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DEATH  
WHAT!

THIS  
PAPER  
TELLS  
YOU

# PSYCHIC OBSERVER

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH  
For  
Authority;  
NOT  
Authority  
For  
TRUTH

No. 476

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Twenty Cents

## David Bedbrook, ISF President, Is Called To Spirit World

### Editor's Notebook

Biblical Scholar In Hollywood

It was my privilege recently to spend an evening with the world renowned Biblical scholar, Dr. George M. Lamsa. This great intellectual has the distinction of being the first man to translate the Bible from its original Aramaic script into English. Dr. Lamsa explained that when the Bible was originally translated from his native tongue of Aramaic (which he claims was spoken by the Master) into Hebrew and Greek, many words were misinterpreted and thus we wound up with the many mystifying statements found in the Bible. Particularly he mentioned the last words of Christ on the cross, "My God, My God, why hast Thou forsaken Me!"

The scholar said that the correct translation of those last words should have been: "My God, My God, for this Thou hast kept Me."

I am a long ways from being a Biblical scholar however, I do think his translation of the Bible, both Old and New Testaments, should be read by everyone.

Dr. Lamsa is now in Hollywood acting as technical director for the forthcoming film, "The Big Fisherman."

Dr. Lamsa has promised to write for *Psychic Observer* and we are looking forward to adding him to our growing staff of Ph.D. writers. Watch for his by-line. You may not agree with him but it will start you wondering. Did me!

#### Never Be Forgotten

World Spiritualism suffered a severe blow with the passing of David Bedbrook, international president. It was, unfortunately, never my privilege to meet this distin-

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### 'Nothing So Strange' As Ford's Life

**NOTHING SO STRANGE**, the Autobiography of Arthur Ford in collaboration with Marguerite Harmon Bro. (Harper & Bros., New York, 246 pp., \$3.75).

Maybe there is nothing so strange as finally having in one's own hands such a long-awaited book as this one. And because such expectancy can become tiring and lose its savor, to have it so well worth the waiting.

Here is an account of the unusual life and development of a



ARTHUR FORD

man with a gift, told with simplicity and charm and understanding—understanding of himself, his environment, and of human nature in general, accompanied by the appreciation of life and living which it brings with it. A backward look over childhood, boyhood

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## Dr. Karl Muller, Switzerland, Named Bedbrook's Successor

By ROLF CARLESON  
Secretary-General, ISF

### Samuel Martin, Psychic Artist, Paints Again!

Mrs. Samuel Martin of London, England, widow of the renowned psychic artist, Samuel Martin, who passed to the Spirit World in November, 1954, has revealed that her husband is painting again using her as his medium.

In her letter to *Psychic Observer*, Mrs. Martin said:

"I am sure many of your readers will remember my husband, Samuel Martin, who passed to Spirit in 1954, and will be interested to hear that he is once more doing the work he loved so much—through my hand! I was told immediately after his passing that this would be so, and my husband, himself, confirmed it a month later through three different London mediums.

"It took me a long time to recover from the years of anxiety and strain following his serious throat operation and subsequent passing, and it was not until two years later—to the very day of the first message—that I was told he wished me to get paper and start work.

"I did, but although they did show some evidence of 'control' (I have had no art training whatever and of myself cannot draw at all), they fell so far short of my husband's work that after a few months I gave up the attempt.

"Months later, having moved to

It is my sad duty to inform you that the President of the I.S.F., David Bedbrook, passed to a Higher Life in hospital on the evening of July 31st.

With David Bedbrook, an indefatigable worker for the cause of Spiritualism has left the Earth Plane. He held a responsible position in the business world, but throughout more than a score of years all his spare time was given up to our cause. He was a popular speaker and demonstrator of clairvoyance and traveled all over Britain and frequently crossed the Channel to France and Belgium. He spoke French, and this of course was an asset there; as often happens when a medium is away from his usual surroundings his psychic work abroad excelled his demonstrations at home.

He organized the Duncan Healing Band, named in memory of his brother, Duncan, who guided him from the Beyond, and he was a prolific writer on our subject. Articles from his pen have appeared in the psychic papers of many countries and two of his books have been published in Finland and perhaps elsewhere. He also took commissions as "ghost writer"—but this has nothing to do with psychics.

*If you want something done, give the job to someone who is already busy. This is a strange maxim, but appropriate with David Bedbrook. It was a marvel that a man, so very active, could find time to build up the I.S.F. after its World War II standstill.*

Perhaps I was instrumental in bringing him into the International Movement in earnest. I am told that he had attended the Barcelona Congress in 1934 as party leader for the British delegates—he was then a travel agent—and his "missions" to France had already started when our paths crossed some twelve years ago. For some reason I required details about Kilner screens (for clairvoyance) and inserted a notice to that effect in "Psychic News." It brought many replies, one from David Bedbrook. Further correspondence showed that we were on the same wave length and the pen-friendship developed into a fast friendship—he became one of the best friends I have ever been privileged to have.

#### I.S.F. Delegate

On my visit to Bournemouth as Swedish delegate to the Conference arranged by the S.N.U. to re-establish the I.S.F., I was his guest in London and naturally I filled him with enthusiasm for the project at hand. He was introduced to Leonard Lloyd of South Africa, already one of the mainstays of the new organization, and was later invited to be a member of the South African delegation to the London Congress in 1948, the organizing committee of which he had joined.

He was elected General Secretary, a position he was destined to fill so ably the next six years. The effort spent and the amount of correspondence involved, cannot be envisioned by anyone who lacks insight in the inner workings of an international organization. Perhaps I am one of the few who can really appreciate the extent of his work, being so closely associated with him as fellow executive member and, as from 1954, his successor in the office of general secretary. But my own efforts will bear no comparison with the work under the first period of expansion when National Unions had to be



DAVID BEDBROOK

brought "back into the fold" and new contacts had to be made.

#### Known World-Wide

As editor of "Yours Fraternally" the I.S.F. quarterly News-Letter, David Bedbrook also understood a most important duty. For a short period he was relieved of this task, but had to take it on again. His journalistic experience came him to good stead. To find the right kind of copy for such a publication is not easy and it must have meant a constant strain and a stream of correspondence. In fact, I doubt if his postbag diminished to any greater extent when he left his post as general secretary and continued as vice president—Spiritualists all over the world were in constant touch with him.

A great deal of the responsibility for the success or otherwise of the congresses at Stockholm, Amsterdam and Paris rested on his shoulders. At the meeting in London of the Executive Committee, held six weeks ago, plans for the London congress 1960 were duly laid—this was the last E. C. meeting he was destined to attend.

The Paris Congress 1957 was indeed the crowning event of David Bedbrook's career in Spiritualism. He was acting presi-

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## Buddhist Monk Takes Exception To L.B.J.'s Concept Of Buddha

By REV. SRAMANERA DHARMADHARA  
Kalimpong, W. Bengal, India

Respected Editor:

ONE MOMENT PLEASE! While reading the *Psychic Observer*, which is the only periodical on Spiritualism received by me here in India, I was most happy to see the article "Buddha" appearing in the October 25th edition and have eagerly read it several times.

But alas! Reading it through I was surprised to see several misleading statements. Realizing that the article "Buddha" (lesson six) is a series of lessons on Ancient Prophets and Seers, by Lena Barnes Jeffs, perhaps it would be helpful to point out some of the misleading statements, as seen by a Buddhist, formerly a Spiritualist.

#### Not A Prophet

Firstly: To quote L.B.J.: "He (the Buddha) was the prophet of a religion that even today boasts of a following of over 25,000,000." May I be presumptuous, or forward, and ask L.B.J. what is meant by the term "prophet"? When consulting

Webster's New International Dictionary (2nd edition) I found the following: "(1) One who speaks for another, esp. for God or a god; an inspired revealer, interpreter, or spokesman; now often, one whose office it is to deliver a message (sense 4); a preacher, as distinguishing from a priest (sense 2).—(2) Hence: a—Chiefly poetic. One more than humanly wise; a seer; specif. an inspired poet. b—One who prophesies future events; a predictor. c—An effective spokesman or mouthpiece for a group, a cause or the like.

(3) Jewish and Christian Theol.—One inspired or instructed by God to speak in His name, announcing future events. In Old Testament times; there were orders or bands of prophets, called "school of the prophets." In the New Testament times Christians were recognized as possessing a distinct charisma and constituted an order ranking next to that of apostle. (4) (cap.) Pl. with the Certain chiefly prophetic books in the

Old Testament, etc. (5) (cap. with The) a—Among Moslems, Mohammed. b—Among the Mormons, Joseph Smith." The only definitions in the above which would fit the case would be nos. 1 and 3 and, as will be seen, they are used exclusively in the Christian, Hebrew and Islamic senses.

In Buddhism the Enlightened One is usually referred to as the "Tathagata" or "Buddha." According to the Buddhist text, we find that it was not until a Deva pleaded with the Tathagata, that He agreed to teach. No doubt the Tathagata had many great visions of forthcoming events, yet He was reluctant to speak about them for they would not help the seeker to reach or attain Nirvana. But by NO MEANS was He sent by God or gods, to be a Savior or Prophet for man!

Also I question the statement "boasts of a following of twenty-five million." It is true that there has never been a complete and accurate census of the various countries which are predominantly Buddhist; but when you count, China, Japan, Mongolia, Tibet, Cey-

(Continued on Page 10)



## Memorial Service Held At Camp For Ethel Parrish

The Chapel at Camp Silver Belle, Ephrata, Pa., was crowded to the doors for the memorial service held July 13 in memory of the late Rev. Ethel Post-Parrish who had founded the center, according to Helen L. Owen.

The service was led by the Rev.



ETHEL POST-PARRISH

H. Gordon Burroughs, Rev. Virginia Leach-Falls and Rev. Bertha Eckroad. Soloists for the solemn occasion were Marta Mallory and Ruth Hurst.

The eulogy was given by the Rev. Burroughs who said: "We rejoice with you Ethel, not cry with you although we miss you so much. Please watch over and help your loyal mediums and all your friends here. We pledge our allegiance to carry out your dreams for the camp and to carry your banners high. We will never say goodbye, just good night until we meet again."

Profuse floral tributes decorated the platform of the Chapel. The larger bouquets were sent by the hundreds who had known and loved and been helped by the pioneer Spiritualist, the Rev. Ethel Post-Parrish, called to the Summerland earlier this year.

★

## Smiths Plan Month Tour Of Canada

The Rev. and Mrs. Melvin O. Smith, lecturers and mediums, who have just completed serving several of the summer camps, will tour Eastern Canada during the month of September.

Missionaries for the National Spiritualist Association of Churches, this tour of Canadian churches is being arranged for the gifted couple by the Spiritualist National Union of Canada.

Early in October, they will attend the NSAC convention in New York. During the winter months they will serve as co-pastors of the First Association of Spiritualists, Philadelphia, Pa., and Mrs. Smith will attend the Radio School of Broadcast Coaching Associates.

## Dedication Ceremonies Set For Peace Prayer Sanctuary

A Peace Prayer Sanctuary will be dedicated on September 3rd for all those who will be attending the annual convention of the Fed-

## Minnesota State Meet Scheduled For Sept. 19-21

The annual convention of the State Spiritualist Association of Minnesota, NSAC, has been scheduled for September 19th through the 21st according to Lillian M. Swanson, secretary.

Meetings will be held in the Second Spiritualist Church of Minneapolis and featured worker will be the Rev. Virginia Leach-Falls of Muncie, Ind.

## English Healer Guest Worker At Astara Ass'n

An overflow congregation of more than 500 people jammed the Temple of Astara Foundation in Los Angeles recently to witness the remarkable healing demonstrations of the world-famed healer and lecturer, Brother Mandus, from Blackpool, England. Brother Mandus is on a healing mission throughout the United States, and although Los Angeles was not on his itinerary, Drs. Robert and Earlyne Chaney, co-founders and directors of Astara, prevailed upon him to arrange his schedule to permit his being their pulpit guest.

Brother Mandus was in aviation in South Africa prior to World War II, and entered the British Air Ministry during the war. After many seeming failures in his life, he experienced Cosmic Consciousness, which led him to his healing ministry. He is the founder of the World Healing Crusade and certainly here in America his message and healing ministrations have thrilled and inspired the thousands who were fortunate enough to have heard him.

He held Astara's congregation in rapt attention as he told them that the "quicker we learn to believe in the 'hereness' of God, the sooner we will gain success in every department of our lives. He said, 'There is an invasion from the Spiritual Kingdoms which come to help our struggling world. There is no such thing as 'separateness' in spiritual pursuits. All spiritual striving is toward one end, and that end is the establishment of the Kingdom of God in the hearts of men.'

He then spoke directly to those in the congregation who had come for healing. He said, 'I want you to see yourself in the eyes of imagining what you think yourself to be in a state of Christ-like perfection. See yourself full of vitality and strength and health and joy and power—so full of abundant life that you see yourself as you would be with all the powers and resources of God at your disposal. Recognize all of this as being the principle of the Christ in whom we are now, in this moment of instantaneous perfection.' He asked all present to affirm with him that God was putting their lives to rights again, and bringing everything in a state of Divine Order. Many of those in need of healing were immediately brought relief, and everyone in the congregation experienced great release and upliftment.

eration of Spiritual Churches and Associations in Milwaukee September 3-7.

The Sanctuary is sponsored by the Rev. Dortha Dencer and the Rev. Dortha A. Morris. The dedication ceremonies will be conducted by the Rev. Bert Welch, editor of Chimes, and officer of the FSCA.

According to the Rev. Morris, special services will be held at the Sanctuary each day of the convention with the prayers especially dedicated for peace.

The Sanctuary will be located at the Wisconsin Hotel, headquarters for the convention. Chairmen for the 1958 conclave are the Rev. Anita Kuchler and Rev. Otto Fredricks.

# The Stranger Expecting Death Gave Up Eating — But He Lived!

## What Is The Connection 'Twixt Fasting And Psychic Research?

By A. E. POWELL

(Psychic Observer Staff Writer)

Is there any connection between Fasting and Psychic Research? If we may assume that Psychic Research, or Spiritualism, concerns itself, in principle at any rate, with human health, whether it be physical, emotional, mental or spiritual (and are not all these inter-connected?), then unquestionably Fasting should come well within the purview of Spiritualists. So I will give you a brief history of a fast, and then we shall be able to see for ourselves a number of ways in which Fasting touches and is tied in with the total objective of Spiritualism or Psychic Research.

The story is abridged from an article, "The Powers That Be," by A. Parson, in "The Spiritual Healer," June, 1958.

The writer tells us that, in 1922, a most attractive, middle-aged stranger came to discuss his remarkable recovery from a "fatal" illness, and adds: "There was nothing imaginary about his experience, as I received adequate confirmation of its accuracy."

### Gave Up Eating

At the age of 40, he contracted lung trouble, followed by other disorders affecting almost every important organ, including stomach and intestines. Medical treatment was of no avail. Unable to eat without severe pains, he decided to "give up the ghost," and told his wife he would eat no more!

For the first three days he had pangs of hunger. Then these ceased and he settled down calmly to await the end. But soon he was so suffused with energy that he had to take long walks, up to 10 miles a day.

Also, he began to gain weight. His lungs ceased to trouble him, and his other ailments diminished, then disappeared. His mind also improved, finally pervading his spirit, so that he "experienced moments of spiritual illumination, which assured him of the reality of the spiritual, and the illusory nature of matter."

### Grew New Hair

During his illness his hair had fallen out. When Parson saw him he had a magnificent head of hair, and overflowing robustness, and quiet contentment resembling the equanimity described by the Buddha as natural to those who tread the "Eightfold Path."

In about four weeks he was free of all ailments, and had increased in weight; after 30 days he still had no hunger, so he determined to continue his fast.

After 48 days he woke in the night—ravenously—ate a huge meal, slept profoundly, woke up happy, and a "renewed" man. From being what he termed a "living corpse," he became a splendid specimen of good health—of body, mind and spirit.

Starting out on his adventure in complete despair, he not only longed for death, but courted it. For 48 days he had taken nothing but pure water and fresh air.

This little episode, with due respect to Mr. A. Parson, is merely an unusually well-presented history of just one particular fast. Countless other, similar examples, could be given from the considerable and growing literature of Fasting. To my understanding, the whole issue of Fasting is of such tremendous importance and significance, that I am asking your indulgence while I tabulate succinctly the principal lessons we can—and should—learn from this case.

1. As soon as our "patient" listened to Nature—which all along had been plainly telling him, by giving him pains after eating, NOT TO EAT—and quit eating, our old friend V. M. N. (Vis Medicatrix Naturae, the Curative Power of Nature, the only real "Doctor" we

have), got busy, and at once went to work.

2. She took away his hunger.

3. She cured him of a host of ailments.

4. She increased his weight.

5. She filled him with energy.

6. She cleared his mind.

7. She illumined his "spirit."

8. She gave him back his lost hair.

9. She put him at peace with himself and the world.

10. She gave him hunger when he (and she) was ready for it. To fasters, this is known as "Fasting to a Finish." It is very rare. I have known only a few instances.

11. She made no trouble whatsoever about "breaking" the fast. Most fasters make a bugbear of this. The only time I had trouble of this kind was when, over my protests, my fast was broken, in what I knew was an unwise manner, by a professional man, who made a business of fasting people. I was gravely upset, and had to fast several more days, come home, and break my fast in my own way.

12. No one can rationally claim that our man's success was due to "faith"! Clearly, it was the very reverse; success came in spite of his total lack of faith.

13. The patient did nothing to help—save only to Obey Nature—which was all that was required of him.

When Nature took away his hunger he did not eat; when she gave him energy, he took exercise (which most fasters, whom I have met, strongly condemn); when she told him to eat, by giving him hunger, he ate; and he ate what he wanted to eat, and as much as he wanted, right away. He followed no artificial, fancy diet.

Except for curing all ailments, and for fasting "to a finish," I have personally experienced, a number of times, all that our friend did, and I have known others who have done so also.

### Nature Took Command

Once more, please note this all-important fact. Our man did

nothing. Yet, when he stopped eating, he did everything. He ceased doing wrong things. He quit "evil." He gave up "sin," when he stopped disobeying Nature. The Power of Nature herself did all that had to be done.

This principle, in my view, is of incalculable importance and significance. Often have I mentioned, for example, CEASE TO HATE; give up all these foolish dislikes, repugnances, and the like; cease to be angry, to be selfish, greedy, cruel, thoughtless, inconsiderate of others—in all the Kingdoms of Nature.

Then, and only then, will your own "Divine Nature" be able to express itself through you, and you can become what are ARE.

Finally, is there anyone who is not compelled to agree that even such a subject as Fasting does come well within what should be the all-embracing purview and scope of Psychic Research, of Spiritualism?

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It Pays to Advertise in These Columns





**NEW HOME**—The dedication of the new church home of the Spiritual Science Association, Denver, Colorado, took place on June 20, 1958. Formerly in the Tabor Building, the church now occupies a three-room suite on the 6th floor of the Mining Exchange Building, 1030 15th St., Denver. At the altar, left to right: Assistant Minister Florence Buchanan, Reverend Sophie E. Busch Tracy, Assistant Minister John E. Juul, and Assistant Minister Anna Donatz. (Photo by Rev. Hap Pierson)

## The Aura and You

—by—  
**Rev. Pierrette S. Austin**  
—:  
**YOUR AURA IS YOU**



### THE BLUE GROUP

We are well on our way, aren't we? Red, Orange, Yellow, Green and here we are at BLUE.

Usually when we have a subject seated with us they will say "I hope you are finding some Blue! Surely Blue is a lovely color..." a general favorite... ask how many Blue ties a store sells annually... but here again remember that we span the whole scale from the very highest to the lowest and everything in between. Usually folks dismiss Blue with a sweeping definition. Religion. True it DOES take us through all degrees and forms of religious emotion... but on the way we cover PURITY AND BIGOTRY... SELFISHNESS AND NOBILITY... Religion tinted by LOVE OR FEAR... DECEIT OR PRIDE... let's explore it, shall we?

Now the highest form of spiritual religious feeling is denoted by a RICH CLEAR VIOLET. The person with a real "Mission" or "Avocation" he or she who devotes all effort to the contemplation of Spiritual aspects. The person who is oblivious of slights, hurts, hunger, heat, cold and other mortifications of the flesh... lost in the greater consciousness and communion of the "Adept." The Aura of one recognized as an Adept... they DO exist but are almost as scarce as "hen's teeth" shows a formation or reflection in the shape of a cross superimposed upon the auric field... this "reflection" of the purest Rich Clear Violet. Another luminous color.

The rest of the field would show very pale silvery greens, pinks, blues. Sometimes a person who is deeply influenced by music will rise to heights strong enough to produce fleeting flashes of the color we are discussing. Sometimes we see shafts of it ascending from the congregation in a church... especially when the solemn part of the ritual is reached. I have seen it during ordinations when the supplicant is deeply affected.

#### We Are Uplifted

Can you picture a rich SKY BLUE? Not the average Pale Blue... but the rich blue seen in the sky just before the sunset. This

denotes HIGH SPIRITUAL FEELINGS... SPIRITUAL INTUITION. But this is also the aspect that the average man can live and function with. A practical though uplifted process. Have you noticed that with this color... even when we perceive it in nature... some forget-me-nots, some pale Delphiniums, Love in a Mist... some Larkspur... we feel uplifted... there is intuition even here. Yet we can go indoors to peel the potatoes or turn to oil the lawn mower and still do a good practical job.

It occurs to me that I should spend a little more time in general discussion of the tremendous scope of Blue. I don't want to deal too lightly with it. There are colors which show themselves to us in outward expression of Psychic abilities that are impossible to picture as Psychological hues. It is remarked upon sometimes that there seems to be something miraculous in the way the auric worker can read the most delicate gradations of character or the most fleeting of mixed feelings so accurately.

Remember that the worker is taking into account the brilliance of the Astral Body... the definiteness or indefiniteness of its outline, the variations in brightness of the Chakras and the occult harmonics of the physical colors shown in the aura. Since these variations occur more in the Blue Group than any other, I choose this time to clarify the situation to you. The Ultra Violet tints denote the higher and purer developments of the spiritual factors—and by the same token Ultra Red—with its gruesome combinations and variations, reveals the wickedness and unwholesomeness of the dabbler in evil... in the various forms of the so-called "black-arts." The advanced student of the Occult can be recognized immediately by the greater luminosity of the Chakras (Psychic Centers) and their larger size. It doesn't matter how many books a person can quote... how glibly they can "talk" a good job... you will easily see from their Auric Fields and their centers whether there is anything to substantiate their claims.

**MADONNA BLUE**—Reveals a very high standard of morality. The highest as a matter of fact.

**BLuish GRAY**—This denotes religious feeling ruled by FEAR. The fear of—let us say—hell-fire

—outer darkness—the wrath of God taken in the most literal way. Many of these fears are fed and kept very much alive by those who seek to exact unthinking and unchallenged services from members of groups and congregations. Fetish worshipers are invariably surrounded by this color, although, in the case of native tribesmen (I am thinking now of Zulus, Basutos and similar tribes, they are clad in a VERY MUDDY BLUE GRAY.

**PLAIN MEDIUM VIOLET**—The color of a Wood Violet... denotes humility of soul... the sweetness of simplicity... Humble SERVICE. Unquestioning reliance on SPIRIT... Love and compassion for all helpless young things... of all DEFENSELESS things! Let me recall for you St. Francis of Assisi... remember what Harold Olivier says of him? "His lowliness was so strong as steel... he spoke seldom... but, when he did, there was the enchanting music of every bell-flower God ever created." Or, consider St. Francis Xaxier Cabrini... Mother Cabrini... she founded and superintended the building of an orphanage; saw a vision of the completed buildings—KNEW that God would answer her prayers... was faced by the stony exteriors of the engineers who were called in... was told in no uncertain terms that it would be foolhardy to build on the mountainside she had chosen... THERE WAS NO WATER AVAILABLE! NO SPRING WITHIN MILES! Was asked somewhat facetiously whether she expected them to pipe water from the city of Denver (itself one mile high) and her reply was—"No—such an idea has not entered this head. GOD is our Architect... HE has overlooked NOTHING!"

As she spoke she struck the rock where she stood with the staff she was carrying—GOD had NOT forgotten... today sweet water gushes forth from this spot and thousands of pilgrims drink from it every year. BUT THIS IS NOT THE REAL POINT... this is what counts! MOTHER CABRINI HAD THE SIMPLE FAITH... SHE KNEW. Today, children, the medals struck in Rome to commemorate this sweet soul are available in many places including the shrine above the city of Denver—and—THEY ARE IN THE SHAPE OF A VIOLET not because it was her favorite flower but because she personified the virtues of PLAIN MEDIUM VIOLET and this color seemed all around her... seen by hundreds and never quite understood.

I wish we could stay up here on the heights... but we must remember that religion has its low places as well as its heights... its garden produces rare flowers and the rankest weeds.

**DEEP DARK INDIGO** represents superstitious belief... and is found in the Aura of a person who attends church... assumes a sanctimonious expression on leaving church, and who, upon entering the home will drop the angelic

look... give vent to natural venom... resume an argument of yesterday... will lie and probably throw dishes if crossed. Outside angel... home devil!

Now, although the "Violet" just discussed is such a lovely color, and so desirable... I have to mystify you by pointing out that REDDISH PURPLE is not quite as desirable. It denotes a love of power... a wielding of the power that comes as a result of one being the head of a religious group—be it large or small—and the **Passionate Pride** that is a result of this power. No tolerance here. No mercy here. A great play on the word JUSTICE but no knowledge of what justice means. GOD, BE MERCIFUL TO THESE!

**DARK PURE PURPLE**—Royal Purple... denotes a love of "form" and ceremony. Especially in those connected with religious offices, lodges, etc. They love to express regal grandeur... they love the solemnity of an occasion. Fortunately this Purple does not destroy or tear down any other color in the Auric Field. It may overpower another color band—sometimes temporarily—but a really good, serviceable Aura can house some of the Royal Purple very comfortably.

How I wish I knew who to credit with this little verse... it was in my subconscious somewhere... I learned it as a very small child... but I send a special blessing winging in the direction of the writer.

"Down in a green and shadynook  
A modest Violet grew.  
Its stem was bent—it hung its head  
As if to hide from view.  
And yet it was a lovely flower—  
With color bright and rare—  
It might have graced a rosy bowler  
Instead of hiding there.  
Then let me to this valley go—  
This pretty flower to see—  
That I may also learn to grow  
In sweet HUMILITY"

Next lesson... BROWN... GREY... BLACK... WHITE... Mizpah.


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## Our New York Campaign

# Experiences In Spiritual Evangelism

—by—  
**GILBERT N. HOLLOWAY, Ph.D., D.D.**  
(Psychic Observer Staff Writer)

One enters the great city of New York with trepidation, even with feelings of awe. Here are concentrated the minds that control much of the wealth of America and the western world. It is the intellectual center of the western hemisphere. Radio and television communications extend from here throughout the world. Writers, musicians, dramatists, journalists, people of ideas, vision and talent come from everywhere to seek fame and recognition in what some call the modern Babylon.

June and I had been looking forward to our New York City adventure from the moment we left Miami on our eastern tour. We knew that some of our greatest tests and opportunities would come in this city. We were keyed up, expectant and ready.

### Earlier Experiences

New York was not a new experience for me, since I had first come to this great metropolis in the summer of 1936, just out of Stanford University with a perplexed mind and resolved to "find myself" in the cultural capital of America. During the course of 22 years I had spent some seven years in New York, four years as a graduate student at Columbia University and Union Theological Seminary. During those four years at Columbia I had studied with such men as Harry Emerson Fosdick, Reinhold Niebuhr, Henry P. Van Dusen, Henry Sloane Coffin, William H. Kilpatrick, John Childs, George S. Counts, Jesse Feiring Williams, Donald P. Cottrell and many others. For two and one half years I was teaching Fellow and Assistant to Professor Cottrell in his courses in higher education at Teachers College, Columbia.

Then again in 1946, while lecturing for the Rosicrucian Order, it was my privilege to give a successful series of public lectures and classes at the Pythian Temple on west 70th street. Our attendances were remarkably good in that series of Rosicrucian lectures. Seldom did we have less than 500 in the public meetings, and one night there was a packed house of 1450 persons filling the Pythian hall.

### Getting a New Start

I ask our readers to forgive the use of the personal pronoun in this story, since it recounts my experiences and is perhaps best told through my own eyes and feelings. I do not write of this in an egotistic sense, but simply as a descriptive personal narration.

In the year 1948 I established an educational venture in Los Angeles known as the Holloway School of Philosophy, Health and Religion, and in 1950 began to travel widely with the purpose of spreading its message. In the winter of that year I came to New York and was given a helping hand by Ann Koernig, Director of the New York Psychology Forum. From this start my lectures in Steinway Hall attracted many students and a splendid success was achieved. Every year I would return for eight to twelve weeks, and had an excellent response.

### Under a New Flag

But now June and I were approaching the Big Town with a new message. Yes, I was teaching all the metaphysical and philosophical truths that had been given to the public in previous years, PLUS our new facts of spiritual science and the trance mediumship of my wife.

We had incorporated the New Age Church and School of Truth in Miami, Florida in 1957, and this was to be our first big test as working partners in Gotham.

Our advance publicity had been reasonably effective. Four thousand postals had been sent out to good mailing lists, including three thousand to those on the *Psychic Observer* list. For nearly three months our ad had been running in the *Observer* along with my regular column, "Truth-Ways." Small announcements were placed on the religious pages of the New York Times, Herald-Tribune and World-Telegram.

### Moderate Opening

Our opening Sunday, June 29th, was anything but a huge success.

First, it was hot and sticky. The sultry dog days of New York City had arrived and were punishing the people with the heat and humidity.

Even more to our detriment, we found that the International New Thought Alliance was holding its annual convention in the Statler Hotel, opening the same day! Dr. Raymond Charles Barker, able and genial minister of the First Church of Religious Science, had planned this congress or conclave very efficiently and nearly two thousand truth-seekers were attending meetings at the Statler! Not too many

noon I lectured in metaphysical philosophy, and June gave a powerful healing meditation before all meetings. As she walked from the platform that afternoon a lady afflicted with arthritis reported that ALL PAIN had left her during the healing meditation. She continued to improve wonderfully throughout our stay.

On the second Tuesday evening another Inner Circle class was given. To our surprise and pleasure, Dr. Emmet Fox voiced through for nearly thirty minutes. All of June's trance utterances are tape-recorded and as time permits I shall transcribe some of them, with my philosophical commentary, for readers of this column.

Following Emmet Fox's eloquent lecture-sermon, our little Guide and Gatekeeper, Ruby, voiced through for some 20 minutes, answering questions of class members and enlivening our meeting with her wit. She predicted that June and I would appear twice more on the Long John program, with great success. We did not know this at the time, but it turned out to be true.

### First Healing Service

Now the real power was being turned on! We had announced that on Thursday evening, in the

on karma, reincarnation, mental science and other unusual topics.

### Flying Saucer Interest

These first programs confirmed Long John's belief that the public wanted to hear unusual, even "off-beat" topics discussed on the air. Cleverly he began to build an all-night program around these ideas, and it was a great success. In the fall of 1956 I returned to New York again for several weeks and was Long John's guest for seven nights ALL NIGHT from 12 midnight to 5:30 A.M., during the course of three weeks, on his "Party-Line" show. These appearances brought hundreds of persons to me for the lectures and for personal counselling.

In these fall appearances I began to talk with him about Spiritualism, mediumship and the occult sciences. Again Long John proved to be big enough for the challenge of new ideas. He found that the public liked to hear about spiritual truth, too, and this led in later months to his inviting various mediums as guests on his show. Mark Probert, noted mental medium from San Diego, California, even was entranced while on the air, and Long John talked for some minutes OVER THE AIR with the famed Probert Controls!

### More E.S.P. Over the Air

But our appearances in July, 1958, were to be the greatest successes ever scored by us with Long John. During the first week June and I spent one long night, from midnight to 5:30 A.M. with Long John and his "panel." Various intellectuals, friends of Long John, are invited to be present for the purpose of quizzing the guest of the evening, and of keeping the dialectical process in motion.

One of the panelists that first night was a TV producer and writer who appeared to be a complete agnostic and skeptic. He was sharp in his intelligence but negative with regard to spiritual philosophy and phenomena. It was something of a contest of wits in which we did not fare too badly. I realized that many of the presumed million listeners would not agree with us, so it was suitable to

have an unbeliever representing those among the listeners who would also share a skeptical view. The response to that first night was very good. Long John is very desirous of producing an entertaining show. His fundamental purpose is to entertain and to hold his listeners. If the show happens also to be educative, that is good too, but first it must entertain and sometimes amuse.

### Reading the Panelists

Long John's agent called us early in the second week and invited us to be his featured guests on the consecutive nights of Friday and Saturday, July 11th and 12th. We would begin at 12 midnight and continue through until 5:30 A.M., with only an occasional break for a commercial, and 20 minutes at 3:00 A.M. for a "coffee break" which I did not accept in that language, and promptly termed it over the air, a "health drink break."

On Friday evening the three panelists were ladies. Along with Long John, they quizzed us throughout the night, and drew us out with regard to our spiritual beliefs and experiences. We talked about June's mediumship in detail, explained the functions of guides and invisible helpers, the process of development, the psychology and functions of trance, and a hundred other items in spiritual science and philosophy.

### Winning the Skeptics

Saturday, our third and final night, was the capstone of our radio work in New York and seemed to convince Long John's following. The three professors were not as difficult as they sounded from advance notice. Early during the night I was urged to read for the Brooklyn professor, and did so in order that he would be satisfied about my gaining knowledge of him through E.S.P. channels and not primarily through observation. He was an honest man, and admitted that what was said about him in the reading over the air was true.

### Messages From Telegrams

The final two and one half hours that memorable night developed a new angle of approach for us, and even surprised Long John. A teletype machine was in the broadcasting studio to receive telegrams by direct wire. From time to time during the previous nights these wireless messages would be read. On this final night one of the mes-

TRUTH  
WAYS

with  
Dr. HOLLOWAY



were left over to come to the Holloways in Steinway Hall.

But there were good friends who DID come, and we did not lose heart. As in a foot race, the finish line is at the end and not at the beginning. We were prepared to work hard for a strong finish.

Many who attended our meetings were planning to attend the I.N.T.A. congress. We gave cards and programs to these people, and told them to distribute them privately to interested persons at the congress, and invite such persons to come to use at the close of the I.N.T.A. meetings, on Friday. This helped a great deal.

### Building Momentum

In all campaigning one must overcome inertia. One must build interest and enthusiasm among people who otherwise may be apathetic, bored or simply disinterested. Genuine enthusiasm is contagious. People do want to BELIEVE THE TRUTH. Forceful statement of truth magnetizes many minds.

So day by day our audiences grew. On Thursday night we were on the Long John Radio Show all night long. More of this presently. Friday night we presented our Mystic Inner Circle Class. June was entranced, and the people had their first experience with her mediumship. Now we were beginning to roll, and the word was going out fast to all truth-seekers in greater New York that here was something worthwhile and important to hear.

At the end of the first week I was surprised and pleased to note from the figures on attendance and response that it was the best first week we had ever experienced in New York. Prospects for the second and third weeks were promising indeed.

### The Second Week

The second Sunday was much better in attendance. In the after-

Steinway Concert Hall, an open healing service would be given in which June would be entranced and the Healing Board would work through us. We asked the people to bring roses, and they responded nobly with about fifteen dozen red roses.

St. Teresa, the Little Flower of the Child Jesus, entranced June during that first service and it was beautiful indeed.

Every person in the large hall felt the upliftment and the strong healing vibrations. It was unique as a healing experience.

### Long John and the Party-Line

Radio station WOR, New York City, is one of the most powerful in the country. Its signals at night reach into 26 states, and the "Long John Show" is estimated to have one million listeners.

Long John (or "Tall John" as Ruby calls him) is Mr. John Nebel, a man in his early forties who during the past two and one half years has developed the most unusual and popular night shows in the American radio field.

I first met Long John while lecturing in New York in January, 1956. He had been a disk jockey and was tired of playing just records on his night radio show. An idea had come to him that listeners would enjoy stimulating conversation and provocative talk from fertile minds, instead of the often banal and tiresome modern melodies.

One morning I called him on the telephone, told him my name and that I was lecturing successfully at Steinway Hall. In a rather bored voice he asked what my lecture topics were, and I told him that the previous night I had talked to a packed hall on the subject of FLYING SAUCERS. This aroused his attention immediately. He invited me to his hotel and out of this meeting developed seven or eight half-hour radio shows that I taped for him. He would interrogate me on the subject of flying saucers and space visitation, later

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**TENTH ANNIVERSARY**—The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave., Bronx, N. Y., marked its tenth anniversary June 29. A capacity congregation attended the special services conducted by the Rev. Angela J. Sessa, pastor and founder. Rev. Sessa told the people of the rapid growth of the organization, of the charitable work done by the members and of the strong bond cooperation that exists between all of the members. Shown above are some of the members of the Order who have been leaders in church activities.

# Awareness Of Exorcism Healing Begins With God As The Source

By ALICE WELLSTOOD TINDALL  
(Psychic Observer Staff Writer)

We know that there is nothing new under the sun, but as the need grows the supply is increased.

Especially during and after wars, there are many more discarnate souls trying to find themselves a place and manner in which to live or function. It is very important for every soul to find its correct place whether carnate or discarnate for its growth. God is Omnipresent—everywhere present—so man is basically good (GOD), always trying or seeking to find the place to do the greatest good (for his own soul growth). With his God-given gift of free-will he must make his own decision as to where and how he will demonstrate.

Although you and I believe in the Omnipresence of God there are many, many who do not. With our belief there is no fear in our consciousness of any other Presence or Power but God (good). With such premise we follow the Teachings of Jesus Christ as The Way. We have been taught that He cast out "demons." The dictionary defines exorcism as casting out of evil spirits. Jesus promised we would (because He knew we could) do greater things than He had done.

## Method Is Different

In my understanding of Christianity I believe Jesus Christ's teachings and promises and according to my faith I can and do demonstrate as I know everyone else can and does because we have all been created equal.

Given choice of free-will, after some research, I discover my method of exorcism is different from some of the others.

At one time, not too long ago, it was the custom for Spiritualists to be sought out only for exorcisms, not for religion, philosophy or prophecy as we are now. They would examine the patient—the one afflicted with so-called evil spirits—to find the source of the trouble. They would massage and/or rub the patient—in prayer, in most instances—in order to localize the "evil spirit," perhaps chasing it down to the end of a finger or toe, tying it there so it would not again travel and give pain or distress to other parts of the mind or body as before.

There were and are many kinds of ways of exorcising. Some use several incantations; some also burn incense and/or use holy water; others clear out the aura of the afflicted; there is the way of laying on of the hands and rubbing or massaging without localizing the "spirit."

All of these methods of exorcism produce results according to faith. Even though localized or cast out it does not always subside, but often fights back. Of course it would and could because it has

been given that kind of power by the afflicted as well as the "healer." We are taught that what one fears he attracts. Because of that fear of evil by the so-called healer he is often afflicted by it. It just moves in. Why not? It was invited even though perhaps not consciously.

## Demons Can Harm

Through the Associated Press (Washington, D.C. Post-Times Herald, June 12, 1958) we are informed that the Anglicans (Church of England) conclude, but reluctantly, "demons" could cause human illness. They do not like to assert that any case of human illness would be of such unusual character that it would need exorcism, but it is still practiced by them, especially in allegedly haunted houses. As the parent is inclined so, most often, does the offspring follow. Hence, more and more people are becoming familiar with exorcising healing and pursuing it.

God is the only HEALER. Everyone else everywhere is a channel of that healing love, whether or not he consciously believes or practices it does not alter the Cosmic Law—according to faith the results are demonstrated. Think, for a moment, in your own individual case as a layman, are there not some people who tell you—to your surprise—how well and happy they always feel in your presence? Try to believe it humbly because it is a fact. It is the manifestation of that healing love through you.

What is an "evil spirit"? It is a discarnate soul which is unenlightened (dark). Many people without realizing it believe in two powers—good and evil, although in most instances they declare they believe in only one—the Omnipresence of God. If God is everywhere present is there any piece of outside or beyond everywhere? No. Then you, along with me, believe that the only power in these so-

called evil spirits is God (good) and there is no need to fear them.

Discarnate souls (manifestations of only God) have free-will to do whatever they want. Many not knowing of or believing in God (as we do) believe in an ungodly way by influencing (taking away other's free will) mortals. We are told that many diseases and illnesses start by a super-inducing (discarnate) entity. Many souls knowing nothing about communion through communication like we do until after they leave the flesh discovered their loved ones often distressed and collapsed by their "death" and they try to help by impressing their presence through the kind of pain or illness familiar to them before demise.

Sometimes the loved one on earth feels the pain, etc. and recalls all the misery the deceased suffered and fears it will come upon himself. Very often it does through that fear and worry because of the power given to it (discarnate of the departed one). That discarnate soul behaves that way for various reasons—ignorance, innocence, loneliness, maliciousness, selfishness, etc., but the effect is the same and the treatment—the same.

## Divine Source

My pattern as a channel for healing mortals spiritually, mentally, physically and/or materially is the same, recognizing GOD as the Healer without limitation; the institutions, hospitals, doctors, instruments, drugs, etc., etc. as channels for healing when necessary; the patient as well as myself completely and individually protected by His Presence, casting out the disturbing entity and inviting it, in God's Name, to join my band of healers in God's Name.

Through the years many such exorcised souls have returned to thank me for helping and inviting them to a place of constructive living rather than to just cast them out with no other place to go, but to carry on through another mortal in the same way or worse. There is no fear of reversal upon the so-called healer when he believes there is only one power—GOD.

Love is the foundation for living continuously, either carnate or discarnate. Without charity (love) everything is empty. That is why, I believe, Jesus Christ suggested that we love one another. When one has that understanding and belief in love—the universal language—there are no strangers, but only one family. It is normal for man to help his family in every way he can and so everyone in that way becomes consciously aware that

he is part of that great healing plan. As you know, it is a good feeling to discover that you belong and have a place and a way to help. I ask you, my friend, if you are so inclined, to join now in believing God is the Healer and we are all channels of His Healing Love. That belief spreads His Light.

Through the years as a humble and sincere channel—God, the only Healer—I have been asked to help in many, many ways by all kinds of people in many sections of the world. There are innumerable testimonies of the various healings demonstrated for which I always insist that God be given the credit. It is most important that no channel take any credit to himself and no Christian channel ever does.

Many people have asked me to help their loved ones to overcome alcoholism. I am happy to say that they report "cure" in a large percentage of cases, when they take the time to report. If I could impress you how important it is to thank the "unseen" helpers, if not the mortal channels! In my method it is not necessary for the patient to be present or to even be aware of what is being done. All I need is the given name of the person, not the address or complete name or anything personal like photos or material objects belonging to the individual. It is very

(Continued on Page 15)

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SEPTEMBER 10, 1958

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## From The Editor's Desk

By Agnes F. Reuther  
Psychic Observer Editor

### Our Unseen Soldiers Speak Out

Our recent editorials concerning "untruthful mediums" have evoked letters from readers across the world encouraging us to go ahead with our battle for a pure, unsullied Spiritualism, as it is meant to be.

We cannot tell you how encouraging these letters are to us for now we fully realize that our Cause will, one day, emerge victorious and all who call themselves Spiritualists will be proud of the title. Our people's eyes are open. Much of the tomfoolery that goes on is condoned because to those who know and those who believe, that one tiny gold nugget of truth that does manifest upon rare occasions is worth all the sham they must witness to find it.

We received a guest editorial from one of the foremost scholars of our day who understands our truth. The author shall remain nameless, by his own request. The copy was prefaced: "Messages from the Other World when I asked for help for P. O. editor on her editorial fraudulent mediums." We trust that you will receive as much inspiration from these blessed words as we did.

"O ye Torchbearers of Spiritualism, ye Children of Light—ye honest, sincere, humble mediums of Truth! The World of Spirit has no greater commendation or reward than for you, here and yonder, who are our faithful messengers, our ministering spirits, angels of life. Ye are the blessed of Infinite Spirit. All your ways are in our hands; no joy or trial of yours passes unheeded by our ever watchful ones.

"But of others, less faithful, would we speak. Alas, for those to whom the gifts were unfolded for service to Spirit who have misused the Pearl of great price, prostituted it to selfish ends; to greed, jealousy, deceit, cooperation with Darkness. The cry of the defrauded has risen to us, the lamentation of those whom ye false mediums have deceived and robbed. Ye have been a snare to their feet, a cruel trap on their path to Truth. Ye have stolen away their hope and light, have caused them to stumble (these brothers and sisters of earth), and to take the ways of Darkness.

"Ye have been the bearers of false messages. Balances of deceit have been in your hands, ye worshipers of the golden calf! Ye have falsified your writings on parchment cards, ye have brought and substituted fakery for the apported objects we bring from the etheric, and ye have wantonly used the physical for your purported spiritually materialized forms.

"Woe to ye who are weighed in the balance and found wanting, ye blind leaders of the blind! Think ye these things are hidden in a closet or under a bushel—they shall be cried from the housetop, ye polluters of Spiritualism! Think ye that the eyes of the Spirit World fail to see their Truth dragged in the mire?

"We warn such ones to mend their ways, to remove the darkness and ignorance from within them and to return to the light, if happily they may find it—yea, ye who have declared that ye are responsible for your own happiness or unhappiness, according as ye obey or disobey Nature's physical and spiritual laws; and ye who declare, in your lip service, that the highest morality is contained in the Golden Rule. Aye, would ye like to be tricked, ye hollow men and women who have betrayed Spirit, ye who have disillusioned many and in despair caused them to turn from our Light of Spiritual Truth?

"Be forewarned, that though the door to reformation be never closed, there are many who never avail themselves of the chance of returning to light, but ever sink lower into the mire of their own corruption and bring upon themselves the loss of human individuality, or identity, as ye term it. These have been the ones, engulfed in their own pride, ignorance, vice, who have deceived and robbed mankind of justice and truth and taken with them into the outer darkness the fires of their burning conscience, as they reap what they have sown. The mills of retribution grind slowly, but they grind exceeding small!

"Why have ye buried your torch of Spiritual Truth, and falsified your gifts of the Spirit? Why hide the pearl of

# LETTERS TO THE EDITOR

Agree? Disagree? Comment to make or line of thought to suggest? This is your section of Psychic Observer and we heartily welcome your letters. Type or write legibly on one side of the paper and keep your letter short. Your name and address, legibly, must accompany your letter. Letters may be condensed. Psychic Observer does not necessarily identify itself with any views expressed by a reader.



WESLEY RUBLE

#### RANDOM THOUGHTS

R. De Witt Miller (deceased), is a well known name through his writings and Psychic Research and an advanced Metaphysician.

The local papers published several letters for and against prayer and religious teaching in the Public Schools.

We thought and read some of Miller's books but do not recall any opinion he expressed about the controversial subject. Denied his valuable opinion one should steer clear of any presumptive guess. Many writers do not reveal their beliefs for various reasons; and write one thing and believe another. One thing is sure—what opinion he may have had would be sincere and worthy of emulation.

Not long since, it was stated in P. O. that "Bokays" and attention from non-subscribers or persons of different creeds, is appreciated.

We arise to be appreciated. We are not members of any church or religious group. In my youth I was a member of an adult choir in a Methodist Church. We were reared Methodists. It is thirty years since we ceased attending religious services. A few funerals, weddings, and music programs embraces our visits to church.

Not long ago we read in P. O.: "Avoid Rosicrucians and Theosophists as a plague." I, personally, have attended one gathering of Theosophists and I was pleased. We have studied Rosicrucian, A.M.O.R.C., teachings many years. We have a satisfactory way of life, and no desire to change.

We have subscribed to and read the Psychic Observer for many years and do not intend to give it up because much wisdom flows through that channel and we come as friendly readers in search of wisdom.

WESLEY RUBLE

2659 Ellendale Place,  
Los Angeles 7, California.

#### WE'LL TURN OUR CHEEK!

It is with respect that I write this letter. Spirit impressed me to do so, otherwise, I wouldn't concern myself.

Although I'm willing to help in anything that Spirit reveals, I also have a feeling that you do not like anything but commendations. Be that as it may, as you grow older, you will discover that a constructive critic or advisor, can be even more useful than a flatterer!

Also, I'm impressed that you are sincere. But misguided zeal will never help the cause you have adopted. I'm referring to a most unfortunate thing: the nonsensical, very UNspiritual article that appeared in the P. O. of Aug. 10 issue, captioned, "Woman Of Endor was Saint Rather Than Child of Devil."

Although manifestations, phenomena, etc., make interesting reading, unless we are learned in the eternal verities, and The Word, we are never going to command the respect of those initiated to bona fide Spiritualism, by sincere, celestial Spiritualists.

This one uncalled for blurb or blurt has hurt us more than you can imagine with sincere, intelligent, scholarly seekers.

Miss Reuther—you are asking for Spiritualists to unite! How

greatest price, your mediumship, O ye who build the hells of the future? Turn ye to the Light, cooperate no longer with Darkness. Ye had your mission from the Infinite who depended upon ye to spread the Truth of Spiritualism in all honesty, sincerity, genuineness, as a servant of Light. No longer, I beg ye, plow wickedness to reap iniquity. Henceforth, O ye wanton ones, let your Spirit gifts be unsullied!"

can you ask for such obvious works of darkness to be received by those in the light? It is one thing to be "liberal." Quite another to give license to chicanery and sophistry.

PLEASE PRAY BEFORE YOU PUBLISH ANOTHER SUCH ARTICLE. Those of us who know better can't afford the time to be cleaning up such odious mistakes. We are for you and your efforts. So please be with the sincere rather than the spurious.

MRS. GRACE HEROLD

3512 Topeka,  
Corpus Christi, Texas.

Well! we sure got our hands slapped. Frankly, I never have nor do I now believe that the Woman of Endor was a witch. However, this, in no way, implies that you, the reader, must believe as I do. It's up to you and to Mrs. Herold to call her what you will.

But, for the sake of the record, let's get something straight: Just because an article appears in P. O., that doesn't mean I believe as the author believes. In this very issue, we have an article about Buddhism. I am not a Buddhist. If an article is well-written, presented logically, doesn't tear down another's religion or philosophy, and we think will be of interest to our readers—we print it. As I have said upon countless occasions, it is up to you to make the final decisions. We just present the various facets of the subject at hand.

And one more point: At no time do I object to constructive criticism. I have received it in the past from some of our own staff writers and I hope I shall continue to receive it. Through such criticism, I trust I shall grow wiser as well as older.

#### WANTS A CHURCH

I live in Memphis, Tennessee, a city of some half-million population and am not able to find any formal Spiritualist Church or group here.

Surely in a city of this size, there must be a goodly number of people who are interested in this work and I wonder why there has not been some group formed here.

It would seem to me that a minister could do well in organizing a church here and I, for one, would be very happy in so doing.

May I invite some correspondence from anyone interested in this.

DR. RICHARD B. TAVEL

1,000 Madison Ave.,  
Memphis 4, Tennessee.

#### NO MESSAGES!

At church (Spiritualist), one sometimes hears a good sermon followed by discouraging messages. In my opinion, it is better to give NO messages than to discourage a person.

"Discouragement is the Devil's tool" is quoted in many books.

Another thing I do not like to see is a medium doubt a person's sincerity, especially if it is a person's first experience in a Spiritualist church. New people should be welcomed and treated with every courtesy.

FRANCES CROWLEY

Seattle, Washington.

#### ASTROLOGY COURSE?

For several issues, Psychic Observer has carried a feature "Bringing Your Stars To You Astrologically With Daily Guide"—a waste of perfectly good newspaper space. These "popular" astrological guides are just about

worthless. The readers fall for it though. Trying to tell the person born under Aries or Virgo or Libra what the conditions will be is much like trying to tell a blonde or a brunette person what their luck will be in the coming months.

In order to give any advice that will be at all useful, the astrologer must know the person's birth hour and year, as well as the month and the day. The hour of birth makes all the difference in the world. Not all Aries persons are alike, anymore than all Libra or Taurus persons are alike.

Astrology is indeed a true science and it "does work," but the astrologer must have much more information than just the birth month. A person might just as well say to you, "I'm six feet tall. What is my disposition and character?" as to tell you he is born in January or March or in August.

Astrology is useful to the extent of telling the person what his makeup is; what his strong and weak points are; what parts of the body are weak spots; what kind of work would be best for him or her, and the type of person with whom he or she would get along with best. One of the greatest values of a study of astrology is that it enables the student to understand his fellow-creatures better, and to understand why a person does the things that he does. The astrologer realizes that if he had been born at the same time that the other person was, he (the astrologer) would be exactly like that person and would probably do the very same things. For that reason, astrology gives the student a greater sympathy with the peculiarities of individuals.

It takes considerable time and much hard work to learn astrology; it is nothing that can be learned in a week. It is a matter of years of study. For some time, I have been toying with the idea of asking you whether you would like a course of astrology instruction to be run serially in Psychic Observer, but I have come to the conclusion that not many readers would be willing to devote the necessary time and concentration to it.

Now that I've gotten the "gripes" out of my system, it's time for a few compliments. The editorials in P. O. are good; you are developing very nicely, and are putting out a real good psychic journal. At first P. O. looked more like a ladies' social magazine than a psychic journal, but that seems to have been corrected. We are now getting interesting material, in the form of the Crenshaw articles, the serials by Rev. Enid Smith, the offerings of Dr. Holloway, Albert Scheffler, and a few others. Those are the things that make P. O. worthwhile. These notices and pictures of ordinations and gatherings, etc., are only of local interest. What does it concern me that a Spiritualist church has opened up in some small corner of South Carolina or Oregon or Wisconsin? There is nothing I can do about it, and there is no reason at all for it to be brought to my attention.

Col. Powell is adding much to the value of P. O. He is a remarkable man, and the amount of work he accomplishes is amazing. I have been in personal correspondence with him for more than a year, and we have been battling away at each other with hammer and tongs. It's great fun to cross lances with Col. Powell, and he keeps you on your toes. He doesn't let you get away with anything. I hope that, despite his age, Col. Powell will be able to contribute to P. O. for many years to come.

W. S. ARNS

258 Parkwood Ave.,  
Kenmore 23, N. Y.

## San Francisco Church Holds Barbecue Picnic

The Spiritualist Church of San Francisco, 414 Mason St. (fifth floor), held a barbecue picnic during July in the Santa Cruz Mountains at Felton, Calif. A mouth-watering feast was enjoyed by all. After the dinner, the members and their minister gathered under a giant Redwood tree, 235 feet high and 51 feet in circumference, and held outdoor services. They were led by Mary E. Taylor, minister, assisted by the co-pastor and directors, Mrs. Grace Toffanelli and Mr. and Mrs. Clarence Viglas were accepted as new church members during the ceremonies.

Services are held at the church each Sunday at 7:30 P. M.



# PSYCHIC HIGHLIGHTS

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

PSYCHIC OBSERVER, SEPTEMBER 10, 1934

## Gems Apported

Keith Milton Rhinehart

BACK FROM his 7-months tour, through nearly 40 countries, in more than half of which he gave seances, Keith Rhinehart relates that in Tokyo he was tested by scientists from the university, who have much expensive equipment, and take movies of physical phenomena in complete darkness.

Before and after seances he was examined by doctors, and to him were strapped recording instruments of many kinds.

In the final seance the father of Dr. Goto, famous atomic scientist of Japan, materialized in full light and showed a scar on the left side of body, regarded as highly evidential.

After being untaped and untied his guide, Dr. Kensington, took Rhinehart outside the cabinet, into full light, and leaned him over a tray. From his mouth more than 750 genuine semi-precious stones were apported, appraised in Japan as worth over \$1,100.

On his return to California Rhinehart was surprised that he had created such a "huge controversy" over Spiritualism in so many places. "I know," he says, "that there has been a tremendous surge of interest and support for the movement everywhere I visited. There are many new centers being started as a result of my tour." The teachings of Silver Birch are being widely read and acclaimed all around the world.

Back in Seattle Rhinehart says he is swamped with work, having hundreds of letters from all over the world, and he is anxious to get back to school.

## Bishop Challenged

Gordon Turner

BOTH "Two Worlds" and "Psychic News," on their front pages, report that when the Bangor Spiritual Church wanted to hire a church hall for a public healing demonstration by Gordon Taylor, the Bishop of Bangor "strongly disapproved" of the proposition, saying that "public healing demonstrations are quite alien from the faith and practice of the church." So Turner let him have it straight, reminding him that healings by Jesus were said to occur "in public among multitudes," and that "it is because the orthodox churches have completely failed to carry out their healing duties" that meetings have to be held elsewhere to demonstrate to the public the "greatest of all therapies."

At the London Spiritualist healing sanctuaries, he added, both doctors and clergy have been among the sick, of whom some 1,000 are treated weekly.

In a letter, Turner told the bishop that there meetings are "both reverent and totally lacking in unwanted emotionalism." Then he invited the bishop to come to the proposed meeting and see for himself, and also challenged him to debate the subject with him anywhere in Wales, when Turner would "demonstrate that active healing did not perish with the early Christians, but slumbers in a blanket of dogmatism." The meeting is to be held—if necessary, in the open.

Thus, it seems to me, these ecclesiastics are digging the grave for their own religious system and organization.

## Medium Grows Hump

Deformed Man

I THINK you will agree that the following is quite a remarkable phenomenon.

"Psychic News" relates that at a seance of the East London Psychic Society, with 11 regular sitters, the medium being Mrs. Hilda Nerve, a young man, a regular sitter, suddenly passed into trance, rose from his chair, walked across to the group president, Alexander Bernstein, embraced him and exclaimed: "My child! My child!—at last!"

The spirit, controlling the body of the young man, was that of a deformed man, with a very pronounced stoop. Upon the medium's shoulders was a very tangible

hump, rising like a small hillock, about 4 inches at least above the normal displacement of the shoulders, says Bernstein.

This accurately depicted his father, Joseph Bernstein, who passed over in October, 1916. Bernstein adds that he had never manifested before. He emphasizes also that none of the 11 sitters or the medium, all of whom saw the condition of the back, could have known of his father's affliction.

"The medium reproduced him exactly as I knew him in life," Bernstein testifies.

## Not By Chance

Dr. Woodard

THE LONDON press reported recently that Dr. Woodard, author of "A Doctor Heals by Faith" and other similar books, at a meeting in Edinburgh, said: "9 weeks ago I was lying in bed when I heard the voice of God telling me that a patient was going to kill himself unless I intervened in His name. I leaped out of bed and went to the phone. His wife answered it, saying: 'What on earth has brought you to the phone at this hour?' I told her: 'I happen to know what's going on,' and she replied: 'Yes, Tom is trying to kill himself.'"

"She told me that Tom was outside with a gun. We prayed over the phone and then suddenly there was the sound of an explosion. I said: 'He has missed.' I asked her not to rush outside to see what had happened, but to keep on praying. She stayed praying. She had absolute faith."

"A few minutes later her husband walked into the house. He was very shocked and very drunk, but he was alive. It was not by chance."

## Dark Seances?

An Old Fallacy

"TWO WORLDS" reports that four leading Spiritualists, as members of a Brain Trust, stated that it is an "old fallacy" that mediums have to "keep it dark."

Lillian Bailey, David Dutton, Muriel Hankey and Percy Wilson all stressed that the only mediums who might need darkness were those producing ectoplasmic materializations or similar phenomena.

Lilian Bailey added: "I have seen materialized forms in the light."

Muriel Hankey: "I have heard direct voice in strong electric light."

Percy Wilson: "Nearly all the physical phenomena I have observed, including materialization, have been in the light."

In reply to another question, Lilian Bailey lamented: "The quality of most trance addresses is pitiful."

## Miracle of Mervyn

T. Campbell-Best

"TWO WORLDS," culling from "Empire News," picked up Mervyn's story from "Derry Standard," of a modern "miracle."

Mervyn Mitchell, four years ago, aged four, was mentally retarded, sub-normal, unable to walk or talk. Doctors said they could do no more. But his father, a joiner in Northern Ireland, refused to give up the fight to save his son.

He went to see H. Campbell-Best, ex-Navy boxing champion, who took up psychic healing after seeing Harry Edwards at a public demonstration.

After 8 or 9 visits to the healer, within a month, Mervyn started to walk. Now he attends school. Though his school-work is still two years behind, he is catching up.

When a reporter visited him at his home, he was glowing with health. Yet once a doctor had said: "Pray that God will take him soon; we can do no more."

## Picture Pranks

"All Duds"

IN "TWO WORLDS" C. K. Shaw relates that, during World War II, at a factory in England, R.A.F. pilots were talking to a thousand or two of the workers, describing

their bombing forays. There must have been others listening also, as you will presently learn.

While the pilots were speaking through a microphone, Shaw stood to one side, hands in pockets, looking down at the deck of the launch on which the microphones were rigged.

Press photographers took half a dozen flashlight pictures and promised to let Shaw have prints. When, after three days, these did not arrive, he phoned. "They seem horribly worried. 'They're all duds!' they said. 'We can't make it out; but they're all the same!'"

After pressure he managed to get a couple of "pulls." Details of the pictures were perfect—but Shaw was nowhere in the picture. "I had completely disappeared from it! There were only five people on deck, and a gaping void where I had been standing."

"How did the spirit people do it? Search me. They never tell you these things. . . . But if ever I needed any proof that the physical laws of light and substance could be made subject to the power and influence of the spirit world, I had it then."

## Evolution

Theory Unproved

"WORLD SCIENCE REVIEW,"

Alderbourne Manor, Gerrards Cross, Bucks, England, has a highly instructive article, by J. H. J. Barker, M. Sc., quoting from "The National Message," reminding us that, in most schools, it is taught that the varied forms of life developed by a process of evolution. Sometimes, it is taught that life began millions of years ago from "a few bits of jelly-like organisms."

This theory can be proved or disproved only by palaeontology, i.e. study of fossils. The oldest rocks, with remains of fossil life, are the Cambrian. By evolutionary theory, they should contain a few simple, lowly forms of life, increasing in variety, complexity and/or organization, as the series ascended. But this is not the case.

Cambrian beds contain thousands of fossils, representing all the great groups of animals. The trilobite, for example, a very well-developed organism, has a complex eye, not the simple form of optic demanded by the theory.

It is presumed that man evolved from Cambrian fish, via amphibians, reptiles, birds and lower animals. But, in tens of thousands of fossils, no intermediate forms linking these classes have been found.

Each new class appears suddenly, and well-developed, seeming to come from nowhere.

Geological textbooks point out the sudden appearance of new forms of life with each geological period, and how some of them suddenly die out.

It is suggested that such new forms have moved in from other areas, but such hypothetical places, offering transitional forms, have never been found.

Australia, of course, has animals, unique to that continent, known as marsupials. Evolutionists suggest that they came from Asia, before the continents were separated. But palaeontology refutes this theory, there being no fossil marsupials in S.E. Asia.

Secondly, superior placental animals, supposed to have evolved from the simpler marsupials, are found fossilized before them.

Further, the theory claims that marsupials have had millions of years in Australia to evolve unmolested, yet there is not the slightest evidence of radical development. They have remained substantially the same.

Thus: "The evolutionary theory may be useful in explaining small variations between species and genera, but there is no proof that it can be used to explain the origins of life, nor the relationships between the great families of flora and fauna which fill the earth."

What it boils down to is this: When "Genesis" states: "Let the earth bring forth the living creature after its kind, cattle, creeping thing, and beast of the earth after its kind; and it was so," it is, in hard fact, nearer the truth than the modern, standard theory of evolution!

The essential point is this: if animals etc. evolved from one another, it is obvious there must

have been an enormous number of intermediate forms. But palaeontology has not been able to find any of these intermediate forms.

I have often speculated whether new types of creatures were "created" on earth *de novo*, or *A B initio*, or could they perhaps have been brought in from other planets, of our or other Solar Systems?

No doubt, when psychometry has developed to a far higher stage than it has reached at present, this question, and thousands of others, will be satisfactorily answered.

## Tulkus

Re-births

IN "Magic and Mystery in Tibet" Alexander David-Neel relates some cases of apparent memory of previous lives. Tibetans call a "tulku" an ego, of remarkable personality, who sometimes remembers past incarnations, and is able, at the time of death, to make known place and parents of his next birth.

Our author tells of the dwelling of a minor tulku, called Agnai tsang, who had been dead seven years, but whose reincarnation had never been located. The steward of the house, while traveling, went to a farm to rest and drink. When he drew from his pocket a jade snuff-box, a small boy, who had been playing nearby, put his hand on the box, and asked reproachfully: "Why do you use my snuff-box?"

The steward was thunderstruck. He had not intended to steal the box but he had taken possession of it. "Give it back to me at once," said the child. The steward fell on his knees before his reincarnated master.

A few days later Mrs. David-Neel saw the boy, in a yellow brocade robe, on a fine black pony, coming in state to his mansion. On entering the house, the boy said: "Why do we turn to the left? The gate is on our right side." After his previous death, the gate on the right had been walled up, and another opened on the other side.

When tea was served, ignoring the silver-gilt saucer and jewelled cover offered to him, he said: "Give me the larger china cup," and he described one, and the pattern on it. No one knew of such a cup. "Look better, you will find it," said the youngster. Then, as though from a flash of memory, he told about a box, painted in such a color, in a certain place in the storeroom.

Half an hour later, cup, saucer and cover were found in a basket in the box described by the boy.

Later, the steward told Mrs. David-Neel that he did not know of the existence of the cup, adding: "The lama himself, or my predecessor, must have put it in that box, which did not contain anything else precious, and had not been opened for years."

## Red-Hot Coals

Keith Rhinehart

"PSYCHIC NEWS" reports a television broadcast from Los Angeles station KTTV showing the famous medium, Keith Rhinehart.

In front of the cameras, his hands examined to disprove any protective coating. A brazier, piled with charcoal was lighted two hours before the broadcast. The coals were white-hot. A piece of paper, held six inches above them, burst into flame.

In semi-trance, Rhinehart slowly moved his hands through the fire. Again and again he picked up handfuls of the white-hot embers and placed them on his face. He even placed his face in the fire. The only effects were black soot-smudges.

Paul Coates, with his staff and the station management present, afterwards cross-examined Rhinehart, covering every phase of Spiritualism, receiving positive, straightforward answers. The viewing audience is estimated at more than two million.

This "live" broadcast is said to be unique, being arranged by Dr. Hal Styles, pastor of the Church of the Good Neighbor in Reseda, California, and also president of the California Association of Spiritualist Ministers, Inc.

## Magician Foiled

Maskalyne and Devant

EARLY THIS century, Maskalyne and Devant, world-famous conjurers, boasted that they could reproduce seance phenomena by mechanical means. So, in 1906 Archdeacon Colley, a Spiritualist, issued a £1,000 challenge to Maskalyne to reproduce the phenomena of materialization by stage trickery, and Maskelyne accepted.

The stage show, however, was so different from the original it was supposed to copy, that Colley refused to pay up. Maskelyne sued him, and lost, the judge declaring that his "imitation of the phenomenon in question is about as like as chalk is to cheese."

A few months before his death Maskelyne told a surgeon: "It is all true—Spiritualism is true! But I dare not tell the public."

Our thanks to "Two Worlds" for this interesting fragment of history.

## Dowsing

Beating Water Away

"PREDICTION" has a most interesting story to tell. In South Africa Mrs. Anke von Knoblauch not only "divines" water, but also drives it away from places where it is not wanted, where, in fact, it is injurious to health.

She thinks that emanation from underground water can cause illness. When she finds someone afflicted in this way she walks about, inside and outside the house, to discover the direction of underground streams. Then she kneels, places on the ground an anvil, which she strikes with a hammer. This, she claims, "beats" the water away.

She states she has found, when this is done, the house is free from dampness and mold, and that people who have suffered from a variety of complaints are restored to health.

I have read that, in England, there are what are known as "cancer houses," underground streams being suspected to be the cause of this and other illnesses.

Could readers send me any data to this effect?

## Brazil

Spiritualist University

"TWO WORLDS" reports that the 1½ million Spiritualists are going to give Brazil its first Spiritualist University City, to be called Jesualda, in which all residents will have to be vegetarian, and there will be no alcohol permitted in city boundaries.

The University buildings will be in the center; leading to them will be nine avenues, to be named Jesus, Moses, Buddha, Krishna, etc., with streets called after Allan Kardec, Sir William Crookes, Flammarion, Krishnamurti, Madame Blavatsky, Annie Besant, and other great teachers.

In addition to many other faculties there will be one of Spiritualism.

Hats off to Brazil!

## Stonehenge

Magic Beats Science?

ACCORDING to "Citizen News," "a colossal engineering feat pulled off by Ancient Britons, 3,800 years ago, gave British government engineers a headache today."

"With a powerful derrick they have been trying for two days to put back into place one of the giant stones of Stonehenge—a job done originally by hand."

"This 24-ton piece of rock is part of the famous Stonehenge monument, a 320-foot ring of giant stones used for magic rites by the ancient Druids. The stone fell out of place in 1900."

Come, come, this won't do. The triumph of MODERN SCIENCE to be out-shone by a bunch of savages clad in skins and woad (blue dye from a mustard plant, in case you didn't know!)

Of course, their "magic" being nothing but superstition, could have had nothing to do with the feat! Or was it—or could it?



# Buddhist Monk Takes Exception To L.B.J.'s Concept Of Buddha

(Continued from Page 1)

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lon, Thailand, Burma, Cambodia, Laos, Viet Nam, Viet Minh, Sikkim, Buddhist countries, as well as Nepal, and India where there are over one and a half million, one will find that there are over "Five hundred million" Buddhists throughout the world.

It may be argued that some of the above countries are under Communist governments, but let us face the fact that no country can change its religion overnight, and especially when it is one of long standing, such as is found in China. We have seen that when religious bodies are persecuted they tend to become stronger because all differences are put aside and the common enemy fought. Has not an example been shown to all in Russia? Even there they had to tolerate the Church, for no country or race can be without a religion, or faith of some kind, for long. Also might I add, personally, it seems as the word "boasts" was a poor choice; for it implies "pride, vanity, or exaggeration" and had the authoress known any sincere Buddhist, monk or layman, she would have found the word most inappropriate.

"As in the case of other prophets His, the Buddha's, birth was predicted and also it was foretold that He would become a great and holy man, etc." It seems that here also L.B.J. had led the reader astray for in no Buddhist text has it been said that the Birth of the Buddha has been PROPHESED as to, the Time, Place or Conditions. It is agreed that His mother, Maya, had a vision she was to bear a child, and that He would be a great ruler, at the time of conception. But it was not until after the birth of the Bodhisattva (Buddha-to-be), known as Prince Siddhartha, that there came five sages to predict the Prince's future, as was the custom of the times; four of the five said the Prince would "Either" become a great ruler, or renounce the world and become an ascetic; whereas, the sage Asita, one of the five said definitely He would become the Tathagata, the Buddha of the Age. It was also interesting to note in the same text that sage Asita lamented that he would not live to hear the Buddha's Teachings, and instructed his nephew Nakala to prepare himself to become a disciple of the Buddha. For an inspiring account of sage Asita's experience, one may consult Early Buddhism by Edward J. Thomas.

**For the RECORD! The Buddha never sat under a "banyan tree" or even the sacred Bo tree, for Enlightenment. In Buddhist writings it is always said that the BoBodhisattva attained Enlightenment under the Bo Tree!**

It is a well known fact that Prince Siddhartha spent only six years as an ascetic and not eight as alleged in L.B.J.'s article. Though it is a difference of two years it would put the chronological events in the Buddha's life in disorder.

In what sense does the writer use the terms "semitrance" and "psychic"? According to the Buddhist teachings there are eight stages, or absorptions, in meditation; four stages of the "form-world" aspect, and four stages of the "formless-world" aspect. Just where does "psychism" enter into this aspect of meditation? Some Buddhists hold that if a medium leads a clean and pure, selfless life, he or she might and often does reach the first stages of the form-world, which enables the medium to have seemingly unusual gifts. Whereas those mediums who eat flesh, take alcohol, tobacco, narcotics and who have no restraint in sexual desires can never hope to have pure psychic experiences.

## Eight Stages

You may ask what these eight stages, or absorptions, in meditation are. To give a brief and concise answer is difficult and so may I quote from *A Survey of Buddhism* by Bhikshu Sangharakshita, page 166: "Thus in the first Jhana, absorption, there are present reasoning, investigation, joy, pleasure and concentration; in the second, joy, pleasure and concentration; in the third, joy and concentration; in the fourth, equanimity and concentration. We should beware however of too literal an interpretation of this analysis."

Again on page 168 we find: "as we have already seen each stage of superconsciousness is the sub-

jective counterpart of a objective 'world.' By developing repugnance for the four lower stages, as well as their corresponding 'realms,' and by means of the idea of 'infinite space,' the yogi attains the sphere of Infinite Space, the first of the four formless Jhana, absorption. By realizing that his consciousness, inasmuch as it has for the object the infinity of space, is also infinite, he attains the sphere of Infinite Consciousness, the second Jhana.

After that there rises for him, at the idea 'Nothing is there,' the sphere of Nothingness, the third Jhana, and then, last of all, the sphere of Neither perception-nor-non-perception, with which he realizes the limits of mundane existence."

Please note it is not until the mediator has reached the eighth stage, that he realizes the limits of the **Mundane Existence.**

Often times it is not wise to quote "out-of-context" for it does become misleading to some; so with a quick review, the eight stages (four form and four formless) are as follows: (1) Consisting of reasoning, investigation, joy, pleasure and concentration; (2) of joy, pleasure and concentration; (3) of joy and concentration; (4) of equanimity and concentration, (5) of Infinite Space; (6) of Infinite Consciousness; (7) of Nothingness; (8) of Neither perception-nor-non-perception. Again may I mention that these stages can not be a "cut-and-dried" division, but are only used as aids in one's understanding.

## Buddha Not Entranced

Now comes the question of "semi-trance. Just what does L.B.J. mean by this? In the dictionary the following definitions are given: "Trance—(1) a half-conscious state, as between sleeping and waking, (2) a dazed or bewildered condition; (3) a fit of complete mental absorption or deep musing; (4) an unconscious, cataleptic, or hypnotic condition; (5) (Spiritualist) a temporary state in which a medium, with suspension of personal consciousness, is controlled by an intelligence from without and used as a means of communication, as from the dead to the living; (6) to throw into or hold in a trance."

There is no question that L.B.J. as a Spiritualist, could only be referring to definition No. 5; and yet it has been shown to us, in *A Survey of Buddhism*, that the Bodhisattva (Buddha-to-be) was not in a state of trance—semi or what have you. As you will have noticed the mental activities, reasoning and investigation, ceased in the second Jhana, or stage, for even communication with the so-called dead requires mental activity. Also at this time it might be advisable to mention that though the eight stages of meditation are vital in attaining Nirvana, they are not the direct cause, for Nirvana depends upon Intuitive Insight and Wisdom (not worldly wisdom) which comes with a flash and supersedes the highest absorption.

So we can see from the above, it is quite useless to say that the Bodhisattva was in a state of trance, at least not as understood by Spiritualists, at the moment He became the Buddha. Why? Who was there that was able to communicate, the incommunicable, Enlightenment to Him, for has it not been said that Nirvana depends upon one's own initiative, energy, in the understanding of the FOUR ARYAN TRUTHS and the practice of the Noble Eightfold Path?

Is it wise to make the statement that "Reincarnation, Karma and a state of consciousness called Nirvana were all taken from Brahminism and were a part of the Buddha's belief"—first without going more deeply into the original texts—to say nothing about, making Buddhism the same as Brahminism?

Let us examine the words and compare their various meanings, the Brahmin and the Buddhist, for there is quite a difference. REIN-CARNATION: According to the Brahmins the word conveys the following: there is what is called Atman, or soul, which is unchanging and permanent. They believe that it is this Atman, or soul, which takes incarnations and is the sower of good or bad deeds and that the same unchangeable, permanent soul will reap the fruit of his previous acts, in this life or

others until he reaches that state of perfected consciousness where, by his Atman is united with the Supreme ATMAN, or Brahman. So the Brahmins hold that the Doer is the Receiver of the EFFECTS which has caused to come into being.

The Buddhist will tell you that there is nothing permanent, such as soul or ego, which is unchangeable. Just as scientists have shown and proven that the physical body is in a constant state of flux, or change; so do the Buddhist believe that Consciousness is constantly changing, therefore man is never the same, physically or psychologically, from moment to moment and yet there is an unbroken continuity, KARMA: Strange that the word is not found in the Aryan Vedas, original texts, and there is only one reference of Karma in the Brihadaranyaka Upanishad, one of the oldest of the Brahmin texts.

It was not until much later that, in the Brahminic writings, such as the Bhagavad Gita the term appeared. As the Brahmin believe in a permanent ego, therefore Karma for them hinges upon the belief of reincarnation, for without one the other can not be. In *A Survey of Buddhism* we find that simple and yet profound statement: "Action (Karma) being the extension of thought, thought is the intention of action. Conduct the influences states of mind just as states of mind determine behavior," thus showing that Karma is continually being modified by thought, and thought by Karmic conditions.

## Self With Self

Regarding Nirvana, again one fails to find the word, as used by the Buddhists, in the early texts of the Brahmins. One familiar with the Life of Buddha, recalls that as He, the Bodhisattva, renounced the world and became an ascetic, He had studied with two of the Brahmin's greatest teachers. From Alara Kalama, the Bodhisattva learned the method for attainment of the "Sphere of Nothingness," and from His second teacher, Uddaka Ramaputta, He learned the method of attaining the "Sphere of Neither perception-nor-non-perception" yet He was unsatisfied, for they failed to give absence of passion, tranquility, or to conduce to aversion, higher knowledge, or to conduce to aversion, higher knowledge, or Nirvana. He therefore left them and set out on His own.

Had the Brahmin teachers been in possession of Nirvana it would have been quite useless for Prince Siddhartha to become a ascetic or homeless-one! Again the Brahmin would say: "Nirvana is the Union of the Self with the SELF," or as Christians might say, "Union of the Soul with God." The Buddhist say that Nirvana is the complete elimination, or removal, of DESIRE for Experience, Knowledge or Wisdom and yet it is the Ultimate Reality.

To compare Nirvana with the Kingdom of Heaven is not accurate. Unfortunately for the Buddhists a great early scholar in "Pali" while trying to render one passage and make it understandable to non-Buddhists, had loosely used the term "Kingdom of Righteousness" in place of "The Turning of the Wheel of Dharma" (the passage has been given in the article), which is very misleading and has been a pit-fall for many who have relied upon his works. Kingdom of Heaven, or Righteousness, according to the Christians, would mean a place of abode, or a state of consciousness where all Immortal souls, ego, or personalities gather and live in a state of Bliss. But not so with a Buddhist, for we have seen that there is no mundane thing that is not subject to change, and no Unchangeable immortal soul or self.

May I ask just what L.B.J. means by "The Great Vehicle"? Would she be referring to a text or one of the several schools of Buddhist thought? It was most unfortunate for the readers not to have text references for a more intensive study.

The last part of the quotation "Nirvana is not—etc.—life, but it is to live in the whirlpool of birth and death and yet be above it." This seems a little difficult to grasp. How can anyone live in the world, or phenomenal expression, and yet be above it? Would L.B.J. have reference to the "Bodhisattva Ideal"? This ideal is best expressed as—"One WHO has reached the right to attain Nirvana, and yet out of Compassion for the world refuses to accept Nirvana until all

can enter." When the Bodhisattva decides to enter into the world, just as the Bodhisattva known as Prince Siddhartha did, then you might use the term, though very loosely, that He is in the world but not of the world. But to say that one can be in Nirvana, and yet in the "whirlpool of Life and Death" is very inaccurate and very misleading!!

Just one further comment: To my knowledge and understanding at no times does a Buddhist, monk or layman, worship the Buddha as a God, nor do they address to the Buddha "petitions" for personal needs or requirements, but their prayers are rather a form of Meditation on the Buddha, Dharma, and Sangha (Order of monks).

Now with the closing of Buddha Jayanti, the 2500th anniversary of the Parinirvana of the new Lord Buddha, there has been appearing on the market a vast amount of Buddhist literature—which has been "Modernized" to the point of not stating facts as they are and doing all that can be done to show the parallelism, even to the point of altering facts, in various religious philosophies! Perhaps this letter may seem critical and yet I am sure that L.B.J., and other Spiritualists, seek the Truth in all expressions of life and therefore will accept the corrections in the spirit in which they are given.

## IN DOUBT?

- read -

## West Doubt

## THE FOOTSTOOL OF GOD

The tendency of modern thought is to ignore the truths given to mankind by divine revelation, in favor of a scientific analysis of the material phase of the universe; believing that spiritual revelations are incapable of proof as to their genuineness. What is not generally known to modern thinkers, is that the Divine Providence has provided this more enlightened age with an abundant supply of persons endowed with a gift called mediumship; by means of whom divine revelations can not only be received but also proved; and these have made possible the "psychic phenomena" of the Spiritualist movement.

Many modern "scientific thinkers" do acknowledge the possibility of truth in the Bible and other divinely inspired writings, and some attend church and so on, but they spend little time in religious investigation and research, and instead do most of their thinking along material scientific lines. Spiritualists, on the other hand, prefer to think mostly on divine revelation and "Render unto God the things that are God's and unto Caesar (material things) the things that are Caesar's."

They place higher things uppermost and recognize the territory of material science to be only the "Footstool of His feet." Because Spiritualists recognize this truth, they have no trouble accepting and understanding their "psychic phenomena," which occurs with complete disregard for the physical laws of matter established by science, and which proves to all who seek it, the existence of an over-controlling "world of spirit" within the material aspect of the universe. As the revelator Christ said, "The Kingdom of God is within you."

## Creator's Laws

Man has always been endowed with a strong disobedient nature that tends to cause him to look away from the source of his being and existence, and therefore disregard and disobey his Creator's laws which were set up for the eternal welfare of all men, and to look downward toward material things, the most external things of God. Modern science honors and seeks the truth, but mostly the truths of material things, not the

(Continued on Page 16)



How All Things Are Yours, Spiritualists

By DR. ENID S. SMITH, Ph.D. (Especially For Psychic Observer)

Ed. Note: This is the sixth of seven articles that are appearing in Psychic Observer authored by Dr. Enid Smith aimed directly at Spiritualists and those who acknowledge our philosophy. This gifted writer, one of P. O.'s most popular columnists, has taken from her own wealth of knowledge and experience to give to you, the reader, a new plan for a richer and more beneficial life.)

"The most powerful form of energy that one can generate is not mechanical, electronic, or even atomic, but prayer energy," says the great scientist, Alexis Carrel, M.D., Nobel Prize winner and author of the book "Man The Unknown." He goes on to show that when we pray "we link ourselves with the inexhaustible motive power that binds the universe." Prayer is a cry of distress, a demand for help, a hymn of love. Everything happens when we pray aright, as if God listened to us and gave us a direct answer; unexpected events occur; anxieties, frustrations, chaos disappear, together with our sense of isolation and impotence and of loneliness of effort. Prayer gives strength and a strange power to remain steadfast in the midst of imminent changes and coming catastrophes. It is cooperation with God, an attunement to his will, a consciousness of Spirit everywhere and in everything.

How tragic it is that many people pray but seldom, at all, instead of living in a prayerful attitude constantly! This elimination of prayer from life compels them to bear the entire weight and burdens of existence. Little wonder that people break down, go on emotional rocks, fail in business, and generally wreck their lives and those of others. Almost as detrimental to the individual is the wrong use of prayer, entirely for selfish and personal interests. One needs to have gratitude, worship, praise, a counting of blessings one by one as a part of every prayer, and many prayers just as prayers of thanksgiving alone.

'As You Will'

Of course, the model prayer of the Master Jesus began with God and his will, before any personal requests were made. Later, in the Sermon on the Mount, first things were also put first, when the Way Shower said, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added to you." This is a verse that the Spirit World declares, time and again, will never fail.

Prayer is a way of life with its energy greater by far than thoughts of the brain or work of the hands—an energy, a power open alike to the weak and the strong. The first public act of the Master of Galilee was to stand on the banks of the Jordan and pray, and "as he prayed, the heavens were opened." His last public act was a prayer, "Father into thy hands I commend my spirit." The Man who changed the world lived a life saturated with prayer, and we can do likewise, as he said.

Sydney Brown has a little book, WE BELIEVE IN PRAYER, which gives us statements representative of all the great, successful people in all types of work in the world, who say in one way or another "We believe in prayer." To many of these people, prayer is as natural as breathing. They pray when they drive a car, when they walk on the street, when they are in the subway, in their office, shop, school, as well as when in their home or church. Many of them realize that if they are to fulfill their destiny or even to survive in this time of testing for the New Age, they must live a God-centered life—they must spiritualize or perish.

Everybody wants something from life. If it is good and one knows the spiritual laws involved, he can have his desire. But one must do his part and work for what he gets. God did not create a lazy world for lazy people. It cannot be over-emphasized that an important technique of prayer is to do all one can, then leave the desire to God in faith and gratitude. One must cooperate by putting his own hand, mind, and effort to the problem with force and vigor, and it must be something constructive that will not harm in any way; then God releases power through justice, love, beauty. As Browning puts it, "I spake as I saw: All's love, all's law."

Be Grateful

Many in these days pray for healing. There are definite, dynamic laws involved, just as real as the laws of electricity. One needs to know there is nothing in the universe to be afraid of, that faith is

speak to me and I will do all I can."

The next moment the lady said, "I have such a time keeping this bandage on." Then she went on to tell Mrs. Rhodes that she was a practical nurse and was in real despair, for the doctors had told her the sore was malignant—a cancerous growth. The healer held her hand over the woman's, not touching the sore, told her about healing, and prayed silently that she would be healed. As the nurse was leaving the train she asked Mrs. Rhodes' name, the healer gave her one of her little blue cards, and scarcely thought of her after that.

But several years later the daughter of the practical nurse came to see Mrs. Rhodes and said, "You did so much for my mother that she has written me to come to see you. She showed the little blue card treasured all those years, and said, 'You treated my mother for cancer of the hand, and the third day, the whole growth just dropped off and was gone!' She has been well ever since. Mrs. Rhodes has some fourteen cases of people born blind that Spirit healed through her prayers, including a baby, given up by the Mayo Clinic in Rochester, Minnesota, as absolutely hopeless."

The great Pennsylvania healer, Rev. Ernest Kapp, born in Switzerland, Pastor of the Little White Chapel in the Woods, of Butler, Pa., has many so-called miracles to his credit through prayer. His technique is always to ask this question of all who come for healing, "Do you believe in God?" Then he prays, thanking God that He hears him, and for the healing. Many people come to him and are healed of physical ills that physicians have pronounced "incurable." Sometimes physicians are healed.

Through Invisible Hands

Such a case was that of a doctor who had been suffering for over two weeks, had had morphine injections that did not relieve the pain it was so severe. He had his wife call in Mr. Kapp. The doctor told the healer that he knew what the trouble was—a rib out of place, but that he did not know how to get it back properly. Kapp said, "I know how;" then he prayed, "Father, whatever we have asked you have promised we should receive." He did not touch the physician, but in about 20 seconds both heard a sharp click; the bone had been put back in its normal place by invisible hands! Both the physician and the healer said, "Thank God." This was in 1951, and the bone has stayed in its place, for the healer saw the physician shortly before he came down this winter to Florida.

In several other similar cases the "clicking" or "cracking" sound of bones is heard as they snap back in place. A special form of

healing, reminding one of Bible days, is the ability of this healer to seem to order babies for so-called barren women. He has several cases on record, such as that of the husband and wife who came to him in 1951. The wife had had eight miscarriages and physicians had told her it was impossible for her to have a child. Mr. Kapp asked her if she believed in God, and after receiving her answer "Yes," he prayed over her. He saw a snow-white light surround her. Knowing that with God all things are possible he said, "Thank you, Father, for answering prayer." Turning to the woman he said, "You will have your child, for you believe in Him." Fourteen months later the baby was in her arms. The parents came back to the chapel, thanking God.

Sometimes healing is only partial or delayed for lack of faith, as in the case which the Pennsylvania healer, Ernest Kapp, told the writer. In the Youngstown Spiritualist Church, Ohio, one night a mother brought up front a six months old baby that had been born with its head lying on its shoulder and it could not raise it. Kapp took the baby in his arms, prayed, and the child held up its head; but when he gave the baby back to the mother, the head went back to the shoulder. There was a lack of faith in the mother and she felt terribly about it.

However, Brother Kapp encouraged her, saying that the baby had been touched with the Christ healing and for her to keep faith. A few days later the mother heard the baby crying, went in where it was and found the baby with its head up properly, and it has remained up ever since!

Greatest Today!

Perhaps the greatest healer of all modern times is Harry Edwards of England. He always closes his eyes when he treats a patient, has faith that Infinite Power will work, and uses utmost simplicity and sincerity in all that he does, no charge being made for his work. George and Olive Burton are among his assistants, and have charge of most of the deaf and blind cases. In one of the meetings the first two to come forward for healing were suffering from arthritis. Slowly and painfully they came, assisted each by two attendants. They could hardly move at all. It took much time to get them up the steps to the platform. They were as bad as could be. At first Edwards was a bit dismayed, as Burton said, "We have two very bad cases to start with." But the dismay disappeared, and quiet confidence returned as Edwards looked for their healing as he would for any minor condition.

To his amazement he felt the

limbs unlock and saw the patients walk back to their seats unaided—and even walk up and down the steps that had involved a torturing agony only a few minutes before!

The healer tells us that the lesson to be learned by those who would be perfect instruments for Divine Healing, is to have complete confidence in Spirit, get attunement with the Spirit World, and always use simplicity.

In a certain meeting in which Edwards announced that the healers would see every patient if they would form a queue in front of the platform. Almost a thousand people rushed forward, almost engulfing the healers. Just like Bible days was this clamorous multitude seeking "signs and wonders." It took the efforts of three policemen to control this army of the lame, the halt, the blind.

There were mothers carrying babies, husbands carrying wives, epileptics, people with cancer, those also in wheel chairs, sufferers from every kind of ailment. No more than a few seconds could be given to each patient. The healers were busy until after midnight when they began to turn the lights out.

One case was a woman afflicted for ten years with rheumatism—soon Edwards had her joints free that were stiff and locked. The speed and absence of pain produced a murmur of "Oh!" from the audience. With the next woman, he moved her neck which was perfectly stiff, moved it back and forth and from side to side, and she was healed. Next he freed wrists, arms, neck, back for a woman who had suffered from arthritis. The healer made a remark, as he did once in a while, "No hospital could have accomplished this."

There were children also treated in which the Burtons helped. The physicians examined spinal curvatures and saw backs straightened before their very eyes. They examined the curvature of a baby boy—Edwards and Burton got to work. As they straightened the tiny spine, Edwards said to the child, "All right, Sunshine, go right (Continued on Page 15)



DR. ENID S. SMITH

necessary for attunement with Spirit, and love, justice to others—all this gives a feeling of oneness with God. Faith is shown by a declaration of gratitude that the thing requested is accomplished, as the Way Shower said, when restoring the spirit to the so-called "dead" Lazarus, "Father, I thank thee that thou hast heard me; and I know that thou hearest me always." Then he said, "Lazarus, come forth!"

There are spiritual laws for spiritual things, just as there are material laws for material things. There is not a scientist in the world who does not come to a place of abandonment, and trusts an invisible principle which no man ever saw and is manifest only through what it does. This is the way it is with prayer. "These signs shall follow them that believe," said the Master, regarding healing and other problems of living. Let us look briefly at a few examples of healing through prayer, then of bringing to pass other desires, before mentioning some of the tried and true techniques used in getting answers to prayer.

Emerson said, in his first sermon, "Everybody prays; everybody gets answers to his prayers; be careful how you pray."

John Wesley, Founder of Methodism, in his Journal of May, 1741, shows that he prayed often and that he believed implicitly in Divine Healing and he did not think that healing had ceased with the early apostolic church, as so many orthodox people believe. He said, "I had pain in my head and back and with fever. At night I tried to preach with pain and coughing. Then came to my mind strongly the words, 'These things shall follow them that believe.' I prayed and called on Jesus aloud to increase my faith and to conform the word of grace. Whilst I was speaking my pain vanished away and the fever left me. To thee, Lord, do I give thanks."

A modern healer, Harrie Vernette Rhodes, a Spiritualist of Minnesota, tells how she used prayer in healing wherever she happened to be. She was in a train once that was so crowded at St. Paul, that a woman, with a very bad sore and a bandage that kept slipping off, took the last seat beside her. The sight of the sore made the healer feel ill, so she turned toward the window; but Spirit said to her, "Don't turn away from it, heal it." She answered megalitly, "Make her



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DR. ROBERT G. CHANEY



DR. EARLYNE C. CHANEY



## Book Review

(Continued from Page 1)

and the growing-up years takes us all through those experiences which helped to mold Mr. Ford's personality and later to expose and develop his psychic gifts.

He grew up in the south, and was from a southern family which traced back to French stock. High school, college, training for the ministry, and a church of his own, with an interlude of army life in the first World War made his life more or less like the average for any young man headed for the ministry—with a few exceptions. He had been brought up a member of the Baptist Church, until he was excommunicated at the ripe old age of 16! Then he joined the Christian Church, of which he is still a member in good standing and an ordained minister. Another thing that distinguished his particular career was his great good fortune in the people whom he met, at critical points in his development, and who became his friends. Undoubtedly this remarkable group of friends and teachers had an influence which it would be impossible to evaluate, and Mr. Ford clearly shows his loyalty and his devotion to them all.

It was during his period as a "ninety-day wonder," a second lieutenant in the army, that he first became aware of his peculiar ability to foresee things that would come about; and this puzzled and alarmed him, because he suspected if people knew about it, he would be regarded as a touch peculiar. Even today there are those who look askance at any out-of-the-ordinary endowments, of any sort, and back in the teens of our century there were many more such people than there are now. But it was at this point that he fell among friends and that life took a direction it might otherwise never have taken.

Travel abroad, meeting continued hosts of interested and helpful persons, having opportunities both fortuitous and remarkable to develop his own particular abilities, meeting with success and finding satisfaction in being able to help others—this was his life for years. There were ups and downs—two marriages which ended in divorce, illness, a bad car accident and its aftermath. All these were bits and pieces, which he fits into the mosaic of his particular life-pattern with true insight for each one, and the place which it fills.

This is the background, and against it Mr. Ford gives us the chapters in which he gathers together his philosophy of life and tries to tell us all that we can and do likewise, to a degree. He stoutly maintains we are all psychic, and that we may develop the ability to use extra-sensory perceptions much as he has, by following his suggestions which come from his various and skilled teachers, and some he has learned for himself. The degree of success depends not on whether or not we actually have psychic abilities, but on the time and patience and skill with which we devote ourselves to their development and use, and

also, in some measure, upon our motives in so using them.

And these abilities are normal, human and perfectly respectable attributes—which we can all regain and use, even though for most of us they have been gone "long since and lost awhile."

One more word: Without Mrs. Bro and her skill with words, her discrimination and her technical knowledge of books and book-making, this particular book could not have existed in its present form. Her guidance, labor and devotion are essential parts of NOTHING SO STRANGE.

(Reprinted from  
Spiritual Frontiers)

### GOD'S LITTLE BOY By Hannah Rentzer

After seventeen years of work and intensive study of metaphysics, the occult, and psychic phenomena, Hannah Rentzer, Brooklyn housewife and mother, has written a book that breaks the constricting limits of the conventional love story. Unobtrusively but firmly, she conveys a message of immortality and the invincibility of spiritual strength... she holds out the promise of joy and hope to all mankind.

"God's Little Boy" is a heart-warming story. The heroine, Hedy Lowell, is a shy sensitive girl torn between her love for handsome, wealthy Dore Allen and obedience to a dominating, frustrated mother.

Caught up in an avalanche of events, undermined by her distraught insecurity, Hedy finds herself bearing a child out of wedlock conceived on a night she can scarcely recall. Bitterly she cries out against her Creator. Her passionate cry is answered. The veil that separates life from death is rent asunder. Hedy steps into a world of "life after death" and learns the reason for "birth" and "death" and the cause of man's woes on earth.

How Hedy Lowell is reborn spiritually and mentally by the overpowering insight that has been granted her... and how she returns to the physical world to take up her obligations with an inner peace and understanding that give her new stature and a radiant beauty... how she finds fulfillment and happiness... this is Mrs. Rentzer's story. And memorable and exciting reading it is!

★

## Samuel Maritr Paints Again

(Continued from Page 1)

a larger apartment where I was able to set up his little easel-table and arrange his materials more or less as he left them, I had the 'urge' to try again and was very much surprised to find—although I should not have been—that although I had done nothing for months, I was now able to do something really worthwhile. I have now been working for friends for the past several months, and have seen the work continually improving. Some of the more recent ones are so outstanding I feel it is time to let our mutual friends know what is happening.

"At the beginning and for some months, he made me work only in pastels although he, himself, used all media—oils, watercolors, pencils and pastels—but for some time now he has been making me work in oil.

"I would be so happy if you would let our American friends know that my husband can still paint pictures for them!

## BIBLICAL SPIRITUALISM

—By—

REV. EVAN SHEA

It is said modern Spiritualism began over one hundred years ago in the home of the Fox sisters. That's true, but, basic Biblical Spiritualism started at the beginning of time—at the beginning of the world! The second verse of the bible records the advent of Spiritualism. Genesis 1:2, reads:

"And the earth was without form, and void; and the darkness was upon the face of the deep. And the SPIRIT OF GOD moved upon the face of the waters."

The writings in the Bible did not say God walked upon the face of the waters but The Spirit of God. And so it is throughout the entire Bible, a continuous confirmation of Spiritualism; spirit visitations, guidance, apports, transfiguration, phenomena, etc., until the end of the Bible where we are



REV. EVAN SHEA

admonished by the Spirit of Jesus to practice these "things of spirit" in the churches. Rev. 22:16, reads:

"I Jesus have sent mine angel (spirit) to testify unto you these things in the churches..."

From the words of the Bible, and the messages of the Spirit Jesus to His Apostle John, we are assured that spiritual teachings and phenomena should be a part of the church. If such is the case then Spiritualism is the only church actually practicing the teaching of the Apostles and of our Master Jesus—Guide and Comforter! With our Master Jesus and the Bible as the very foundation of our religion why need we ever hesitate to proclaim the path and the way!

### One Textbook

In these series of writings I hope to bring to you the true story of Spiritualism as it is written in the Bible. I intend to point out, for your information and records, thousands of confirmations of the things we believe in and practice in our churches. I will prove to you the Bible is the textbook of our religion and a thorough knowledge of it could be the most powerful weapon we could possibly have to fight back at our haters and critics. Surely, it behooves ALL Spiritualists to know the Bible. It is the sword and the shield of our precious religion—Spiritualism.

(Rev. Shea is an active, ordained minister, practicing medium and well-known Bible authority. He will answer any questions pertaining to the biblical true of Spiritualism. Ed.)

Question. A letter from T. E. Smith of Tallahassee, Florida, asks: "What biblical scriptures can I use to answer a most unkind critic of our church here in Tallahassee? He accuses us of being worker of evil and of teaching 'doctrines of the devil, etc.'"

Answer. In 1 Timothy 4:1, you will read:

"Now the spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of the devil."

This verse has been used against Spiritualists for many years. Yet, strangely, this VERY SAME VERSE was used by the Church of Rome against Martin Luther

## "One Minute Treatments"

Let's Freshen Up A Stale Idea

By ALBERT E. SCHEFFLER

In talking with people, those who have their emotions well under control, we get the impression that belief as we know it drops to a lower mark as the result of the use of some new application of natural force. The orbiting satellite did just that to us.

Psychic Scientists are accustomed to unusual happening so there may be no sense in using space here to discuss Sputniks. In a world where personal problems are always abundant, the helping hand usually coming from nowhere becomes of greater importance.



A. E. Scheffler

Persons with problems are simply bored with the routine life they have been leading. They often reach a point where they are ready to explode unless some outlet is found as a means of expressing themselves—like blowing off steam to save the boiler.

### Soul Masters Error

Ever so often we are told that the various continents on which we live are really but One World because we have grown so close together, especially with the use of radio, TV, wireless and other mechanical means of overcoming space.

The surprising thing is what many take for granted is not true at all. The fact is that people do not understand each other better simply because they have been

brought closer together by mechanical means.

What is more, the basic issues of life—here and hereafter, its criticisms and complaints and the ills of the hour—cannot be corrected by the use of a machine. There must be a center of motivation, a place WITHIN each person where authority is clear cut beyond any question, to urge us to make a real effort to rise out of our mistakes.

There is often a confusion due to the nature of Psychic Science principles which centers authority in the individual. Here is one time when a person becomes more powerful than the preachings of any orthodox pulpit in that neither God, Christ nor the Saints can do anything until man makes it convenient to do something for himself first.

### The Cookie-Jar Lesson

The meek may inherit this earth as mentioned in the Beatitudes or they may not, according to the nature of their mood towards things. Being soft, mild and gentle could bring us a few of life's prizes without some sacrifices. But one thing is certain when a child gets its hand stuck in the cookie jar, instinct could cause the child to release the cookies in order to get its hand out of the jar. The child must sacrifice the cookies which is only a temporary pleasure in order to free the hand which is worth far more to the child.

It's this kind of circumstance that calls for hair-down frankness when we seek to sacrifice the "cookie" belief that the grave marks the end of life, and enjoy freedom in the fact that life continues indefinitely in whatever form. It is one way to freshen up a stale idea.

when he deserted them. Later, Luther used this same verse against those who opposed HIS teachings. Again, strangely, in the same chapter, verse 14, we read:

"Neglect not the gift that is in thee; which was given thee by prophesy, with the laying on of the hands of the presbytery."

It is an age-old trick to "take out of context" words that imply the meaning you desire. If you read the 2nd, 3rd, and 4th verses of this name chapter you will soon recognize to whom Paul was referring! And, Mr. T. E. Smith, of Tallahassee, Florida, if you will read Mark 3: 22-27 you will find they accused our Master Jesus of the very same things they accuse your church of doing! They went as far as to kill our dear Master so we can't complain too much—can we? Bless you.

★

## Editor's Notebook

(Continued from Page 1)

guished gentleman but I had read his works and read of the many things he had done for Spiritualism across the world. I am sure,

however, that he will continue to help our Cause from the Other Side.

Dr. Karl Muller of Zurich, Switzerland now becomes president of ISF. Temporarily, the editorship of "Yours Fraternally," ISF news bulletin, will be handled by the secretary-general, Rolf Carleson.

As we mentioned in the last issue of P. O., the world congress will be held at London during September of 1960. Harry Dawson, "Tall Chimneys," Willow Drive, Brackenborough Road, Luth (Lines), England, will handle inquiries about the Congress until a permanent Congress secretary is appointed.

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# SPRITUALIST CHURCHES

If your church is NOT listed in these columns, write Psychic Observer, Inc., P.O. Box 877, Jamestown, New York. Ask for church order form and complete information.

## ALABAMA

Birmingham: Church of Spiritual Science, 2524 7th Ave. North. Services: Sun. 3:15 & 7:15 P.M. Pastor: Rev. R. P. H. Sparks; Asst. Pastor: Rev. Nellie McWhirter; Pres. Albert L. Combs. Ph. 56-6638. Church Phone: 58-6654.

## ARIZONA

Tucson: Ariz.: Spiritualist Temple of Truth, 721 N. 2nd Ave. Services: Sun. 7:15, healing 7:45 P.M. Sec'y., Jack J. Hitchcock; Phone MA 3-1218.

Phoenix, Arizona: First Spiritualist Church, 10th St. and East Fillmore. Services: Sun. 11 A.M.; lecture, 8 P.M. Minister, Rev. Walter Holder; Phone ALPINE 3-3804; Sec'y., Rosa Lee Mosher; Phone ALPINE 4-3912.

## ARKANSAS

Hot Springs, Arkansas: Church of Spirit and Truth, 208 Plateau St. Services: Sun. 7:45 P.M. service and messages. Minister, Rev. Julia Martin; Phone, NA 4-1615.

St. Peter's Temple of Truth, 705 Malvern Ave. Services: Sun. 8 P.M.; Wed. 8 P.M. Pastor, Rev. John Cecil Moore; Phone, National 3-7393.

## 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.

Spiritual-Unity Center, 1530 Santa Clara Ave. Church Class Service Mon. 7:30 P.M. Dr. and Rev. E. L. Archer; Phone: LA 2-6327.

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

El Monte: National Federation of Spiritual Science, Church #171; 517 Stewart St. Services: Sunday, 10:30 A.M.; Devotional 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordano St., La Puente, Cal.; Phone: Edgewood 6-5633.

Fresno: Chapel of Light, First Spiritual Science Church of Fresno, 2120 San Benito St. Services: Sun. School, 10:30 A.M.; Sun. worship and healing, 7:30 P.M.; Pastor: Rev. Leona Richards; Asst.: Rev. Elsie Hawksworth; Phone: ADams 7-1459.

Gardens: St. Paul's Church of Spirit Communion, 813 West 165 Place, off Vermont. Services: Sun. 1 and 7:30 P.M.; Wed. 7:30 P.M., blindfold billet service; Classes: Healing, Pastor, Rev. Frances A. Bond; Phone, DAVIS 9-1858. Consultation by appointment.

Hanford: Church of Revelation, Inc., 1306 North Irwin St. Services: Sun. 7:30 P.M. Classes: Sun. 10:30 A.M. and 7:30 P.M.; Pastor: Rev. Winifred Ruth Mikesell. Phone, LU 4-8807.

Hollywood, California: Spiritualist Science Church of Hollywood, 8230 Hollywood Blvd.; Services: Wed. 2 & 8 P.M.; Fri. 7 P.M.; Sun. 7:30 P.M.; Minister: Rev. Mae M. Taylor; Ph. Hollywood 3-6916; Sec'y.: Ann Boddy, 1807 N. Harvard Blvd.

Church of Divine Power, 4050 Franklin Ave. Services: Sun. 7:45 P.M., candlelight and healing; Thurs. 7:30 P.M., messages and healing. Pastor: Rev. Lorraine LaVani. Phone: Hollywood 4-6383.

Long Beach, California: People's Spiritualist Church, 785 Juniper St. Services: Sun. 8 P.M.; hot luncheon Wed. 12 noon to 1 P.M., followed by lecture and messages; Minister: Rev. Edith M. Niles, 423 Dayman St.; Phone: BE 5-0453.

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

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave. Services: Sunday 7:30 P.M., also Thurs. 7:30 P.M., at 430 Line Avenue. Minister: Rev. Rosa Locke; Phone: HEInock 6-3523; Rev. Beulah Thomson, Asst. Pastor.

Spiritual Science Church, 1202 Plymouth Ave., North Long Beach. Services: Sun. 7:30 P.M., healing; Thurs. 7:30 P.M., healing and messages. Pastor and founder, Rev. Mary C. Pirtle; Sec'y., Dell Niles; Phone, Garfield 2-2477.

Los Angeles, California: Foundation of Universal Truth, 1015 South Main Place; services: Sunday and Wed. 2:30 and 8 P.M.; Healing Thurs. 8 P.M.; by Rev. Boyd Bunch; Minister: Rev. Elsie Hicks; Phone: REpublic 1-6020.

Agasha Temple of Wisdom, Inc., 460 North Western Ave. (2 blocks north of Beverly) Services: Sunday 8 P.M.; Pastor and 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. Earline C. Chaney; Phone DUnkirk 7-7187.

Spiritual Church of Christian Truth, 612 E. Ardmore Ave. Services: Sun. 2 and 7:30 P.M., healing; 2:30 and 8 P.M., devotional; Thurs. 2 and 8 P.M., message service. Rev. Harry A. Nash, pastor-founder. Phone, DU 9-2345.

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

Rose Chapel Psychic Center, First Christian Episcopal Church, 257 S. South Occidental Blvd. Devotional services: Sun. 8 P.M.; Class: Tues. 8 P.M.; Round Table, Fri. 8 P.M., Presiding clergyman, Rev. Thomas E. Badger.

Spiritual Church of Revelation, Embassy Auditorium, 839 So. Grand Ave.; Services: Sun. & Thurs. 2 P.M.; Minister: Rev. Stephanie Jean Sebree; Phone: NO 2-5551; Sec'y.: Irene Faust; Phone: CA 9-3950.

San Gabriel: The Pyramid Church, Inc., 8734 E. Las Tunas Dr. Services: Sun. 7:30 P.M.; Thurs. 2 P.M. Specializing in the teachings of Jesus; Pastor, Rev. Emma E. Kingham; Phone, AT 6-3068.

## Los Angeles, Continued

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

Church of Ataraxia, 801 S. Wilton Place. Services: Sun. 11 A.M. Pastor: Rev. Pearl I. Barnes, 1936 Overland Ave.; Phone, GRanite 3-3501; Sec'y., Stella Thornton.

Spiritual Church of Friendship, 127 East 220th St., Woman's Club. Services: Sun. 11 A.M. Minister, Rev. Hazel Sladek, 2433 Del Amo Blvd., Torrance; Phone, FA 8-2008; Co-pastor, Rev. Eva Everson.

Westlake Spirit Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. and Fri. 8 P.M.; Pres.: Irene Wood; Sec'y.: Florence Reed.

Universal Brotherhood of Truth, Inc. (Chapel of Roses), 4163 West Third St. Services: Sun. 2:30 P.M., devotional, 7:30 P.M., candlelight healing, 8 P.M., devotional; Tues. 7:30 P.M., candlelight healing, 8 P.M., devotional. First Sunday of month, Holy Communion at 11 A.M., followed by breakfast; 2nd Sat. 7 P.M., church social; 3rd Sat., 5-7 P.M., church dinner; last Sun., following 2:30 service, Fellowship buffet dinner. Pastor: Rev. W. G. Dickens; Asst. Pastor, Rev. W. G. Dickens; Sec'y., Ethel J. M. Social Night: Dunkirk 3-0118 and Normandy 1-1861.

Seekers of Esoteric Wisdom U.C.M., 170 Hotel Embassy, 8th and Grand Sts.; 7:30 P.M. Sundays. Rev. Samuel Myron Buck. Ph. 14442 for counselling.

The Church of Spiritual Research, 4488 Whittier Blvd. Services: Sun. 7:30 P.M.; Wed. 2 P.M. and Fri. 7:30 P.M. Pastor: Rev. Zeta Copeland; Phone, Angelus 9-3381.

Oakland, California: First Temple of Spiritualism, Green Room, Moose Club, 1428 Alice St. Services: Sun. and Tues. 7:30 P.M. Pastor, Rev. Mitzie Monroe. Phone, TEmplebar 4-9285.

The Spiritual Army of God, Ebel Hall, 1440 Harrison St. Lecture, Healing and Message work Fri. 7:45 P.M. Social Night last Fri. in month. Leader, Rev. James M. Fritchman. Rev. Ebba Bolton, pastor, 529 31st St., Phone Olympic 5-2936.

Palo Alto: Spiritualist Science Church of Life, 2300 Wellesley Ave., South Palo Alto. Services: Sun. 11 A.M. Pastor, Rev. C. H. Dibble, 1912 E. Elgin Ave., Burlingame; Phone: Diamond 3-8264.

Redwood City: Redwood National Spiritualist Church, Y.M.C.A. Bldg., 1445 Hudson Street. Services: Sunday 7 P.M. Minister: Rev. Genevieve Woelfel, N.S.T., 922 Blanford Blvd. Phone: EMerson 6-7303.

Redwood City: Church of the Good Neighbor, 1806 Victoria Blvd.; Services: Sun. 11 A.M. and 7:45 P.M.; Healing: Wed. 7:45 P.M.; Class: Thurs. 7:45 P.M.; Minister: Hal Styles, D.D.; Phone: Dickens 28712; Sec'y.: Leonore Cordial.

Sacramento, California: First Spiritualist Episcopal Church, 1000 Broadway, 34th and Broadway. Sunday 7:45 P.M.; Minister, Rev. Wilson H. Beasore; Phone, GI 7-7343.

Universal Spiritualist Church, 3340 M. 30th St. Services: Sun. 2:30 P.M.; Wed. 8 P.M.; Co-pastors, Minnie T. and Robert C. Mobley.

San Bernardino, California: First Spiritualist Church, 6th and Arroyo, Services: Sun. 8 P.M.; Minister: Rev. Ann Cannara; Phone: Talbot 5-3366.

Community Universal Spiritualist Church, 134 E. 5th St. Services: Sun. 2 P.M. Phenomena circle each Sun. at 4 P.M. Co-pastors: Rev. Lula Taber and Rev. Gloria T. Braxton. Phone, Tuxedo 86-3422.

Santa Cruz: First Spiritualist Science Church, 513 Center St. Worship and message service, Sun. 7:30 P.M.; Healing service Thurs. 7:30 P.M.; Community Union: first Sunday of each month. Pastor, Rev. Evan Shea.

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, ATwater 4-4980.

Fraternat Spiritualist Church, Inc., 1502 Second Ave. Services: Sun. 11 A.M. and 8 P.M.; Divine Healing, Sun. 7 P.M. Pastor, Rev. Elsie Thompson; Pres., Edwin Thompson; Sec'y., Hattie A. Harold.

San Francisco, California: Golden Gate Spiritualist Church, (N.S.A.) 1001 Franklin St. (cor. Clay). Services: Sunday, 8 P.M.; Wed., 7:30 P.M.; Minister: Rev. Florence S. Becker, 194 Brentwood Ave.; Phone: JUInfer 7-4690; Sec'y.: Donald E. Haddock; Treasurer, Charles Ross McKendry; Church Phone: TUXedo 5-9976.

The Little Church of St. Andrews, 2005 15th St. near Church St.; Services: Sun. and Thurs. 7:45 P.M. Messages Fri. 2 P.M. classes. Minister: Rev. Alda Scheierman, 2015 15th St.; Phone: Underhill 3-4586.

Golden Rule Church of Spiritualism, 515 Faxon Ave. Services: 1st and 3rd Sun. 2 P.M. Minister: Rev. Beatrice M. Burnham; Sec'y.: Priscilla Hull; Phone: JUInfer 7-4690.

The Spiritualist Church, 414 Mason St. Services: Sun. 7:30 P.M. Minister: Mary E. Taylor; Phone, JU 7-1233; Sec'y., Charles M. Ewing.

Christian Spiritualist Church of San Francisco, 4th Floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall). Services: Sun. 8 P.M. and 8 P.M. Pastor: Rev. Grace E. Lindenau.

First Spiritual Temple, 3324 17th St. (near Mission) Services: Sun. 2 P.M. Wed. 2 P.M. & 8 P.M. Minister: Rev. Maude Kline; Phone MA 0491; Sec'y.: Maude Kline; 227 Waterville St. Phone: Sky line 1-9153.

Spiritualist Church of Eternal Love, 420 Geary. Services: Sat. 7:45 P.M. Pastor, Rev. Billy R. Hill; Phone, SUteler 1-0145.

Temple of Understanding, 1264 Valencia Street. Services: Sat. 8 P.M.; Tues. 8 P.M., circle; Wed. 2 P.M., circle; Thurs. 8 P.M., Pastor, Rev. Ellen Bercu; co-pastor, Rev. O'Toole; Phone, VA 4-8963.

San Gabriel: The Pyramid Church, Inc., 8734 E. Las Tunas Dr. Services: Sun. 7:30 P.M.; Thurs. 2 P.M. Specializing in the teachings of Jesus; Pastor, Rev. Emma E. Kingham; Phone, AT 6-3068.

## CALIFORNIA—Continued

San Jose, California: First Spiritualist Church of San Jose, Inc., YWCA, Scofield Hall, 2nd and San Antonio Sts. Services: Sun. 7:30 P.M., healing, lecture, messages; Social: last Sun. of each month, 5:30 P.M. Pastor: Rev. O'Dell Brown, Phone, CL 2-194; Sec'y., Mrs. Olsen Brown, Ph. CL 8-3243.

First Spiritual Science Church, F.S.C., 65 South 7th St. Services: Sun. 7:30 P.M., lecture, healing, messages; Class, Thurs. 8 P.M.; Circle, Sat. 8 P.M. Minister: Rev. Gladys S. Koll; Phone, CH 2-8320.

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St. Services: Sunday Healing 7:30 P.M.; Lecture 8 P.M.; Messages 9 P.M.; Blindfold billets 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P.M. Minister: Rev. Edna Miller, 1937 E. Main St., Phone, SEcretary, Glennella Hyde, RFD 5, Box 366, Stockton, Calif.

Venice, California: God's Chapel of Healing, U.C.M. No. 16, Christian Spiritualist, 142 Lincoln Blvd. Services: Wed. 8 P.M.; Sun. 7:30 P.M. Pastor, Rev. Laura B. Bargel.

Denver, Colorado: Spiritual Science Association, The Mining Exchange Building, Suite 603-45, 1030 15th St. Services: Sun. 7:30 P.M.; Fri. 8 P.M.; Tues. and Thurs. 1:30 P.M. Minister: Rev. Sophie Busch-Tracy.

Temple of Harmony Spiritualist Ch. Inc., 393 West Ellsworth Ave.; Sunday: 10:30 & 7:30; Wed. 7:30 P.M.; Rev. Ida Fleming; Allan J. Miller.

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

Hartford Spiritualist Temple, Inc., 758 Asylum Ave. Services: Sun. 7 P.M.; Wed. 8 P.M. President, Mabel O'Leary; Sec'y., Grace L. Hoxie.

Niantic (Pine Grove) Connecticut: Spiritualist Camp Meeting Association; Henrietta Williams.

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

Stamford: Albertson Memorial Church, 485 Summer St. Services: Sun. 2:30 P.M.; Thurs. 8 P.M. Pastor: Rev. Raymond Burns; Phone: DA 3-5411.

Wilmington, Delaware: Church of Spiritual Truth, Orange Hall, 706 Delaware Ave. Services: Sun. 7:30 P.M. Rev. Clara Poole, pastor; Rev. Bertha Ford, asst. pastor and founder.

DISTRICT OF COLUMBIA: Washington, D. C.: First Spiritual Science Church, 1424 K St., N.W. Phone, ME 80973; CO 5149, AD 4070. Services: Sun. Tues. Thurs. 8 P.M.; Tues. 2:30 P.M. Minister, Rev. Alice Wellstood Tindall.

The Church of Two Worlds, 2460 Sixteenth St., N.W. Services: Sun. and Wed. 7:45 P.M. Pastor, Rev. M. Gordon Burroughs; Phone: EM 3-0010.

Christian Light Church of Divine Healing, 915 20th St., N.W. Services: Sun. 8 P.M., complete service; Wed. 8 P.M. and Thurs. 2 P.M., message services. Pastor, Rev. Otto Pentzer; Phone, JO 8-5172.

FLORIDA: Bradenton: Universal Spiritualist Church, 947 13th St., West. Services: Sun. and Wed. 7:30 P.M. Pastor: Rev. Lillian Dee Johnson.

Daytona Beach, Florida: First Christian Spiritualist Church, I.G.A.S., Prince George Hotel, 212 N. Ridgewood. Services: Sun. 7:45 P.M.; Thurs. 7:45 P.M. Minister, Rev. End Brady Healer, Hal Williams; Phone ORange 7-0645.

Hays Memorial Church, Spiritual Science, 221 1st Ave. Services: Sun. 7:30 P.M.; Wed. 2:30 and 7:30 P.M. Minister: Rev. Margaret Hays Springstead; Phone: CL 2-4432.

Puritan Spiritualist Church, 812 West 60th St.; Services: Sunday 7:30 P.M.; Minister: Rev. Rose MacKay; Phone: REgent 4-1979; Sec'y.: Violet Krammer, 1016 West 72nd St.

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

Jackson Memorial Church, 721 W. Belmont Ave. Services: Sun. 7:30 P.M. Pastor, Rev. Rosemary Jackson Thomas; Phone, DI 8-7505.

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

The First Temple of Universal Law, 4740 W. 10th Ave., 5th floor, Chicago, IL. Sun. 10:30 A.M. and 7 P.M., healing, lecture, messages; Sun. School, 10:30 A.M.; Bible Forum 6 P.M.; "Universal Law" WAIT-820 KC, Sun. 9:15 A.M.; Classes, Mon. and Fri. 7:30 P.M. to Friday 7:45 P.M. Phone: IR 8-5605. Pastor: Rev. C. Bright.

First Fraternal Spiritualist Church, 4039 W. Madison St., McEvry Hall. Services: Sun. 2:30 to 5 P.M. Pastor, Rev. Emma Bin, 8 P.M. Pastor, Rev. Fred W. C. Pieper.

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

Church of Divine Revelation, 207 S. Wash Ave., 2nd Flr. Sunday services at 3 P.M., Inspiring lectures on truth, growth, meditation and prayer; Divine healing. A church of lofty purpose and spiritual ideals. An affiliate of the Universal Spiritualist Ass'n., Chesterfield, Ind.

Englewood Psychic Science Church, Inc., 6514 S. Ashland Ave.; Services: Sun. 7:30 P.M.; Thurs. 7:30 P.M.; Pastor, Rev. Harry A. Tufts; Phone WA 5-4750.

First Spiritualist Church of Divinity, 6146 South Ashland Ave. Founder: Freda Brown. Services: Sun. 2:30 P.M.; Pres.: Mrs. Evelyn Keilner, 6240 S. Kedvale Ave.; Minister: Rev. Harry A. Tufts; Carl B. Brown, 6146 S. Ashland Ave.

First Church of Invisible Science, 5138 Kenwood Ave. Services: Sun., Mon. and Thurs. 8 P.M.; Minister: Rev. Minerva Jewell Adams; Co-pastor: George C. Adams; Phone: Midway 2-5881.

Scientific Center of Spiritualism, Hamilton Hotel, 20 S. Dearborn St. Services: Sun. 2 and 7 P.M.; Thurs. 7:30 P.M. Minister, Grace Turnbull; treasurer, B. Kazurka; Phone, ELiot 6-6441.

Society of Psychic Science, 4227 Cottage Grove. Services: Sun. 2 P.M.; Thurs. 2 P.M.; Sunday School 1 P.M. Messages at all services. Pastor, Rev. C. Bernard, 682 E. 38th St.; Sec'y., Mrs. V. Jacobs; Phone, KE 6-6394.

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.

## Miami, Fla.—Continued

New Age Church and College of Truth, 2020 N.W. 7th St. Services: Sun. 11 A.M. and 8 P.M.; Wed. 8 P.M.; Special classes Tues. and Thurs. 8 P.M. Ministers: Dr. Gilbert H. Howay and Dr. June Hollyway. Phones: FR 9-5960 and HI 3-9630.

Sir James Church of Spiritual Science, 216 N.E. 2nd Ave., Room 303. Services: Sun. 3 and 8 P.M., lecture, healing messages; Circles: Tues. 3 P.M.; Thurs. 8 P.M.; Readings by appointment. Pastor: B. Zetter; Theresa N. Hiestler; Phone: MO-52774.

Bectoning Light Church, 1621 S.W. 6th St., Public Service: Sun. and Wed. 8 P.M.; Classes, call NE 4-8949. Co-pastors, Rev. Bertie Lilly Candler and Rev. Madge Hart.

Temple of Truth, 1110 N. W. 1st St. Services: Sun. 8 P.M.; Thurs. 8 P.M.; Thurs. 2 to 5 P.M., message circle. Pastor: Rev. Marguerite Tallmadge; Phone, Franklin 1-7074.

Temple of Divine Presence, 6311 N.E. 2nd Ave. Services: Sun. 11 A.M., 3 P.M., 7:45 P.M.; Thurs. 8 P.M. Pastor, Leah R. Silvers; Sec'y., Marlow T. Vincotski.

St. Petersburg, Florida: Church of the Good Shepherd, 3539 5th Ave., South. Services: Sun. 7:30 P.M. Pastors, Rev. Olga Ruths and Rev. Girard N. Carpenter. Phone 41-3234; Sec'y., G. N. Carpenter; Pres., Olga Ruth Carpenter.

Universal Psychic Science Association & Seminary, 625-639 12th St. North. Services: Sun. and Thurs. 7:30 P.M.; class Tues. Pastor, Rev. Helen Gerling.

Church of Spiritual Philosophy, N.S.A. 1715 Tangerine Ave., South. Services: Sun. and Thurs. 7:30 P.M. Pastor: Rev. M. McBride Patton; Phone: 53-9155.

People's Spiritualist Church, 1011 9th Ave., South. Pastor, Rev. Mamie Schulz Brown.

The Spiritualist Church of the Beloved, 2806 Central Ave. Services: Sun. and Thurs. at 7:30 P.M., healing, lecture and message service. Pastor: Ethel Post Parrish; Co-pastors, James M. Parrish and Lena Barnes Jeffs. Telephone, 77-4134.

Tampa, Florida: Shrine of the Master Metaphysical Christianity, 3416 Grand Central Ave. Services: Sun. 7:30 P.M. Ministers: Rev. Dorothy Graff Flexer and Rev. Russell Flexer. Phone, RE-62602.

Spiritualist Spiritualist Church, 8701 Tampa St. Services: Sun. 7:45 P.M.; Class, Tues. 7:30 P.M.; Message service Wed. 7:45 P.M. Co-pastors, Dr. Nellie Cherry and Rev. C. V. Elbertson; Phone: WE 5-6272.

Sarasota, Florida: Shrine of the Master Metaphysical Christianity, 852 Tuttle Ave. Services: Sun. 10 A.M. and 7:30 P.M. Pastor, Rev. Dorothy Flexer and Rev. Raymond Flexer. Church and School of Divine Law, 1269 First St. Services: Sun. 7:45 P.M.; Minister: Rev. Nina Ward Hughes; Phone: Ringling 77779; Asst. pastor: Rev. Linnie Burns; Sec'y.: W. H. Hughes.

ILLINOIS: Champaign: First Universal Spiritualist, 219 S. Water St. Services: Sun. 3 and 7 P.M. Leader, Myrtle Grant; Pres., Rev. Margaret Armstrong; Phone, 6-7432.

Chicago, Illinois: Silent Prayer Sanctuary, 3602 West Meigs Ave.; Healing Service: Tues. 10:30 to 11 A.M.; Other services: Sun. 10:30 A.M.; Wed. 8 P.M.; Phone: ALbany 2-6417; Leader: Sophia Shaffer.

Friendly Church of Christ, 345 W. North Ave. Services: Healing Service: Sun. 3 P.M. Regular services, Sun. and Tues. 8 P.M. Ministers, Rev. Harold Klingensmeier; Asst. Pastor, Rev. David Ware.

Sunflower Temple of Spiritual Science, 3838 West Fullerton Ave.; Services: Sun. 7:30 P.M.; Tues. 7:30 P.M.; Class: Thurs. 7:45 P.M.; Pastor: Rev. M. Back; Asst. pastor: Rev. A. Manzeske.

Puritan Spiritualist Church, 812 West 60th St.; Services: Sunday 7:30 P.M.; Minister: Rev. Rose MacKay; Phone: REgent 4-1979; Sec'y.: Violet Krammer, 1016 West 72nd St.

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

Jackson Memorial Church, 721 W. Belmont Ave. Services: Sun. 7:30 P.M. Pastor, Rev. Rosemary Jackson Thomas; Phone, DI 8-7505.

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

The First Temple of Universal Law, 4740 W. 10th Ave., 5th floor, Chicago, IL. Sun. 10:30 A.M. and 7 P.M., healing, lecture, messages; Sun. School, 10:30 A.M.; Bible Forum 6 P.M.; "Universal Law" WAIT-820 KC, Sun. 9:15 A.M.; Classes, Mon. and Fri. 7:30 P.M. to Friday 7:45 P.M. Phone: IR 8-5605. Pastor: Rev. C. Bright.

First Fraternal Spiritualist Church, 4039 W. Madison St., McEvry Hall. Services: Sun. 2:30 to 5 P.M. Pastor, Rev. Emma Bin, 8 P.M. Pastor, Rev. Fred W. C. Pieper.

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

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First Spiritualist Church of Divinity, 6146 South Ashland Ave. Founder: Freda Brown. Services: Sun. 2:30 P.M.; Pres.: Mrs. Evelyn Keilner, 6240 S. Kedvale Ave.; Minister: Rev. Harry A. Tufts; Carl B. Brown, 6146 S. Ashland Ave.

First Church of Invisible Science, 5138 Kenwood Ave. Services: Sun., Mon. and Thurs. 8 P.M.; Minister: Rev. Minerva Jewell Adams; Co-pastor: George C. Adams; Phone: Midway 2-5881.

Scientific Center of Spiritualism, Hamilton Hotel, 20 S. Dearborn St. Services: Sun. 2 and 7 P.M.; Thurs. 7:30 P.M. Minister, Grace Turnbull; treasurer, B. Kazurka; Phone, ELiot 6-6441.

Society of Psychic Science, 4227 Cottage Grove. Services: Sun. 2 P.M.; Thurs. 2 P.M.; Sunday School 1 P.M. Messages at all services. Pastor, Rev. C. Bernard, 682 E. 38th St.; Sec'y., Mrs. V. Jacobs; Phone, KE 6-6394.

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.



# Spiritualist Churches

(Continued from Page 11)

## INDIANA—Continued

**Michigan City:** First Spiritualist Church 122 W. 10th St. Services: Sunday & Monday 8 P.M.; Every 4th Sun. 2 & 4 P.M.; Minister: Rev. Amelia Bulinger; Sec'y: Gertrude Rocher; Phone: 2-1618.

**Mishawaka:** First Spiritualist Church of Prayer, 1134 L.W.W. Services: Sun. 7:30 P.M.; 2nd Sun. 3 P.M.; Pastor: Rev. Georgia Lorie; Phone: CE 4-2351; Sec'y: Mrs. Jean Robbins.

**Peru, Indiana:** First Spiritualist Church, 630 South Miami Ave. Services: Sunday 7:30 P.M.; 2nd Sun. 3 P.M.; Pastor: Rev. W. J. Welch; 1614 North Broadway; Phone: 3359; President: Herbert Reush.

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

## South Bend, Indiana

**Church of Spiritual Truth, 519 S. St. Joseph St. Services: 1st, 2nd and 4th Sundays, 7:30 P.M.; 3rd Sunday, 3 and 7:30 P.M.; President, Rev. C. Ruth Helm; Sec'y: Treas., Rev. Athelene Minnes.**

**Terra Haute:** Golden Hour Spiritualist Church, 503 1/2 Walshaw Ave. Services: Sun. 7:30 P.M. and Tues. 8 P.M.; Pastor, Rev. Nellie M. Rodgers; Phone: H-5363; co-pastor, Rev. Goldie Russell.

## IOWA

**Clinton:** First Spiritualist Church of Clinton, 409-411 South Third St. Services: Sun. 2:30 P.M., followed by Spirit Greetings; Pastor, Rev. D.D. Shook; Sec'y: Kathryn Goers; Sec'y: Grace L. Struve.

**KANSAS:** Wichita: Spiritualist Church of Occult Science, 731 Patton. Services: Sun. 7:30 P.M. (Oct. to June); Sun. 8 P.M. (June to Oct.). Pastor, Rev. Maude K. Gates; Phone: Hobart 4-5787.

## LOUISIANA

**New Orleans:** Church of Divine Fellowship, 823 Spain St. Services: Sunday 8 P.M.; Minister: Rev. Lillian McGivney and Ada DuBard Gunter; President: Rev. Ada DuBard Gunter, 407 Highway Drive; Phone: Vernon 5-1578.

**Christ Church of Spiritual Science, 4428 Constance St. Services: Sun. 10 A.M.; Fri. 7:45 P.M., song service, messages, healing. Pastor, Mr. Fred O. Plancken; Assistant Pastor, Rev. M. Wolf; Healer, Bro. Sole; Message Bearer, Sister Ponzo; Sec'y: L. P. Hatch.**

## MAINE

**Etna:** Harrison D. Barrett Memorial, NSAC. Services: Sun. 2:30 P.M.; Sept., Oct., May, June and July. Founder, Rev. William Hubbard.

## MARYLAND

**Baltimore, Maryland:** Spiritual Sanctuary, 2106 Eutaw Place. Services: Sun. and Wed. 8 P.M.; Minister: Teresa A. Fecher; Pres. and Sec'y: Hanah Bright, 2106 Eutaw Pl.

**Temple of Wisdom Church (Spiritual Science), 500 E. 39th St. Services: Sun. 11 A.M. and 8 P.M.; Wed. 8 P.M.; Minister, Rev. Elizabeth H. Dennis.**

## MASSACHUSETTS

**Ambesbury:** First Spiritualist Church of Ambesbury, I.O.O.F. Hall, Water St. Services: Sun. 3:30 P.M.; President: Edward Jack; Sec'y: Mrs. Ethel Grant; Phone: 646-J.

**Brookline:** First Spiritualist Church, corner Green and Glenwood Sts. Services: Sunday 7 P.M.; and Thursday 7:30 P.M.; Pastor: Rev. Ann Robbins; Pres.: Gertrude Weir.

**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.

**Sunshine Church, 198 Dartmouth St. Services: Daily, 8 P.M.; Sun. 2:30 and 7:30 P.M.; Pastor: Richard Finley; Sec'y: Louise Dinmore.**

## Boston Massachusetts

**Fitchburg:** First Spiritual Alliance Church, 22 Knowlton Terrace. Services: Sun. 3 and 8 P.M.; Pres. and Treas.: Mrs. Marion Rockwell, 47 Mt. Vernon St.; President: Emily Sanborn, 73 Cedar St.

**Greenfield:** Universal Psychic Science Church, 47 Chesapeake St. Services: Sunday 8 P.M.; Rev. Frank H. Church.

**Onset (Cape Cod):** First Spiritualist Church, Highland Ave. Services: Sun. 2:30 and 7 P.M.; Thurs. 8 P.M.; Co-Pastors: Rev. Kenneth and Rev. Gladys Cushman, 66 Highland Ave.

**Westfield:** The Golden Eagle Spiritual Church, 82 Montgomery St. Services: Sun. 7:30 P.M.; Thurs. 8:30 P.M.; Healing, healing class service private and by mail. Offering, Pastor, Rev. George M. Bates; Phone, Logan 8-5071.

## West Gloucester: Massasoit Spiritualist Church, U.C.M., 19 Lincoln St. Services: Sun. 3 and 7 P.M.; Wed. 7 P.M.; Pastor, Rev. Vivian L. Lane; Sec'y: Mildred Cook; Phone, Glou. 3294.

## MICHIGAN

**Ann Arbor, Michigan:** Divine Circle of Love, 516 Detroit St. Services: Sun. 7:45 P.M.; Minister: Rev. Dorothy B. Elliott; Phone: NOrmandy 23387; Sec'y: Rosemary McDaniel, 917 Wall Street.

**Battle Creek, Michigan:** Spiritualist Church of Divinity, I.O.O.F. Temple, 36 South Ave. Services: Sun. 7 P.M.; Minister, Rev. Clifford Bristol (A.S.); Pres., Glenn R. Brenner; Sec'y, Gladys White, 126 Duane St.

**Church of Spiritual Truth, 26 West Fountain St. Services: Sun. 11 A.M.; Thurs. 7:30 P.M.; Pres. Sterling Newton; Sec'y: Anne Smith.**

## Bay City, Mich.

**Spiritualist Church of Divine Science, 609 North Van Buren. Services: Sun. 2 P.M.; Pastor, Rev. Flossie McColm Mitchell; Phone, TW 31138.**

**Congregation of Spiritual Unity Church, 215 South Linn St. Services: Sun. 7:30 P.M.; President, Clara Trombley; Phone, TWInbrook 5-8423.**

## Coldwater, Michigan

**Two Worlds Spiritualist Chapel, Flander, Meyer Bldg., 2nd floor. Seances: Thurs. and Fri. 8 P.M.; Minister: Rev. Warren M. Smith, 2672 Coldwater Lake.**

**Davison:** Spiritual Light Church, 8291 East Albion Road. Services: Sun. 7:30 P.M.; Pastor, Rev. Ethel Bowen Knapp; Phone, OL-3-5013.

## Detroit, Michigan

**Center of Spiritual Hope, Barlum Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P.M.; Minister: Hazel Damrau; Asst. Pastor: Rev. Jack F. Teeters.**

**All Souls Memorial Church (I.G.A.S.), 2618 Cass Ave. Services: Sunday 7:45 P.M.; Minister, Rev. Constance Newby; Phone, UN-1-3346.**

**Bible Christian Spiritual Church, 4464 E. River St. Services: Sunday 2 P.M.; Pastor, Rev. John Vaysey; Phone: TAMSON 1-9134.**

**Allen Memorial Spiritualist Church, 2202 W. Grand Blvd. Services: Sun. 7:30 P.M.; Honorary Pres., Rev. Edith Green; Vice Pres., Joseph Adams Ph. TRINITY 2-2719.**

**Spiritual Helpers Church, 9109 Harper Ave. Services: Wed. 7:30 P.M.; Pastor: 7:30 P.M.; Pastor, D.D. Shook; Sec'y: First Spiritualist Temple, 14801 Fenkel at Laurier. Services: Sun. 10:45 A.M. Pres., Rev. Ruth Pfister; Phone, WE 5-2702.**

**Ferndale:** Metropolitan Spiritualist Church of Greater Detroit, MSSAC, Ferndale Women's Club Bldg., 1256 W. Nine Mile Road. Services: Sun. 7:30 P.M.; Oct. through June, Sun. of month 2:30 and 7:30 P.M., with church dinner 5 P.M.; Pres., Margaret McDaniel, JUniper 8-2723 (Clawson); Sec'y, Stanley W. Guit; 1611 Vincennes, Detroit 9; Phone, Vinewood 3-3478.

## Grand Rapids

**Universalist Church of Good Will, 602 Wealthy St. S.E. Services: Sun. 3:30 and 7:30 P.M.; Wed. 8 P.M.; Rev. Emma Farington, pastor; Phone, GL 1-0128; Sec'y: Patricia A. Baughman.**

**Church of Divine Light, 1107 Sheldon Ave. S.E. Services: Sun. 3:30 and 7:30 P.M.; President, Mrs. Ann Lumsden; Sec'y: Mrs. Lavina Sias.**

## Flint, Michigan

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

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

**Grand Rapids: First Church of Truth, 26 Shelby St. Services: Sun. 3:30 & 7:30 P.M.; President: Frank Witforth, 1111 Carey; N.Y. Sec'y: Elaine B. Mann, 301 Lemay St. S.E.; Cherry 3734.**

## Jackson, Michigan

**The Aquarian Church, Hotel Hayes Ballroom. Services: Sun. and Wed. 7:30 P.M.; Pastor: Rev. Harold C. Durbin, Lansing; Phone: IV 9-2177. Assistant Pastor: Rev. John Chandler; Sec'y: Fearn I. Detwyler, 549 Woodward Ave., Ph. ST 2-5545.**

**Universal Spiritualist Chapel, 1014 Leroy St. Services: Wed. 7:45 P.M.; Sun. 7:30 P.M.; Phone, ST 9-9141. Sec'y: Mrs. Ella Gulick, 115 Kiley Ave.; Phone: State 2-1262.**

**Kalamazoo:** Christian Spiritualist Chapel, 827 N. Church St. Services: Sun. 3 and 7 P.M.; Pastor, Rev. Beth Roche; Phone, FT 4-2961.

**Lansing:** First Spiritualist Episcopal Church, 700 So. Holmes Rd.; Lyceum: Sun. 10 A.M. Services: Sun. and Wed. 7:30 P.M.; Minister: Rev. Edna Sutton; Phone IV 5-2358; Sec'y: Thelma Alger.

**Leslie:** Flower Memorial Spiritualist Church, W. Bellevue St. Services: Sun. 7:30 P.M.; Thurs. 7:30 P.M.; Pastor: Rev. Ethel McLain; Phone, ST 2-6840 (Jackson); Sec'y: Irene M. Smith.

**Muskegon:** First National Spiritualist Church, 2101 Jefferson St. Services: Sun. 11 A.M. and 7:30 P.M.; Mon. and Thurs. 7:30 P.M.; physical mediumship; Pastor: Rev. Wm. R. Aldred; Ph: 258-20.

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

## Pontiac, Michigan

**Church of The Good Samaritan of Pontiac, 199 Auburn Ave. D.V.V. Hall: Services: Sunday, 7:00 P.M.; Silver Tea, 1222 4th Tuesday; Sec'y: Jennie Ridey, 1222 Smith St., Birmingham, Michigan.**

**Roseville:** Spiritualist Church of Harmony of the Christian Corinthians of America, 7339 Roseville Rd., (at Maple). Services: Sun. 7:30 P.M.; Message Service, 3rd Sun., 3 P.M.; Pastor, Shirla M. DeBraun, 18429 Meier Rd., Roseville; Phone, Prescott 6-0409.

**Whitmore:** Church of Divine Truth, Spiritualist, 77 Longview Ave. Services: Sun. 7:30 P.M.; 3rd Sun. 2:30 and 7:30 P.M.; Minister: Rev. A. D. Maynard; Sec'y: Ella M. Geehan, 826 Michigan Ave., Adrian, Michigan.

## MINNESOTA

**Duluth:** First Spiritualist Church, 601 East Fifth St. Services: Sun. 7:30 P.M.; Pastor, Rev. F. W. Hutchinson; Sec'y: Buhl Surine, 15 East Palm St.

## Minneapolis, Minnesota

**Christian Ministry, 614-630 East 15th St. Services: Sunday 11 A.M., 3 & 7:45 P.M.; Wednesday 8 P.M.; Pastor and President: Rev. H. M. Paulson.**

**Second Spiritualist Church, 23rd and Lynde St. Services: Sun. 7:30 P.M.; Pastor, Rev. Robert St. Clair; Sec'y: Rev. William Youlan, secretary; O. J. Walker, chairman; Emma Haeden, president; Clara Gathany, founder.**

**St. Paul, Minn:** Spiritual Science Spiritualist Church, 200 Front St. 4th floor. Services: Sun. 2 P.M.; William Youlan, secretary; O. J. Walker, chairman; Emma Haeden, president; Clara Gathany, founder.

**St. Paul, Minn:** Spiritual Science Spiritualist Church, 200 Front St. 4th floor. Services: Sun. 2 P.M.; Pastor, Rev. Ethel Colby; Sec'y: Mrs. Ray Haberkorn; Phone, CA 6-4813.

## MISSOURI

**Kansas City:** Truth Center of Christianity, "The Little White Chapel," 3704 Prospect; services: 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.; Class Fri. 8 P.M.; Pastor, Rev. Floyd Humble, 110 S. 15th St.; Sec'y: Bernice McGrew, 209 S. 15th St.

## St. Louis, Missouri

**Society of Spiritual Fellowship, 3816a North Grand Ave. Services: Wed. 2 P.M.; Friday 8 P.M.; Lenders: Elsie Andrews, member of Burket Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bridge; Sunday services 10:30 A.M.**

**Church and Institute of Mytic Mind Science, 9923 Delmar; Services: Sun. 9:30 A.M.; Wed. 8 P.M.; Minister: Rev. Bernice G. Bennett, 1624 Belt Ave.; Phone: Forest 1-7137.**

**Burket Spiritualist Church, Inc., 2653 North Bridge Ave. Services: Sunday 7:30 P.M.; Pastor: Rev. Dorothy M. Buss, 1850 Switzer Ave.**

**Church of the Guiding Light (Spiritual Healing Shrine UCM Inc.), 464a Carter Thurst. 7 P.M. Pastor: Rev. Edith Green; each 1st Sun. 7:30 P.M. Pastor, Rev. Mary Orso; Phone, COlfax 1-8275.**

**Southern Spiritualist Church, Melbourne Road, and Ft. X, X. Services: Sun. & Thurs. 7 P.M.; Pastor: Rev. 7:45 P.M. Pastor, Rev. Iona Brandt; Phone, Vernon 2-1116.**

**Christ Spiritualist Rock Church, Inc., 2335 Benton St. Services: Sun. and Thurs. 7 P.M. Pastor, Rev. Dora Robott; Phone, MA 1-2351; Sec'y: Mrs. Elaine Steinel.**

## NEBRASKA

**Lincoln:** First Temple of Spiritual Truth, 1108 S. 11th St. Services: Sun. & Thurs. 7:30 P.M.; Minister: Rev. Lionel P. Everman, 1145 "E" St. Lincoln, 8, Nebraska; Phone: 2-3486.

## NEW HAMPSHIRE

**Portsmouth — First Spiritualist Science Church, 114 Maplewood Ave.; Sunday: 3 and 7:30 P.M.; Pastor: Rev. 3:03 P.M.; Minister: Rev. Frank Daley; Phone: 3103.**

## NEW JERSEY

**Camden, New Jersey:** Second Spiritualist Church (N.S.A.), Plaza Hotel, lobby entrance, 5th and Cooper Sts. Services: Sun. 7:45 P.M.; Minister, Rev. Catherine Broome, 246 S. 34th St.; Phone, Woodlawn 3-7446.

**Fourth Spiritualist Church, 28 N. 26th St. Services: Sun. 11 A.M., Lyceum, 10 A.M.; Wed. 8 P.M.; Pastor, Rev. Elizabeth Giberson, Church Rd., Moorestown; Phone, Belmont 5-4608.**

**East Orange:** Church of Spiritual Harmony, 7 Hollywood Plaza. Services: Wed. and Sun. 8 P.M.; Tues. Thurs. and Fri. 7:30 P.M.; Pastor, Rev. Connie Clark, 144 Hollywood Ave.; Phone: OR 4-614; Sec'y: Verda Sprout, 69 North 9th St., Newark, N. J.; President: James Proctor.

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

**Long Branch:** Trinity Church of Psychic Science, 111 Washington St. Services: Sun. 8 P.M.; Pastor, Rev. Mary Rea; Wed. Phone, Cal. 1-604.

**Newark:** Psychic Science Temple, 532 Springfield Ave. Services: Wed. and Thurs. 8 P.M.; Pastor, Rev. Rebecca Barrett; Fri. 7 P.M.; Rev. Doretha C. Dancer; Sun. 3 and 7 P.M., guest mediums; Mother Temp. Psychic Science, Tues. 1:30 and 7 P.M.; Rev. Dancer; Pastor: Rev. Doretha C. Dancer; Phone: Humboldt 2-1773.

**New Milford:** First Spiritualist Church, 485 Elizabeth St. Services: Wed. evening: Private and group consultation by appointment. Phone: DMont 4-6795. Corresponding Sec'y: Mae Richardson.

**Pateron:** First Spiritualist Church, 142 Carroll St. Services: Sun. 7 P.M.; Tues. 1 and 7 P.M. (No Sun. services during July and Aug.); Minister: Rev. Emily M. Hewitt.

**Rumson:** First Spiritual Science Church, 15 Highland Ave. Services: Tuesday 8 P.M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson—1-1146.

**Trenton, N. J.:** Spiritualist Friendly Church, 700 Liberty St. Services: Sun. 8 P.M.; Pastor, Rev. Adah Ross Crew; Phone EX 3-0234.

## Union City, New Jersey

**Rev. Anna Doerner Stims Memorial Spiritualist Church Divine Psychic Mission; Services: 2 & 8 P.M. Daily; Minister: Rev. Herbert C. Millard; Ph: Union 3-3522; Sec'y: Rev. Alma Gundlach.**

**Spiritual Church of Divine Healing, 1000 New York Ave.; Sun. 7:30 P.M.; Tues. and Thurs. 2 and 8 P.M.; Healing at all services. Developing class. Phone 4-0305; Rev. Elsie E. Richter, pastor; Rev. Fred Boeck, co-pastor.**

**Spiritual Church of Divine Guidance, 3703 New York Ave. Services: Sun. 7:30 P.M.; Tues. and Thurs. 1:30 P.M.; Fri. 8 P.M.; Pastor, Mrs. Carrie Kollenberg, in charge of Thurs. service. Rev. Ann P. Rugar, Pastor, in charge of others.**

**Waldwick:** Guiding Star Spiritualist Church, 77 Harrison Ave. Services: Tues. 8:30 P.M.; classes. Pastor, Rev. M. B. McHugh; Phone, Gilbart 4-9167.

**West Englewood:** Johns First Memorial, 27 West Forest Ave. Services: Sun. and Thurs. 8 P.M.; 2 P.M.; Pastor: Rev. Louise Gallo; Phone, Teaneck 7-6353.

## NEW YORK STATE

**Albany:** First Spiritual Church, 460 West 4th Ave. Services: Sunday and Wed. 7:30 P.M.; President: Lena B. Henning; Treas.: Lillian Peth, 33 Van Buren.

**Batavia:** Church of Unity Science, 6 Bank St. Services: Sun. 8 P.M., worship and spirit greetings; Thurs. 8 P.M., study, messages and social; Mediums Day, 1st Thurs. 8 P.M. service; 2nd Thurs. 8 P.M. regular service 8 P.M.; Minister: Rev. Ethel L. Ames, R.D. 3, Box 1129; Phone: 5176.

## NEW YORK STATE—Continued

**Binghamton, New York:** First National Spiritualist Church (N.S.A.), 47 Front St. Sun. 8 P.M.; Minister: Robert G. Howell; Phone: 3-0055; Sec'y: Irene Breno, 1500 North St., Endicott; Pres.: Reuben V. Howell.

**Temple of Mental Science Church, GAS, 145 Beethoven St. Services: Sun. and Wed. 7:30 P.M.; Tues. class, 7:30 P.M.; Pastor: Rev. Ivah B. Leland; Phone: 2-2215.**

**Brooklyn, New York:** New Christian Church, 107 Meserole St. Services: Sun. 7:30 P.M.; Tues. and Fri. 8 P.M.; Pastor, Rev. Peter Lagana; Phone, EV 7-8612 after 6 P.M.

**St. John's Spiritualist Church, 8025 Third Ave. Services: Sun. and Fri. 7:45 P.M.; Wed. 1:45 P.M. Pastor: Rev. Lillian Johnson; Lic. minister, Cecelia Clay; BMT 4th Ave. 77th St. Station.**

## Buffalo, New York

**John Carlson Spiritual Church, 1045 Elmwood Ave. (at Bird Ave.) Services: 1st and 3rd Sun. Mediums Day—after message, 7:45 P.M.; Tues. 8 P.M.; Thurs. 8 P.M.; Healing: 7:45 P.M.; Worship, 8 P.M.; Other Sunday: 7:45 P.M.; Thurs. class: 7:45 P.M.; Minister: Rev. Edith Sandy; Treas.: Mrs. A. T. Gledhill; Church phone: ELmwood 5397; Sec'y: Margaret Luther, 65 Woodhaven Rd., Orchard Park, N.Y.**

**Temple of Divine Science, S'p'ist Ch., 267 Sycamore St. Sun. 7:45 P.M.; Mediums' Day, 4th Sun. 8 P.M.; Pastor: Rev. 7:45 P.M. Pastor, Rev. E. L. Henderson; Phone: WA 4651.**

**Center Psychic Science Church, 971 Jefferson Ave. Services: Sun. 8 P.M. Pastor: Rev. Betty Clayton Posselt.**

**Church of Life, 79 Richmond Ave. Services: Sun. 8 P.M.; Pastor, Rev. Thomas J. Kelly; Phone: WI 2705.**

## Corliss, N. Y.

**Sacred Temple of Harmony Church, 85 Homer Ave. (G.A.S.) Services: Sun. 7:30 P.M.; Tues. 8 P.M.; Thurs. 8 P.M.; Robert Daniels, Asst. Pastor and Pres.; Rev. Marjorie Newman; Sec'y: Ruth Kaul; Treasurer, Dorothy DeYoung.**

**Elmira:** First Spiritualist Church, Odd Fellows Temple, East Church St. Services: Sun. 2 P.M.; Pastor: Rev. Jaroslav Tuna; Phone: Corning, 2-0718.

## Jameson, New York

**Jameson Spiritualist Church (G.A.S.), 503 E. Second. Services: Sun. 7:30 P.M.; each 4th Sun. 3:30 and 7:30 P.M. Pastor, Rev. Raymond C. Torrey; Asst. Pastor, Bessie B. Torrey.**

**Lily Dale:** Lily Dale Spiritualist Church, Plaza Hotel. Services: Sun. 11 A.M. Lyceum: Sun. 10 A.M.

**Lockport:** Lock City Spiritualist Temple, 11 Cottage St. Services: Sun. 7:45 P.M.; Mediums' Day, 3rd Sun. 3:30 P.M.; Minister: Rev. Violet Southland, 349 North Adam St. Phone: 4-3990; Sec'y: Violet M. Jilson, 125 Claremont Road, Airmore, 22, N. Y.; President: Robert M. Christie.

**Jasper:** Golden Era Wigmans Spiritualist Camp (G.A.S.) Services: Sun. 2 P.M., 4th Sun. Mediums' Day, 2 and 7:30 P.M. President, Mrs. Nellie Mayer; Sec'y: Mrs. Ruth Lorrow, Canisteo, N. Y. Camp Phone 3-4447.

## Long Island

**East Rockaway:** Golden Rule Spiritualist Church, Inc., 22 Barnstable Rd. Services: Evening classes by appointment only. Pastor, William J. Donnelly; Assoc. Min.: Elmor Donnelly.

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

**West Hempstead:** Spiritual Church of Magdalena, 559 Henry St. Services: Sun. 7:45 P.M.; Wed. 2 and 8 P.M.; Thurs. 8 P.M.; Pastor, Rev. Marion G. Miller; Phone: LVanh 1-3404.

## New York City

**Temple of Light (G.A.S.) Suite 708 152 West 42nd St. Rev. Marion Owens, Minister Sun. 11 A.M., Inspirational Address and Healing Service; Holy Communion 1st Sun. each month; Messages: Sun. Tues. and Thurs. 7 P.M.; Rev. Minnie Corb and Rev. Beulah Haas alternating; Fri. 7 P.M., Rev. Allan Lynd; Sat. 7 P.M., Study Unfoldment Mon. 7 P.M., Rev. Owens; Tues. 7 P.M., Thurs. 7 P.M., and Sun. 2 P.M. Messages: Elsa Siemen, Sec'y, 43-30 46th St., Sunnyside, L. I.; Phone, EXeter 2-1037.**

**Church of the Ascension (I.A.S.) Suite 708-710, 152 W. 42nd St. Minister: Rev. Winifred E. Davis; Services: Wed. 7 P.M. I.A.S. Classes: Mon. 7:30 P.M.; Messages: Mon., Wed. and Fri. 2 P.M.; Associate Minister: Rev. Flora L. Chagnon Borg; Phone: EXeter 2-8661.**

**The National Congress of Healers and Spiritual Consultants, Inc., American Metaphysical Foundation Bldg., Church, 211 West 57th St. Services: Fri. 8 P.M. Founders, Rev. George Herman Clark and Rev. Elsie Strassburger, active pastors. Arnold A. Mowbray, Rev. Kay Lavars, Bishop David Stanton, Rev. Irene D. Boyd, Rev. Paul H. Herman, Rev. Joseph Vitolo D. Cornwell and Rev. Joseph Vitolo (healer). Mail Address: Rev. Elsie Strassburger, Sec'y, 983 Ogden Ave., New York 32, N.Y. Phone, JE 6-2457.**

**United Spiritualist Church, 300 W. 56th St. Services: Sun. 11 A.M. and 7:30 P.M.; Tues., Wed., Fri. and Sat. 7:30 to 9 P.M.; Sat. 1 to 3 P.M. Sec'y: Martha Feldstein.**

**Cathedral of Faith, 41 West 73rd St. Services: Sunday, 8:15 (Worship), 7:30 P.M. Messages: Wed. and Sat. 1 P.M.; Wed. and Fri. 6:30 P.M.; Minister: Rev. Richard Renardo; Phone: TRAfalgar 4-0996; Coffee Shop on 1st premised.**

**Cathedral of God, Inc., 33 W. 62nd St. (up stoop, front). Message Services: Thurs., Fri. 7 P.M.; Sat. 2:30 P.M.; Classes (Unfoldment, Bible, etc.), 7 P.M. 8 P.M. Minister: Rev. V. Barbara Lesnowich; Phone: AP 7-0338 (early afternoon).**

**Aquarian Brotherhood of Christ, Inc., 17 East 84th St., near Madison Ave. Minister: Rev. Carolyn C. Duke; Co-pastors: Rev. G. Henry Landwehr, Rev. Sylvia Greco; Services: Sun. 6:00 P.M. Mon. 6:30 P.M.; Wed. 2:00 & 6:30 P.M.**

**First Church of Spiritual Vision, Suite 301, 100 West 74th St. Services: Sun. and Fri. 6:30 P.M.; Thurs. and Sat. 1-3 P.M.; Sunday 7:15 P.M.; Minister: Rev. Angela Call Wanderer; Phone: TRAfalgar 4-8225.**

**Stead Memorial Center, Apartment 5-B, 211 West 106th St. Class: Wed. & Fri. 8 P.M.; Minister: Rev. Bertha Marx Luescher; Phone: Riverside 9-0319.**

**Center of Divine Guidance, Suite 229, 229 W. 106th St. Services: Sun. 7:30 P.M.; Thurs. 10 A.M. and 7 P.M.; Fri. 2 P.M. Classes: Wed. 2 P.M. and Fri. 2 P.M. Pastor, Rev. Martha E. Selzer; Asst. Pastor, Rev. Virginia O. Myro.**

## New York City—Continued

**Beacon Light Spiritualist 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 Legers; Phone: ACademy 2-0923.**

**The Franciscan Order of Good Will and Harmony, 1901 Arthur Ave. (BRONX, 60, N. Y.) Services: Mon. & Tues. 7:30 P.M.; Minister: Rev. Angela V. Selzer; Phone: Tremont 8-1314; President: Leopold Sessa.**

**Helen Brand Memorial, 1425 Broadway, Suite No. 30. Services: Sun. 3:30 P.M. Minister: Rev. Hazel Brand Herjonn. Closed until Sept. 21.**

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

**Fourth Spiritual Science Church, Inc., Suite No. 703, Steinyway Hall, 113 West 87th St. Services: Sun. 3 P.M.; Sat. Sun. Thurs. 8 P.M.; Healing & Message circle, Tues. & P.M.; Wed. 2 P.M.; Classes: Wed. 2 P.M. Phone IN 3-5881; Rev. Sam Mandal of India; Phone IN 3-5881.**

**Spiritual Science Mother Church, Inc., Studio 1010, Carnegie Hall, 56th St. and 7th Ave. Ent. Sermon and Message service Sun. 7:30 P.M.; Rev. Glenn Argos, Minister; Tues. 7:30 P.M. Thurs. 7:30 to 7:30; Wed. 2:00 P.M.; Fri. 3:30 to 7:30; Phone Columbus 5-2952 for Special Events.**

**Universal Guiding Light Church, Sherman Square Hotel, Broadway, and 70th St. Services: Sun. 3 P.M.; Mon., Tues. and Fri. 7:30 P.M. Minister, Rev. Helen A. Jones; Phone**



# Spiritualist Churches

(Continued from Page 12)

## OHIO—Continued

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

**Ashtabula, Ohio**  
(Saybrook) Shrine of the Healing Master, Route No. 84, one mile south of Route No. 20, between Route No. 45 and Depot Rd. Services: Sun. & Wed. 8 P. M.; Minister: Rev. Helena Bower, R.F.D. No. 3 Ashtabula, Ohio.

First Spiritualist Church, Main Ave. at 43rd St. Services: Sun. and Thurs. 7:30 P. M. President, Ralph D. Cutlip; Phone, WY 27-360.

## Cincinnati, Ohio

Universal Brotherhood of The Cosmic Age, 3756 Reading Rd. Services: Thurs. Healing and Messages, 7:30 P. M.; Sun. 9:45 A. M., Esoteric Bible Class; 10:45 A. M., Morning Worship; 2:45 P. M., lecture and messages. Pres. and Leader, Rev. Paul J. Schmidt; Asst. Pastor and Treas., Rev. Edwin C. Wrede; Sec'y. and Chairman, Rev. Eleanor Schmidt; Phone: Woodburn 1-0506 or Montana 1-8597.

## Cleveland, Ohio

Sunflower Spiritualist Church, 19204 Pawnee Ave. Services: Sun., Sunday School 10:30 A. M.; Morning Worship, 11:15 A. M.; healing, sermon, messages, 7:30 P. M.; Pastor, Rev. Jay Messner, 2552 Zeman Ave.; Phone: AN 1-1241; Sec'y., Mary W. Laymon, 1464 Clermont Rd.; Phone: IV 1-6732.

## The White Temple of Spiritualist Faith

1885 Fulton Road; Services: Sun. 3 & 7:45 P. M.; and Fri. 8 & 9 P. M.; Rev. L. Peterson and Rev. Shirley May Grams, co-pastors. Phone WO 1-6180.

Clinton: First Spiritualist Church, 409-411 S Third St. Services: Sun. 2:30 P. M. Pastor: Rev. H. Louise Miller; Phone: Chapel 3-2233; Sec'y., Grace L. Struve.

## Columbus, Ohio

The First Linden Spiritualist Church, 1751 Aberdeen Ave. Services: Sun. & Thurs. 7:30 P. M.; Minister: Maudella Rowe, 37 East Frambes Ave.; Phone: WA 2752; Church: JE 1631; Sec'y.: Evelyn Gosnell.

## Dayton, Ohio

Spiritualist Church of God, 37 E. 5th St. Apt. 5. Services: Sun. 8 P. M. Minister: Rev. Ethel Williams.

## East Liverpool, Ohio

First Spiritualist Church, 245 W. 6th St. Services: Sunday 8 P. M.; President, Sara J. Brown; Sec'y., Mrs. M. Martin; P.O. Box 501, East Liverpool.

## Teledo, Ohio

Christian Spiritualist Church, 1222 Erie St. Cecil Engle.

## Good Will Spiritualist Church

1515 Otawa Drive. Services: Sunday School, 10:30 A. M.; Sun. and Thurs. services, 7:30 P. M. Minister: Rev. Dallas E. Cridler.

## First Spiritualist Church

636 Western Ave. (at Field). Services: Sun. and Tues. 7:30 P. M. Pastor: Rev. Fred L. Felix; Sec'y.: Sylvia Haynes; Phone: CH 9-5389.

## Youngstown, Ohio

The First Spiritualist Temple, 323 W. LaCade Ave.; Services: Sun. and Wed. 8 P. M.; President: Emma Felger, 174 W. Glenaven; Phone: ST-2922.

## OKLAHOMA

## Tulsa, Oklahoma

Second Spiritualist Church, 919 South Cheyenne St.; Services: Sun. 7:45 P. M. (King 8 P. M.); Rev. Adella Reynolds, Minister.

## Christian Healing and Prophecy Church

Boulder Bldg., ground floor, 10th and Boulder Ave. Services: Sun. and Thurs. 8 P. M. Pastor, Rev. Jack Klester, 7355 E. King St.; Phone: TE 5-7750; Asst. Pastor, Rev. H. C. Gulpin; Sec'y.: Carl E. Carr, 2729 N. Maplewood Ave., Phone, TE 8-3166. Messages and Lectures, Sun. and Thurs. Healing and corresponding messages.

## OREGON

Medford: The Aquarian Hall of Truth, U.C.M., 435 No. Holly. Services: Sun. 8 P. M. Revs. Alice Cook and Flora Hara in charge. Phone: SP 3-5854.

## Portland, Oregon

Spirit Guided Friends, Inc., "Christian Spiritualists" Temple, 5728 S.E. Boise. Services: Sun. and Wed. 8 P. M.; Healing at all services; Minister: Rev. Jean Krause; Phone: Prospect 1-6966; Sec'y.: Dulcie Jackson.

## Trinity Memorial Chapel

3953 N. E. Union Ave. Services: Sun. 2:30 & 7:30 P. M. Pastor: Rev. Ernest S. Longest, E. H. Mercer; Phone: AT 7-4241.

## The First Spiritualist Church

5123 N.E. 21st Ave. Services: Sun. 7 P. M., healing and 7:30 P. M. lecture. Pastor: Rev. Alma Gudhart; Phone: CT 14-541.

## The First Spiritualist Church

Beaver Building Hall, 1610 S. E. 9th St. Services: Sun. 7 P. M., healing; 7:30 P. M. lecture. Pastor: Rev. Alma Gudhart; Phone: CT 14-541.

## Salem: The First Spiritualist Church

1320 Madison St. Services: Sun. 6:30 P. M. circle; 7:30 P. M. service; Bible Class. Fri. 7:30 P. M. President, Clyde Stinson; Sec'y.: Maude M. Stinson; 929 West 2nd St., Albany, Oregon; Treas., Myrtle E. Bruhn, Salem; Phone: Empire 3-9680 (Salem).

## PENNSYLVANIA

Allentown: First Spiritualist Church, Oak and Poplar Sts. Services: Sat. 7:30 P. M.; Sun. 2:30 P. M., healing and messages; Sun. 7 P. M., regular service. President, M. M. Myers; Phone, University 8-0779; Sec'y., Ruth M. Myers, 22 E. Goepf St., Bethlehem.

## Bradford: Christian Spiritual Church

46 Chestnut St. Services: Sun. 7:45 P. M.; Missionary Day, 1st Sun. of each month. Pastor: Rev. S. M. Van Duzey, D.D. Office of Secretary: 46 Chestnut St., Apt. 3.

## Charleroi, Penna.: Church of Divine Guidance

214 Washington Ave. Services: Sun. 8 P. M. Sara Ackard, Associate Minister.

## Philadelphia, Pennsylvania

Spiritualist Church of Revelation, 114 Federal St., N.S. Services: Sun., Tues., Thurs. & Fri. 3 & 8 P. M. class; Fri. 8 P. M.; Phone: FAirfax 1-0766; Pastor: Rev. Katherine Fidele.

## First Spiritualist Church

256 Boquet St. Services: Sun. and Thurs. 8 P. M. Phone: MU 33878 or Hubert Hager, Ch 11333.

## Dorothy's Psychic Center

5307 Walnut St. Services: Sun. and Thurs. 7:30 P. M.; Wed. 1:30 P. M.; Pastor: Rev. Ruth B. Gallagher; Phone: GR 2-8831; Sec'y.: Margaret Beecher; President: Charles W. Gallagher.

## Universal Spiritualist Brotherhood Church

Rising Sun and Park Ave. Services: Sun. 3:30 and 7:45 P. M., lecture and messages; Healing, Sun. 7:30 P. M.; Wed. 8 P. M., healing and messages; Minister: Rev. Anna K. Rose.

## Fourth Spiritualist Church

4815 Old York Road; Services: Sun. 2:30 & 8 P. M.; Wed. & Fri. 8 P. M.; Pastor: Rev. Harry R. Brunning; Phone: Baldwin 3-9945.

## Second Church of Spiritualist of Philadelphia

1418 Walnut St., Bellevue Court Road, 91812. Entrance in court. Services: Sun. 7:45 P. M. and healing; 7 P. M. Pastor: Rev. Alida Neige; Phone: KI 5-8827.

## First Association of Spiritualists

Broad and Master Sts. Services: Sun. 3:30 and 8 P. M. Minister: Rev. C. M. Hall; Phone: PO 3-0577; Sec'y., Mary Mooney, 5204 Akron St., Philadelphia 24; Pres.: Charles MacEwee.

## Third Spiritualist Church

3044 German Ave. Services: Sun. 3 P. M.; Wed. 8 P. M. President: Elmer S. Hall; Church: PH 3-3504; Res. 9-3941.

## Reading: First Spiritualist Church of

Reading, 1047 Penn. Entrance in court. Services: Sun. 7:30 P. M.; Wed. 7:45 P. M. Pastor: Rev. Clara Senior; Phone: Ephrata, Republic 3-1894.

## Titusville: Alliance Church of Infinite

Services: Sun. 7:30 P. M.; Wed. 7:30 P. M.; Thurs. 7:30 P. M. Instruction Class; Sun. 8 P. M. Church service. Co-pastors: Rev. Leon E. Shaw and Rev. Marie E. Roggenkamp; Sec'y.: Maxine Morris.

## Wilkes Barre: Second Spiritualist Church

7 West Market St.; Services: Wed. & Sun. 8 P. M.; Minister: Rugusta A. E. Ridler, 114 Academy St.; Phone: Valley 2-0433; Sec'y.: Helen S. Thomas, 202 South Main St.

## TEXAS

## Beaumont: Golden Rule Spiritualist

Church, 91812. North St. Services: Sun. and Fri. 7:30 P. M. Pastor: Rev. Pearl M. Dallas; Phone: TE 2-0369.

## Dallas: First Spiritualist Church (N.S.A.)

4921 Reiger Ave.; Sunday, Junior League 6:45 P. M.; Devotional Service 7:30 P. M.; Message service: Wed., 8 P. M.; Minister: Nancy A. Huston; Treas.: Joseph S. Huston.

## Houston, Texas

First Spiritualist Church, 3523 Beauchamp St.; Sun. 6 P. M.; Lecture: Sun. 7:30 P. M.; Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Dealer, Harry E. Adams.

## Divine Light U.C.M. Church

3111 Iliac. Services: Sun. 2:30 P. M.; Mon. and Thurs. 7:30 P. M. Pastor, Rev. Grace Fisher; Phone, UN 2-3447.

## Taylor: American Spiritualist Church

W. 4th and Ferguson Sts. Services: Sun. 9:30 A. M., 10:30 A. M., 7:30 P. M.; Devotional; Wed. 7:30 P. M., Messages; Pastor: Rev. H. Hegdahl, 1115 W. 4th St.; Ph.: ELwood 2-4695; Conductor: Mrs. Roznowski.

## San Antonio

Universal Psychic Science Temple, 607 Jackson St.; Fri. & Sun. 7:45 P. M.; Rev. Ann Williams; Phone: Capitol 7-8048.

## Universal Church of Science

1537 N. Alamo; Services: Sun. and Tues. 8 P. M.; Tuesday Circle: 1-4 P. M.; Rev. M. Hersey; Pastor: Phone: CA 4-5863.

## Bethlehem Spiritual Christian Church

1004 S. Marys St. Services: Sun. and Wed. 7:45 P. M. Pastor, Rev. Alton C. Joseph; Pres., Charles Valenta; Phone, LE 28954.

## VIRGINIA

## Norfolk, Virginia

The Light of Truth Spiritualist Church of Divine Healing, 20th and Onondago Sts. Sun. 10 A. M., Sunday School and Bible Study, 7:30 P. M., Healing, Lecture, Communications; Wed., 8 P. M., Healing, Lecture and Communications; Minister: Rev. Fred Jordan, Pres. L.E.S.

## Memorial Spiritualist Church

307 W. 37th St. Services: Sun. and Wed. 7 P. M. Pastor: Rev. Melvin O. Smith; Phone MA-25070; Sec'y., Florence Siebert.

## Richmond: Universal Temple, Universal

Psychic Science, 1110 McDonough St. Classes for Universal Psychic Science Seminary: Sun., Tues. and Fri. 10 to 9 P. M. Pastor, Rev. Ernest S. Longest, U.P.S. Phone, Richmond BE 2-9110.

## WASHINGTON

## Bellingham: First Spiritualist Church

Clara and "D" Sts. Services: Sun. 7:30 P. M. Minister, Fern Ballus; Phone, 3922-J; Sec'y., Hazel Strausbaugh, 1410 Wilson Ave.

## Bremerton: Goodwill Spiritualist Church

(N.S.C.C.), 837 Fourth St.; Services: Sunday, 7:30 P. M.; President: Leonia Watson; Phone: 7-3243.

## WASHINGTON—Continued

## Seattle, Washington

Universal Spiritualist Library, 3009 Arcade Bldg. Books for rent and periodicals for sale. Mediums in attendance: 10:30 A. M. to 4:30 P. M. All welcome. President, Ada B. Johnson; Phone: SU 2-0449; Sec'y.: Wanda Solbakke; Phone: ME 2-0905; Librarian, Esta Richards.

## The Aquarian Foundation, Inc.

315 15th St., North (at St. Thomas). Services: Sunday 11 A. M. and 7:30 P. M.; Wed. 7:30 P. M. Dr. Keith Milton Rhinehart, pastor. Phone, EA 4-0940.

## Tacoma: National Spiritualist Church

608 Pawcett Ave. Services: Sun. 11 A. M. President: Phoebe Tom; visiting workers 1st and 2nd Sun.; Rev. Bertha Raudebaugh, 3rd Sun.

## WEST VIRGINIA

## Charleston: Spiritualist Episcopal Church

1202 Elmwood Ave. Services: Sun. 7:30 P. M. Minister: Rev. Beulah Brison-Jarrett; Ph: DI 2-7549; Pres.: P. A. Schottler; Sec'y.: Lena M. Eggleston.

## Huntington: Clara Pritchard Memorial

Spiritualist Church (N.S.A.) 510 Fourth St. Services: Sun. and Wed. 7:30 P. M. Minister: Rev. Maria Doyle, 111 Jefferson Ave.; Ph: 9884.

## WISCONSIN

## Beaver Dam: Christ Unity Science Church

921 South Spring St. Services: Sunday, Children's Class (yecum) 9:30 A. M.; Church Services: 10 A. M.; Thursday Service: 7:30 P. M.; Spiritual Healing—Daily: Pastor: Rev. Harold Hoppa.

## Kenosha: Christ's Healing Shrine

Sheridan Road; Class: Mon. and Tues. 7:15 P. M.; Services: Sun. 3 and 7:30 P. M.; Wed. 2 P. M.; Thurs. 7:30 P. M.; Minister, Rev. Marlene Koski; Assistant, Rev. Jerom Konick and Rev. Walter Haertel; Ph.: Olympic 7-8663.

## Milwaukee, Wisconsin

True Spiritualist Church, Inc., 4229 West Garfield Ave.; Services: Sunday 7:30 P. M.; Wed. 8 P. M.; Consultation and Healing: 10 A. M. to 3 P. M.; Minister: Rev. Loraine Nesbitt; Phone: HI 2-1679.

## Christian Spiritual Temple

2544 North 27th St.; Services: Sunday 9:30 to 10:30 A. M.; also 8 P. M.; Minister: Rev. Marie J. Hillman; Phone: Division 4-2557.

## Pilgrim Psychic Science Church

1239 South 15th St. Devotional service and Lyceum, Sun. 10:30 A. M.; President: A. H. Kuhlmeier; Sec'y.: Frieda Bauman, 3602 "A" North 40th St., Treas.: Sophia Rossa.

## Christian Unity Spiritual Science Church

2603 W. Atkinson Ave. Services: Sun. 10 A. M.; Wed. 7:45 P. M.; Healing and Spiritual private consultation daily; Dr. Walter F. Krahn and Dr. Ella E. Krahn Pastors; Phone HI 5-0334.

## Temple of Spiritual Vision

Woodman Club House, 734 North 26th St.; Sun. 8 P. M.; Rev. Anita Kuehler, Pastor; Phone: Division 4-0043; 1416 North 14th St.

## Wayside Church (Psychic Science)

4801 West Capitol Drive. Devotional services: Sun. 10:30 A. M. Pastor, F. Lorenz Lang; Phone, Hilltop 5-0774.

## First Psychic Science Church

2671 No. 9th St. Devotional Services: Sun. 10:30 A. M. Pres., Edward Urban; Sec'y.: Adele L. Zimmerman, 2144 N. 64th St.

## West Allis, Wisconsin

First Spiritual Science Church, #142 2219 South 55th St., Services: Sun. 3 P. M. Minister: Rev. Valeria P. Horvath.

## CANADA

## Brantford: Hope Memorial Spiritualist

Church, Chatham St. (corner Queen); Healing Messages and Open Circle: Sun. 3 P. M.; Worship and Messages, Sun. 7 P. M.; Pres.: W. C. Richardson; Chairman: B. Gertrude Lievers.

## Calgary (Alberta): First Spiritualist

Church, 7th Ave. and Third St., East. Services: Sun. 8 P. M.; Sec'y.: Treas., Ralph Jones, 1442 26th Ave., S.W., Calgary; Pastor, Alice Rushion, 1224 Kensington Road.

## Hamilton: Jesus of Nazareth Spiritual

Church, 150 Market St., Hamilton, Ontario. Services: Sun. School 11 A. M.; Divine Healing 2 P. M.; Worship 7 P. M.; Wed.; Divine Healing 8 P. M.; Pres.: Helen Gerencser; Sec'y.: Mrs. V. Posavod, 146 Market St.

## Bright Light Spiritualist Church

Orange Hall, James St., North. Services: Sun. 7 to 9 P. M.; Mon. 2 P. M. Pastor, D. H. Stanton; Phone, JA 7-9691; Asst. Pastor, I. J. Davis.

## Toronto, Canada

Britten Memorial Spiritualist Church, 104 Clinton St.; Services: Sun. 3 P. M. healing and messages—7:15 P. M. Divine services: Wed. 8 P. M. Trans. Seance; Thurs. 2:30 P. M. healing and messages; Sec'y.: Mrs. G. Chappell; Resident Minister: Rev. Mae Potts.

## Church of Spiritual Upliftment

Lakeview Hall, Keele and Annette Sts. Service: Sat. 7:30 P. M., Open Forum and spirit greetings: Sun. 2:30 and 7 P. M.; Minister: Rev. Elizabeth MacLennan; Phone: HU 8-8641; Pres.: Daniel MacLennan; Sec'y.: Isabel Downie, 38 McDonnell Ave.

## Springdale Spiritualist Church

Odd Fellows Hall, Broadway and Queen Sts. Services: Sun. 3 P. M. and 7:15 P. M.; Wed. 8 P. M. Sat. 7 P. M.; Sec'y.: Ernest Mann; Phone: LE 1-3679.

## Windsor, Ontario, Canada

The Church of The Golden Chain, 638 Chilver Road. Services: Sun. 7:30 P. M. Minister: John Laidlaw, 1023 Sandwich St.; Sec'y.: Irene Bright, 349 Oak Ave.; Phone: 4-2228.

## Winnipeg, Canada

First Spiritualist Church, 371 Polson Ave. Services: Tues. 8 P. M. Thursday 8 P. M., Sunday, 11 A. M. & 7 P. M.; Sec'y.: H. S. Boone, 277 Templeton Ave., Winnipeg 4.

# Experiences In Evangelism

(Continued from Page 4)

sages was from a lady in New Jersey. She asked Long John, "Why do I continue to receive religious poetry?" He took it as a joke and was giving a reply in light vein when I interjected the thought that the lady was really seeking an E.S.P. answer to her question.

So he quickly handed the message to me to "tune in" and give the lady a reply. This was promptly done for about two minutes on the air, and I asked the lady to reply by wire to comment upon or verify the reply that was being given to her over the air.

Fifteen minutes later the answering wire came in. The lady stated that the reading given to her over the air was ABSOLUTELY CORRECT. Then the wires really began to hum. Dozens of telegrams poured in from all over the eastern states. On and on we went, giving E.S.P. impressions in response to the telegrams and later receiving confirmatory replies from many of them that gave us the courtesy of an answer.

Long John was pleased; so were we. He had stimulated a vast audience with something different and of unusual interest. We had carried our spiritual message over the radio waves to thousands of persons who had never heard anything like it before.

The following afternoon, Sunday, July 13th, an overflow crowd filled the largest hall in the Steinway building. That evening the hall was filled to capacity at 7:45 P. M. and more than 200 persons were turned away at the elevators because there was no room for them upstairs.

Long John had mentioned our telephone number, and the calls came with dizzying frequency. During the final or third week I took as many personal interviews as time and strength would permit, but still found it necessary to politely refuse some 300 requests for personal E.S.P. readings. Never had we received such a response, and part of this was due to the successful radio programs and the E.S.P. demonstrations.

## June's Mediumship

The final week of our New York Campaign, beginning July 13th, will live long in our memory as the most successful week of our experience to date. One of our students came forward with generous financial aid so that it was possible to engage the beautiful Steinway Concert Hall for Tuesday and Thursday evenings, when June gave trance meetings.

## Lessons Learned

The entire tour has been most instructive to us. One good experience leads to another. As this is written we are at Camp Freeville, then will go on to Lily Dale, to Cleveland, Ohio, and finally home to our New Age Church in Miami for resumption of services and regular program on August 10th.

New York City is a vast field of spiritual opportunity. The people are hungry for spiritual truth. Ten million souls are within reach of the larger meeting halls. If Billy Graham can fill Madison Square Gardens for Evangelical Fundamentalism, why cannot some of us fill the New York Coliseum for Metaphysical Truth and the Spiritual Gospel?

## E.S.P. On Television

Our splendid response on the Long John program shows that the people love demonstrations of extra-sensory perception, and conversation regarding it. TEN TIMES this response will come when this message and its accompanying mental phenomena are taken out over the etheric waves via TELEVISION!

I can see this for the future. Radio is good, but television is better. Mass communication of TRUTH regarding spiritual science and philosophy is coming. The Anti-Christ Forces will obstruct this in every way possible, but their day of influence is about to wane. By 1964 one can foresee a great break-through when the words of spiritual truth will reach the public by tens of thousands.

In this way the mass consciousness will be changed in its vibrational frequencies, and we shall gradually prepare the way in fundamental mental causes for the New Age that is surely coming.

# Bedbrook Called To Spirit World

(Continued from Page 1)

dent on the resignation, due to ill health, of Leonard Lloyd, and now his appointment as president was confirmed. Few realized in Paris that his own health was undermined, yet he carried through the arduous task of chairing a congress with efficiency and dignity. Those present knew what an ordeal it was to be on the platform for hours at an end, and late hours at that; but there he was, always interested, always smiling, always ready to be of service to those who sought his advice. It is very rare that executive ability is combined with the mediumistic faculty. But David Bedbrook was one of the chosen few; his clairvoyance at Congress was a credit to Britain, a country which has produced so many outstanding mediums.

His illness, while not painful in itself, drained his vitality and necessitated frequent "check-ups" and one major operation in hospital. He would not relax nor allow the outside world to know his troubles; the psychic press was asked to suppress all news thereof and when the executive committee was about to assemble for its last session he had not informed me or anyone else that another stay in hospital was imminent. He knew the difficulties in bringing people from various countries together at a certain date, and in view of important issues at stake he did not want a postponement. He told me that if the doctors agreed, he would be present at our Saturday-Sunday meetings; if not, he gave me full instructions.

We were indeed happy to have him with us on the Saturday morning and after a full day's work, when we parted company, he was as cheerful and optimistic as ever, full of zest and initiative. But the following morning he told us on the phone that he had spent "a bad night" and dared not be present lest he should be unable to go to work on Monday. This he did, and later he was informed the results of our deliberations. Another week or two passed, during which he attended to his correspondence and dispatched the summer issue of "Yours Fraternally" and then the final journey to hospital. A close circle of friends knew the serious nature of his illness, yet it came as a shock to realize that he would not return to his home again.

International Spiritualism has lost a great champion with David Bedbrook's passing. The members of the Executive Committee and all that came in touch with him within the framework of the I.S.F. honor his memory and will miss his physical presence.



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# How All Things Are Yours

(Continued from Page 7)

down." The little body bent forward. The spine was now straight as the physicians confirmed.

## Child Is Healed

A pathetic little girl, paralyzed, with stiff arms and drooping fingers, sat on her mother's knee. Edwards fixed her fingers, then turned to the kinks in her legs, pulled them out, and the child was healed. Sufferers from infantile paralysis and disseminated sclerosis, many cases one after another came to the platform. As Edwards closed his eyes and waited prayerfully, apparently, for an inward "signal" as to when to manipulate, then began the work, marvels occurred before the eyes of the audience—ankles that were like solid blocks were freed, as were backs, toes, wrists, fingers.

One little 3-year-old suffering from infantile paralysis, who could not walk without leg irons, and indeed had never walked on one leg at all—the next moment was standing on it. Then when the healing was finished, the audience applauded to see the child, without thinking, just walk off the platform without her leg irons!

And so for hours the healing went on with great love for humanity, in trust and faith in the great Source of all healing in Spirit attunement, and in simplicity.

In connection with Edwards healing in passing it is of interest to many to know that growths such as goiters, cancerous material, et cetera, often disappear almost instantly or overnight. Edwards explains that the same thing occurs with apports in seances—that the vibration of an object is so changed that it can be transported in a flash from a far distant place, in a new vibratory condition, this being a process that is superior in spiritual science to the operation of all physical laws. It is not affected by friction while passing through the atmosphere at a speed faster than that of light, passing through solid walls and all obstructions, to be reformed in its original state in the seance room.

One should just mention, in passing, the wonderful work of healing, by prayer, of Dorothy Kerin. Before her healing work, when she herself was given up to die, by 28 physicians, afflicted as she was with tubercular peritonitis, a so-called miracle occurred because of her faith at the time of her taking the Sacrament. The last fortnight of her illness, she was unconscious and blind, kept alive by oxygen, starch, and opium. But she was divinely healed and within 24 hours her skeleton form was made plump and lovely, and was a body in perfect condition, so pronounced by her special physician, Dr. Norman, who exclaimed, "This is beyond the power of medical science to explain!" Dorothy dedicated her life to bring to others the divine healing she had experienced, and now after 35 years of devotion and ministrations, she is able to say, "Short of raising the dead, I have witnessed 'miracles' similar to all those described in the Bible."

By laying on of hands, through the Master Jesus, she tells us, she has healed many sufferers often instantaneously. One brief interesting instance, was that of a reporter who came one day to get help for his brother who was desperately ill in an asylum in a padded cell. Miss Kerin removed a small cross from her neck and told the reporter to take it to his brother. He wrote back, saying, "The next time I saw my brother I found him in a wild state, clearly possessed of an evil spirit. I held out the little cross to him, whereupon he became quiet, enabling me to talk reasonably to him." A week later the authorities wrote that he could be released and go home, now that he was quite well.

## Faith And Prayer

In all these cases of healing, it is evident that both the healer and the patient have faith in God, which is, with prayer, necessary for attunement—a connection between the physical and the spiritual—and gratitude also is often expressed before the healing is demonstrated. Positive thought often in the form of an affirmation is a vital attitude in prayer—as well as thanksgiving for what has been requested. "Ask and ye

shall receive," and without "ifs" expressed. The Lord's Prayer is the most positive form of prayer in existence.

Prayer is used to heal all untoward situations in life, not only to make sick bodies well. Prayer is a spiritually operative activity which fashions environmental circumstances of all kinds—it achieves results, the process of it transcending empirical tests and mathematical formulas. In hard and fast science, it is just as true to say, "Prayer works" as to say, "Two and two make four." Emerson said that "the Universe comes to us in its own terms." We have not been asked to change it, only to try to understand it. As we pray about different departments of life, threatening storms of obstacles evaporate, and prayer brings the rainbow. There are innumerable examples of this.

A certain salesman whose quota had fallen far below the standard, began rising half an hour earlier in the morning for prayer. He was soon working overtime in his business to catch up with his new orders. Likewise, a certain development circle with many unemployed in it, prayed together and individually for work that they wanted, and at the end of the week every one had his work. The Bible promises that God will give every man his work. Every one desiring work in his right place will go far in obtaining this if he will thank God each day for it, even before it comes to pass. "Whatever things ye desire when you pray, believe that ye receive them and ye shall have them."

The physician may well thank God for sending him the right patients that he can help, the businessman for sending the right buyers, and the housewife for filling her day with kindly deeds that she may do for many. Gratitude has power to increase good. Everything grows by praise. Experiments tried at Duke University in praising and encouraging plants to grow, seeds to germinate, showed that those boxes of seeds that were prayed lovingly over, came up days and even a week earlier than boxes planted at the same time but without prayer or praise, and the prayed-over plants grew much stronger as well as more rapidly.

Max Freedom Long has proved that in many instances, especially with two peach trees that have been photographed—the one prayed over and loved and praised, leaned over toward the path down which he usually came, also grew strong and lovely! While the other, though in the same soil and under the same conditions, except those of prayer, was feeble, unhealthy, and much smaller.

Another point to remember in the technique of praying for what you want, is to remember that the ways and means are God's. Pray for what you want, but do not limit God as to how it will be accomplished or to the very definite details—he may have something better for you than you think you want. Know what you want, as for example a home that will meet your needs—you do not have to say exactly what part of the city it has to be, or what color of house, or the exact setup, so long as you get a house that meets your needs—God knows what they are.

All types of business enterprises have those among them who use the prayer techniques to make them a worthy success in serving the public. One business man we know of has odd initials on his wall to get people to ask questions so that he may explain and help people to see the benefits of prayer. One group of letters stand for the words, "Affirmative Prayers Release Powers by which Positive Results Are Accomplished." Another business man has a small place he calls "a hole in the wall," but he fills it with optimistic prayers and thoughts. He claims that hard work, positive thinking, fair dealing, right treatment of people, and the proper kind of praying always get good results.

He has an interesting formula for getting what he needs, PRAYERIZE, PICTURE, and ACTUALIZE—but it works. By prayerizing, he means to talk over everything simply with God as a real Intelligence. He prays without ceasing, in the sense that prayer is the under current of his entire life. He uses prayer naturally in everything. To picture is to make a representation of himself as a success, never giving any thought of doubt or failure. He holds his mind-picture in his consciousness firmly. Then he works with all his might and main to actualize

it according to his pattern. He builds his objective, for prayer releases power and keeps it flowing freely.

A missionary friend of the writer's has worked out a number of steps in getting what he needs through prayer. It is necessary to decide first what you really want in following this technique. Jesus asked the people who came to him, "What do you want that I should do unto you?" Second, you need to decide whether the thing you want is in keeping with God's interest in all people. You cannot ask or get something that will harm another or the world. The Master said, "If ye ask anything in my name (meaning in his character, or according to his spirit of love and good will to all) that will I do."

Third, it is well to clarify your prayer by writing it out—this will save you from hazy indefiniteness as to what you really are praying for. Fourth, be sure to still the mind, a step in receptivity. "Be still and know that I am God," says the Bible, the Spiritualists' Book. If you come to God tense and unwilling to listen to him, you will get little. The first thing is to get God, to get attunement—if you get God everything else follows, for you become a channel attached to unlimited resources.

After you talk to God in a two-way conversation, listening and speaking, then you promise him what you will do to help the prayer to be answered in his way. After this release the whole prayer from your conscious thinking. Let it drop to the subconscious mind and there work. There will be an undertone of prayer in all that you do. Prayer is the opening of channels from our emptiness to God's fullness. The man who does the will of God, praying daily, "Father thy will be done through me today," actually does his own deepest will.

Finally, it is well to learn to pray correctly, scientifically, by tested and approved methods—to remember to relax, to talk with God simply, naturally as a friend, to consider him in all problems, wherever you go, to affirm that he is helping you, and to pray positively for others as well as for yourself, or those also that you do not like—they need your prayers. Remember also to offer a prayer daily for peace and for the welfare of all nations, believing you receive what you pray for, and let many of your prayers be without petition—prayers of praise, gratitude, thanksgiving for everything that is worth while to you.

Know that prayer is workable, always available to provide increased unfolding good, that it not only envisions the answer, but attains it and is it. It is an invisible emanation of man's spirit and is the most powerful form of energy that one can generate. Try prayer power.

★

## Awareness Of Exorcism Healing

(Continued from Page 5)

important in this work that the patient's free-will is never taken away from him. One never, in his prayer, suggests to God that the patient change his habit. How does anyone but God (no matter what the relationship) know what is best for another?

Sometimes I am called to travel to distant cities to do the work. When such is the case I try to go because I am aware something tangible is necessary for proof. For instance, a little boy met me with love in his home in New York where I flew that particular morning especially to help him. In a little while the possessing entity started to work and he became unruly—throwing toys of all sizes as well as other objects, trying to bodily harm me. Of course, I was unharmed and the mother recognized the entity as it was cast out. He is again a normal boy with great love for me as well as all others. He is a very profound soul even though only five years of age now.

## 'Dehaunting Houses'

Last January I was invited to talk on "dehaunting of houses" over the WOR Radio in New York City. I had no desire to go because I do not need to prove the Power of God. He does it. However, it was all set up for me and

my coming broadcast almost two hours before I knew it myself. Spirit took care of it. "Long John," the M.C. of the Show with three other smart, alert, honest young men made up the Panel. I (I should say WE) kept them and all those listening along The Party Line (1,500,000 listeners, so they say) laughing from 3:30 A.M. to 5:30 A.M.

You ask how? I knew it was God's Lighted Channel and was at ease doing His Work. I had many responses of many kinds. Some alleged spiritualists wrote that I was not a Spiritualist if I believed a house could be haunted. That, of course, was the crux. I knew only God's Presence—regardless of manifestations—was in that house and so declared it was and no more poltergeist. So many people have been so surprised that their homes were cleaned and cleared out through my prayers without my physical presence or the need of knowing even the address or the need of holy water or incense.

A few years ago a local chapter, currently non-existent, of a well renowned scientific group asked me to go the following evening, on a case of dehaunting a house. Without asking any questions I told them I would be ready to accompany them when they called the next evening. As I hung up the phone I sat down and started my prayer of exorcism and occasionally the next day sending the LIGHT into the home not knowing locale or kind of disturbance.

When we reached the home we sat in the living room chatting about generalities. After a while the scientist went out to get his tape recorder for evidence. He returned quite disappointed because he had forgotten to bring it along. That told me the work was finished. There was no demonstration to report for science and I was never invited to work on another case.

## Spirits Directed Him

In the spring of 1957 I was called to the Church to give a healing. When I arrived the man told me he had been a Spiritualist for eighteen years and several years before had "exposed" my friend to a 'dark' force through the ouija board. He got a dreadful headache from it and doctors, medicines or healers have not been able to rid him of it. In a seance my grandmother told me to take him up to the city with the tall buildings where we would find a woman who could cure him! He said that they had no money at the time, but it was quickly collected and they had travelled over ten thousand miles to see the woman. (They came from New Zealand.)

Enroute to New York, the city with the tall buildings, they stopped in one of our midwestern cities, but the six "healers" could not help. They attended a Spiritualist Church in New York City where the Assistant Pastor upon hearing the story told them I was the only one who did that work and two others unrelated, told them that Alice Tindall of Washington was the one to see. They did not tell me who these people were. They left on the next bus out for Canada, after the exorcism. That entity has come to me many times thanking me for its release because it is now helping in our work.

Last spring I visited, for the first time, a home in another city, socially. After dinner we sat and chatted very congenially. They are a happy, Christian family. One of the daughters, a high school girl, had been "afflicted" with rheumatic fever which necessitated her giving up many normal activities, including attendance at school.

In the course of conversation I asked the young girl and her parents if I might give her an exorcism which I did with the others in the room holding the loving thoughts for her healing. When I left everyone was buoyant. In a few weeks her mother wrote me that a few days later her doctor took away all medication and upon deeper examination he said that there was no more rheumatic fever. The body is being restored to normal.

A very renowned teacher in one of the big cities told me he was having a psychic disturbance that he needed help with. After the exorcism treatment I gave him he walked about a mile and a half (something he had not been able to do in a long, long time) and when he dressed the next morning

# Briefly About ...

By William Geiger

## WISDOM

In the earliest days of radio I heard a noted sports writer interview a champion athlete. He asked the champion to what he attributed his success and the reply was "My parents gave me a healthy and strong body and God gave me the wisdom to keep it so."

Every mortal soul which is born of Flesh is identically endowed by God with that portion of wisdom necessary to sufficient spiritual development regardless of physical conditions.

Anyone can buy knowledge—in books, in schools—but wisdom comes from one source, God. The God-part within guides us mentally, morally and spiritually.

Prophets, philosophers and poets; professors and preachers have defined wisdom as something excellent which all of us have ETERNALLY but few seem to appreciate.

Lycium teachers may well say with confidence: "Wisdom is the principal thing; therefore get wisdom."—Prov. 4:7. The Proverbs, Ecclesiastes and the Son of Solomon reveal the best maxims for personal guidance and business counsel.

A never aging story is about the three wise men who followed the star (or light) to Bethlehem, where it stood still over the spot where the infant Jesus was. After leaving their congratulations and birthday presents, they were warned in a dream to detour Jerusalem and return to their own country by another road. This prevented the jealous King Herod from destroying the newly born "King of the Jews."

The gift of Divine wisdom is an important talent. With proper development one will be able to instantly recognize the righteous and truthful matters in human affairs. Then additional talents become manifest in their own orbits. Together they prepare one for what lies beyond the grave. Let us always remember God's everlasting love evolves through doing right things here and hereafter.

he not only felt well, but had lost a lot of weight.

As is often the custom I am asked to "work" for a person unknown to anyone. About two months ago a friend asked me to exorcise a little school girl who was viciously throwing objects, destroying property. Her father was an active member of the Clergy. She was an only child, living in a wonderful Christian home. The parents had told our mutual friend about the distressing behavior of the little girl so that after the exorcism given her by me it was quite natural for them to tell her of the great change that had taken place. She was again quiet, normal, loving and playing the piano which she had given up a year or so before. Our friend told them of the work I had done and I was asked over to help them. Until we were introduced in their home I did not know that he was a minister. Thus the work is spreading into orthodoxy.

People phone and write me from all parts of the world. I am humbly grateful for the privilege of helping all races, creeds, colors, sexes, and castes in His Name. God is the only HEALER and every channel should give all credit to Him as Jesus Christ did. For your own soul growth why don't you become an active doer of the word—HEALING—LOVE?

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PSYCHIC OBSERVER, SEPTEMBER 1954

# Powerful Love Force Destroys Intolerance

By REV. ETHEL COLBY

I have been impressed to present a subject, which I believe has significance for all of us, for most of us are guilty of this destructive force, in one degree or another. The subject is "Intolerance" and it has many facets, many faces. Some of us may be very tolerant, in some areas of life, while our friends may be very intolerant in these same areas. And yet, the areas of life in which these same people may be very tolerant, we ourselves may react very intolerantly.

Intolerance covers a multitude of conditions, and each of us seems to have our own particular area, in which we demonstrate this negative condition. Just as there are no two of us alike, just so do our tolerances and intolerances cover the whole of the art of living on this plane, each of us demonstrating it in a different way.

The dictionary defines tolerance as the "art of being patient or indulgent" with those who differ with us, or follow a pattern of life diametrically opposed to that which we ourselves follow, and hence consider good. It is further defined as "freedom from bigotry or severity of judgment, in the opinions or conduct of others." Another interesting definition in medicine, is the "ability to resist or endure, the action of a drug or poison."

## Religious Intolerance

Religious intolerance is perhaps the most insidious poison, with which mankind has inoculated himself. Way back in the sixteen hundreds, the early Colonial settlers, in fleeing from religious intolerance of the Old World, set up their own brand of intolerance in the New World. In 1631, the Massachusetts Puritans passed an ordinance, limiting citizenship to church members only—"in full communion." There were many "freemen," which limited the privilege of citizenship to approximately one in five.

There was much hatred and intolerance toward the Quakers, and in 1656 the Commissioners of the United Colonies of all New England, decreed the death penalty against all Quakers. Two Quaker women in Boston, Mass., were imprisoned in a dark dungeon, their religious books burned, and they were denied any communication with the outside world. During this time, two male Quakers were executed.

The Quakers were not the only group which was persecuted and killed, under the name of Religion. In 1647 these same Puritans passed an act, decreeing arrest and punishment, of any Catholic priest found in the Colony. In 1737 Governor Stuyvesant of New Amsterdam, N. Y., a violent anti-semitic, tried to keep the Jewish people out, by refusing to issue deeds to land, and forbade them to trade in Fort Orange and South River. This same year, the N. Y. Assembly decided Jews were not entitled to vote. In 1777, John Jay, later Chief Justice of the U. S., put a clause into the N. Y. Constitution, denying citizenship to foreign-born Catholics.

It was in 1787 that Thomas Jefferson drafted the first statute for religious liberty in America. He stated at that time—"Since the introduction of Christianity, millions of innocent men, women and children have been burned, tortured, fined and imprisoned, yet we have not advanced one inch, toward uniformity. This was the first law passed, providing complete freedom of conscience, in religion.

But as we know, the guarantees within our Constitution have not always been observed, and there have been waves of organized bigotry and hatred ever since, in various parts of the United States. I could cite incident after incident over the years, involving Catholics, Protestants and Jews—and the bigotry and discrimination flaring at this moment, directed toward our negro citizens, is both tragic and shameful. And certainly, minority groups, such as Spiritualists, have come in for their share of intolerance, hatred, persecution and death over the years—from those who feel "secure" in the

self-styled and temporary "vantage point" of the majority!

## Guilty At Home!

We of course, are all familiar with the religious and racial intolerances practiced in other countries, but some of us are apt to forget or ignore the fact that the same destructive poison is present in this land of the free, and home of the brave!

And what has been accomplished as a result of this intolerance? Certainly, not one of the persecuted groups has been wiped out or destroyed: They continue to flourish and always will, for their beliefs and understanding are based on the deep-seated needs of the soul, at their particular point of spiritual evolution.

Intolerance accomplishes nothing, other than to permeate the thinking and mind of the intolerant one, with a virulent poison that warps the entire body, mind and spirit of the individual. Such hatreds lead to nervous, mental and physical ills, and can destroy a person just as surely as the bite from a venomous snake.

Thus far I have been considering religious and racial intolerance, for they are the BIG ills that are affecting mankind today. However, there are hundreds of "petty" intolerances of which many of us are guilty, that "crop up" day after day. Though not as devastating and far-reaching as the creedal and racial types, they are none the less just as poisonous and deadly to the spirit, if allowed to get a foothold in consciousness. It is truly our "internal enemy" and needs to be "weeded out" of our thinking, if we are going to make any spiritual progression, here.

I think the medical definition of "tolerance" is a very apt one—"The ability to resist the action of a poison." The poison of intolerance certainly has its action within ourselves, much more potentially than on others. If we could but realize this personality trait was injurious only to ourselves, I think most of us would endeavor to eradicate it—if only in the interests of self-preservation!

## Lack of Love

No doubt we can boil this down too, like all other negative thinking, to our lack of love for each other. Where there is love there is tolerance, forbearance, understanding. We are all familiar to what great lengths a mother will go, in rationalizing, condoning and excusing a wayward son. In spite of the son's deviation from accepted standards, her love is great enough to look below the surface—to try to make allowances due to outside influences, character weakness, etc.

I think we sometimes forget that all of us are not on the same rung of the Ladder of Spiritual Progression. There are many below us—there are many above us. To be intolerant of those below us, presupposes that those above us are equally intolerant of us! You see, it is a "vicious circle" and no one wins! We only retard our own progress, and certainly contribute nothing to the one who is trying so desperately to make the next rung! But some may say: "I know that so-and-so is not even trying to do better—he or she has no intention of changing." How do we KNOW? Can we see into the soul of another—can we see his heartaches, his frustrations, his disappointments, his bitterness toward what he wrongly believes is fate?

To see into the heart of a brother, is an inestimable privilege—one might say it is a holy privilege. There are very few people who will bare their souls and their inmost desires, to the casual and oft indifferent scrutiny of others. Pride, though it may be mis-directed, is a very potent "padlock," in keeping a person from exposing his soul's unhappiness and failures.

The more we can send out our love to all those whom we meet—in spite of our differences, the more our prejudices and intolerances will disappear. When our cup is filled with love, there is no room for anything else! Darkness is only the absence of



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light. When our souls are filled with light, the darkness of intolerance has no place to enter. Jesus taught us forbearance, one toward another. We are still trying to learn that lesson—we still find it difficult to make a passing grade!

And this same powerful Love Force can destroy any and all intolerances directed toward us. Intolerance is a dark, destructive ray of vibration. When this is directed toward us, it can be instantly dissipated by the pure white, powerful force of the Love Vibration. Such destructive forces thus deflected from their course—they cannot reach our consciousness, for light is stronger than darkness.

Let us send out the pure white Ray of Love to all. Then intolerance, with its multitude of faces, can neither find lodgment in our hearts, nor attack us from without. Thus we will be divinely immune and divinely protected, for Love and Intolerance can never share the same abode. May God bless you.

## Footstool Of God

(Continued from Page 10)

truths of life and eternal spiritual reality.

Divine revelation has revealed to us that our material universe is not a part of the living God but rather only the "footstool of His feet." Therefore to learn about God and the true reality of the universe, the minds and thoughts of men must be directed away from material things toward spiritual things. Tennyson once wrote under inspiration that "Some sorcerer . . . had foretold dying, that none of all our blood should know the shadow from the substance," and this truth is still true today in our advanced scientific world.

That this is true, is easily seen by a Spiritualist, who clearly observes how few of the modern scientific minds investigate the phenomena of Spiritualism and concern themselves with learning the truth, the only way it can be learned, about the presence among us of a higher separate world of spiritual reality. He also observes how few study the history of the revelations of Spiritualism, given to the world by God, received and recorded especially over the past 100 years.

One who would follow the divine precepts and would progress toward "becoming perfect as his Father in Heaven is perfect" would keep things in their true perspective and give first priority to the study and investigation of spiritual things and a lower priority to the study of earthly things, the "Footstool of His feet."

## Reality of Spirit

The most well known and commonly recognized book containing divine revelation is the collection

of ancient writings called the Bible, but there are also many others extent of more recent origin and none surpass those written during the past 100 years of the Spiritualist movement. These records of the "psychic phenomena" of the Spiritualist movement have brought proof to countless thousands, while still living on earth in a physical body, of the reality of the spiritual world and the almost unchanged continuity of life after death. Most of these writings have been neglected and ignored by science loving thinkers who favored instead a study of the truth, laws, and principles of the material phase of the universe.

The time is coming when this attitude will change and the true "spiritual" aspect of creation will be recognized by all. Mankind will then "know the truth and the truth will set them free," from dull mental bondage to God's "footstool of matter." The truths, laws and principles of spiritual things, revealed now and continuing to be revealed through the psychic phenomena of the Spiritualist movement, will become common knowledge.

All will then know that there is no death; that the so-called dead live on in a different phase of vibration in our universe and can

still walk and dwell among us; that the "dead" can still manifest to us and communicate with us; and that "death" brings only a change in man's environment, like a plant that has been taken from a seed-bed and placed in its permanent growing place where it is free to develop its full potentialities. Like a caterpillar which we know has the potentiality of becoming a butterfly, it will be known that man "of much more value" also has an innate capacity for existence in a higher form.

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