scheduled. All schedules must be approved by both the dean and the registrar. Schedules may be changed only upon approval of the dean, the registrar, and the teacher whose classes are involved.

Registrations and reserving enrollments for the students, must be made by August 18. Upon arriving at Camp Chesterfield, the student must register his course selections and receive his class assignments at the office of the registrar. This at-school registration may be made on or before August 20.

Members of the Faculty: **Clifford Bias, Dean**, internationally-known medium, teacher and writer; **Lytle Sensabaugh**, noted lecturer, having served major camps and churches; **Lillian Johnson**, teacher of Bible and occult sciences for many years; and **Austin Wallace**, writer, speaker, and teacher; a student of and practicing graphologist for 15 years.

For additional information write: **Pauline Swann**, Registrar; Chesterfield Seminary; P. O. Box 158; Chesterfield, Indiana.

### ★

**Dayton, Ohio:** The Thirty-fifth anniversary service rendered by Rev. Laura E. J. Holloway was celebrated recently at the Central Spiritualist Church, Haynes and Hulbert Sts.

Taking part in the service: Rev. Minnie Rowe, assistant pastor; Rev. Alice Lamb, Kent, Ohio; and Rev. Amy Pearce, Youngstown, Ohio.

Rev. Holloway, president of the Ohio State Spiritualist Association, is described in the "National Spiritualist": "The Rev. Holloway is one of the most respected ministers in Spiritualism. Her sterling work for the cause deserves the praise and gratitude of all Spiritualists. Central Spiritualist Church is a very beautiful edifice, with a long record of good works by the membership."

### ★

**New York City:** Rev. Marguerite M. Heaney, Rev. Bertha Fischer, and Rev. Virginia Myott were featured at a special service recently in the Rose Room of the Great

Northern Hotel, according to Rev. Martha K. Seidler, minister of the Center of Divine Guidance.

Rev. Myott was ordained recently into the ministry of Spiritualism, receiving a certificate from the Universal Church of the Master.

### ★

**Long Beach, California:** Rev. Maude Kline, P.O. Box 647, Long Beach, California, one of America's outstanding mediums, has just completed a missionary tour of churches (San Francisco area) affiliated with the National Spiritualist Association: California State Convention, Long Beach; Edgewood Spiritualist Camp, Tacoma, Washington, and Harmony Grove Spiritualist Camp, Escondido, California —the latter camps during the month of August.

### ★

**Toledo, Ohio:** During the absence of the regular minister, Rev. Fred L. Felix, now being featured at Chesterfield Spiritualist Camp during the summer months, these speakers and mediums will serve First Spiritualist Episcopal Church, 636 Western Ave.: Rev. Marvel Kurtz, John Leon, Rev. Irene Slocombe, Rev. Bessie Howard, Della Paine, Bessie Campbell and Sylvia Haynes.

### ★

**Stamford, Conn.:** Services have been discontinued during the summer months at the Albertson Memorial Church of Spiritualism, Inc., 485 Summer St., according to secretary, Harry C. Todd.

The church will reopen the third Sunday in September with Rev. Raymond E. Burns continuing as minister.

The board of directors of this church, founded by Dr. I. Macdonald Kerr, are: President, Francis A. Hill; Vice President, Henrietta Burns; Treasurer, Marion B. Winter; Trustees, Karl H. Hancock, Earl Sisson, and George P. Thompson.

### ★

**Miami, Florida:** Dr. Gilbert Holloway and Associates, formerly known as the Holloway School of Philosophy with headquarters in Los Angeles, California, has moved to the city of Miami where the new center is located at 1845 N. W. 46th St.

Dr. Holloway, noted teacher and speaker, conducts classes at Hotel Everglades, 244 Biscayne Blvd.

During the week beginning Aug. 12, he will be featured at Freeville Spiritualist Assembly, Freeville, N. Y. and Aug. 19 through Sept. 2nd, at Lily Dale Assembly, Lily Dale, N. Y.

### ★

**New York City:** During the month of August, Rev. Carolyn Duke will not hold services at The Temple of Brotherhood, Inc., Suite 106, Embassy Hotel. Regular services will continue the first Sunday in September.

## Registrar



Pauline Swann (above) registrar for the Chesterfield Seminary with summer session beginning currently August 20 to 26 at Chesterfield Spiritualist Camp, Chesterfield, Indiana.

Over 20 courses in 16 subjects will be taught by the faculty: Rev. Clifford L. Bias (dean); Rev. Lillian Dee Johnson, Rev. Austen D. Wallace, and Rev. Lytle K. Sensabaugh.

**St. Louis, Missouri:** Services reopened at the Memorial Spiritualist Science Church recently, according to publicity chairman, Robert C. Kroll, 1350 Pierce Ave., Sunday evening with a Lyceum session at 7, followed by the regular service at 8.

According to a newspaper report: "Victor Rennish, retiring president, introduced Ed Bottman, President of the Missouri Spiritual Church, who installed the following officers: William R. Fuller, pastor; Avis Appleby, assistant pastor; Mrs. Robert C. Kroll, president; Avis Appleby, vice president; Florence Fuller, secretary; Leonard Johnson, treasurer. Board members are Lillian Mayer, Carrie Rae and Robert C. Kroll.

"The Lyceum will be conducted by Mrs. Robert C. Kroll, who will be assisted by Anne Carter. The evening service will feature vocal selections by Mrs. Edw. J. Sturman, soloist of the Burkett Spiritualist Church."

This church, chartered by the Missouri State Spiritualist Association, holds services at Albrecht's Hall, 3549 Arsenal St., in the city of St. Louis.

### ★

**Cleveland, Ohio:** Stella Eichmeyer and Walter Hanson were married recently by Rev. Hazel E. O'Flaherty, Belleville, Illinois. The ceremony took place in the United Spiritualist Church, 16th and Cleveland Ave.

Others taking part in the ceremony: Barton Weber, George Ortger and Mrs. Clara Westnitzer. The couple vacationed at Camp Chesterfield, according to Ottilie S. Dyroff, secretary of the church.

### ★

**White Rock, Canada:** The 19th annual conference of the British Columbia Branch of the National Spiritualist Association of Canada was celebrated recently, according to Rev. Ada Garrad, president.

The leaders of twelve churches were introduced by Rev. Edith Mayell, Victoria.

Officers elected for the coming year: President, Rev. W. Hulbert; vice president, Rev. Harry Membray; 2nd vice president, Mrs. J. Jamison; Trustees: Hilda Taylor, Ada Morgan, Mrs. M. McCall and Annie McPherson.

Rev. Hilda Drinkwater, secretary, resides at 93 Cameron Road, R.F.D. 8, New Westminster.

## SUMMERLAND

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

**ENGLAND:** Rev. Beulah (64) Los Angeles, California; July 5th: pastor of the Spiritual Church of Divine Light, 837 South Parkview St.

**GRAHAM:** Ada (62) June 27: Corunna, Michigan; member of the First Spiritualist Episcopal Church of Owosso, Michigan; Rev. Ella Riley Sutton, pastor, officiated.

**TAYLOR:** Nellie M. (65) July 7th: Owosso, Michigan; member of the First Spiritualist Episcopal Church of Owosso, Rev. Ella Riley Sutton officiated.



The photograph above was taken at Edgewood Spiritualist Camp, Tacoma, Washington, when Margaret Moore (center) and Harold Maurer (right) were married by Rev. Melvin O. Smith (left) minister-at-large for the National Spiritualist Association; matron of honor, Hazel Leupp; best man, John Day.

Others taking part in the ceremony and reception following: Paul Corlett, Theresa Boss, Ray Watkins, William Wanhoff, Lucille Peterson, Mary Calvert, Rachael Baars, Milessa Patterson, Rev. Bertha Radebaugh, Nina Brown, Elva Kelley, Lillian Moore Schachterle, Dorothy Smith, Glenna Webber, Mr. and Mrs. Peter Pilot, Jim, Vivian and Sharon Leupp; and Rev. Minnie Richardson, president of the Washington State Spiritualist Association.



ALPHABETICALLY BY AUTHOR

Table with 2 columns: Author, Title and Price. Includes entries for Vera Stanley Alder, Charles L. Allen, Raymond Andrea, Anrius, David, Anspacher, Louis K., Bowin Arnold, Arnold, Henry, Arundale, G. A., William W. Atkinson, Atzbaugh, William, Sri Aurobindo, Austen, Paulette, Arthur Avalon, Edward Bach, Marcuse Bach, Alice A. Bailey, and others.

Table with 2 columns: Author, Title and Price. Includes entries for Alice Bailey (Continued), From Intellect to Intuition, The Light of the Soul, The Reappearance of Christ, Discipleship of the New Age, Education in the New Age, Telepathy, The Etheric Vehicle, Initiation, Human and Solar, The Destiny of Nations, Glamour, A Treatise on White Magic, A Treatise on Cosmic Fire, A Treatise on the Seven Rays, Esoteric Astrology, Esoteric Healing, Esotericism on the Seven Rays, The Unfinished Autobiography, Bailes, Frederic W., Alex T. Baird, James Baker, Jr., The Metaphysical Organs of Man, Principles and Practice of Pneumatology, Exteriorization of the Mental Body, The Master and the Disciple, Sylvia Barbanell, Maurice Barbanell, Where There is a Will, Harry Edwards and His Healing, Keep the Rome Fires Burning, Peggy Barnes, The Questionaire, A Way of Life, The Trinity of Spiritualism, Ancient Prophets and Seers, A Comparison of Religions, Alone With God, Psychic Facts, Lo, I am with you Always, William F. Barrett, On the Threshold of the Unseen, Bruce Barton, The Book Nobody Knows, What Can a Man Believe, Murdo MacDonald Bayne, Spiritual and Mental Healing, Beyond the Himalayas, Higher Power You Can Use, Heal Yourself, I Am The Life, What Mine Is Thine, Bazl, Frank M., Secret Forces That Change the World, Coming World Helper, Powers Within the Mind, and others.

Table with 2 columns: Author, Title and Price. Includes entries for Rebecca Beard, Every Man's Goal, Everyman's Adventure, Every Man's Mission, Beattie, Mallory, The Making of the Old and the New Testaments, L. Adams Beck, The Splendour of Asia, Beck, Dwight M., Bedbrook, David, Beihl, Bessie, Bellamy, Edward, H. S. Bellamy, Moons, Myths and Man, The Atlantic Myth, In The Beginning God, Benedict, Anna Louise, Bentley, Edmund, Berder, Germaine, Theos Bernard, Philosophical Foundations of India, Hindu Philosophy, Land of a Thousand Buddhas, Heaven Lies Within Us, Hathay Yoga, Bernstein, Morey, Bernheim, H., Annie Besant, Esoteric Christianity, Avatars, The Path of Discipleship, Occult Chemistry, Death and After, The Ancient Wisdom, The Masters, The Spiritual Life, Man and His Bodies, Karma, Reap what you sow, An Introduction to Yoga, Reincarnation, The Seven Principles of Man, The Laws of The Higher Life, Initiation, The Perfecting of Man, Bey, Hamid, Binstock, Louis, The Life of William Blake, On The Minor Prophecies of William Blake, Poems and Prophecies, Raymond B. Blakney, Meister Eckhart, The Way of Life, Helena P. Blavatsky, Studies in Occultism, The Voice of Silence, Gems From the East, Alchemy and The Secret Doctrine, The Secret Doctrine, The Complete set of six volumes, The Secret Doctrine, Photographed from the original edition, Isis Unveiled, The University of Spiritualism, College of Spiritualism, Boehme, Jacob, A B C of Life, Facts, Heaven and Earth, Life in The World Unseen, More Life in The World Unseen, More Light, Frank Bowman, Secret Forces That Change the World, Coming World Helper, Josephine Brace, Powers Within the Mind, and others.

Table with 2 columns: Author, Title and Price. Includes entries for H. Dennis Bradley, Towards the Stars, Wisdom of the Gods, Claude Bragdon, An Introduction to Yoga, Yoga For You, Wilfred Brandon, We Knew These Men, Open the Door, Incarnation, Plea From The Masters, TNT The Power Within You, The Magic of Believing, Special "Liberace Edition" of "The Magic of Believing", Bernard Bromage, The Occult Arts of Ancient Egypt, Tibetan Yoga, Brown, Dean Charles R., Brownell, G. B., Browning, Robert W., Paul Brunton, A Search in Secret India, A Search in Secret Egypt, Discover Yourself, The Hidden Teachings Beyond Yoga, Quest of Overself, The Inner Reality, Indian Philosophy, A Hermit in the Himalayas, The Secret Path, The Spiritual Crisis of Man, The Wisdom of Overself, The All human endeavor and upward aspiration, The Unknown God, Bucke, Richard M., Budge, Sir E. A. Wallis, Bulford, Staveley, Thistle's Prayer Leaves, Thistle Pow Wows, Thistle Presents Prince Nikeritis, Fundamentals of Mystic Christianity, The One Way, Religious Book, Burton, Jean, Hiram E. Butler, Solar Biology, The Goal of Life, The Narrow Way of Attainment, Practical Methods to Insure Success, The Everlasting Covenant, Endless Life, The Seven Creative Principles, and others.

Table with 2 columns: Author, Title and Price. Includes entries for C. N., The Divine Dynamo, What Next?, Cadu, Emilie, Callahan, Gertrude E., Cameron, Margaret, Dorch Campbell, Grow Health, Youth and Beauty with me, What I Have Learned About Prayer, Florence Campbell, Your Days Are Numbered, Your Numbers: Which, What, How and Why Are They?, Alexander Cannon, The Invisible Influence, Powers That Be, The Shadow of Destiny, Karma, Reincarnation, Communication, The Power of Karma, The Power Within, Carrel, Alexis, Hereward Carrington, The Invisible World, Your Psychic Powers, American Seances with Eusapia Palladino, A Primer of Psychical Research, Mysterious Psychic Phenomena, Psychic Science and Survival, Carrington, Ulrich, Carter, Bertram H., Carter, C. E. O., Carter, Rose, Castiglioni, Arturo, M.D., Edgar Cayce, Karma of Divorce, A Search For God, There is a River, Children of the New Age, Be Still and Know, Am I My Brother's Keeper?, That Ye May Heal, Coming of Man, The Gifts of Healing, Auras, Oneness of All Force, Our Judge and Jury, Extracts from the Edgar Cayce Readings on the Continuity of Life, Cerninara, Gina, Frances E. Chamberlain, Language of Symbolic Visions, The Lighted Pathway, Cheiro, (Count Louis Hamon), Palmistry for All, When Were You Born?, You and Your Hand, Cheilew, Henry, and others.