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The Spiritualists' Mouthpiece



Vol. 10 No. 12 JANUARY 1951 Five Cents

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How Conan Doyle Began

By Dr. W. E. Farbstein

Mme. Sarah Holmes was a noted English contralto of mid-Victorian days. A beautiful woman of magnetic personality, she radiated a kindly charm that endeared her to all she met. And the most sincere and ardent in her circle of worshippers was her six-year old daughter, Maude.

It was Mme. Holmes custom, when she returned home from an evening's engagement, to rap gently with her fingers on the pane of glass set into the locked inner door of the entrance hall. Her little girl would hear this tapping and come running down the stairs to meet her beloved mama. Mme. Holmes would hug her daughter, wrap her in the folds of her enormous fur cloak, and take her back upstairs to bed.

One night the child heard the accustomed signal and jumped out of bed. She rushed downstairs and as she did so, she accidentally upset a small table in the hall. Everything on it was scattered over the floor. Ignoring the mishap, she opened the door to her mother, who stood there as radiantly beautiful as ever. Mme. Holmes enveloped the clinging girl in her big fur cloak and took her upstairs. She put the child to bed, kissed her and sang her to sleep.

The following morning Maude got up at the usual hour and hurried towards her mother's room. The nurse stopped her at the door.

"Don't," she spoke softly to the surprised child. "Don't go in, dear. Your mother is not there. She did not come home last night."

"She DID come home," the child protested. "I let her in myself."

"Oh, my dear child, you couldn't have. You must have dreamed it."

"No, I didn't dream it, nurse. I remember I heard mama tap on the glass as she aways does, and I ran down and let her in. I was in such a hurry that I upset the table in the hall and sent all the things flying. What a noise it made!"

The nurse paled. "Yes — dear —" she stammered — "We — did find the upset table — But, my poor darling — at the very moment you say your mother was kissing you good-night, she was dead!"

And so she was. She had died on the stage, singing her last song.

Maude Holmes grew up and married A. Conan Doyle, creator of the immortal Sherlock Holmes. His wife's story of her mother's farewell was one of the things that aroused his interest in spiritualism and made him one of the outstanding researchers of his time in the field of psychic phenomena.

New Location

Mr. Alexander Kaylor wishes to announce his new location at 3626 Harrison, his phone number is the same, Temple 1-8727. He extends an invitation to his old and new friends to visit him in his new home.

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THE HOPEFUL MESSENGER

Vol. 10 DETROIT, MICHIGAN, JANUARY 1951 No. 12

What Does It All Mean?

By Alvin Boyd Kuhn, Ph.D.

People for whom Spiritualism has been the most consoling and satisfying religion for many years stand in some danger of failing to see the philosophical forest of their faith for the immediately particular trees. Immersed in the empirically experienced phenomena of constant messages from the higher world, they are likely to become somewhat oblivious of the overall philosophical significance of the sum total of the whole context of that of which the messages are only a part.

It is well to step, now and again, out of the immediate purview of the phenomena and indulge in the philosopher's delight of reflecting upon what the certified data of Spiritualism connote in the niche they occupy in the larger total of life itself. Even modern clinical psychology, as well as ancient spiritual sagacity, assures that the health and balance of the human mind is contingent upon its possession of a rational understanding of the isolated facts of life and its ability to integrate them into a synthetic whole scheme of beneficient meaning.

For the Spiritualist, then, the phenomena of service message and seance circle should never fail to register an importance beyond their direct momentary practical value. Just as the data of life experience must be lifted in meaning beyond the implications of their immediate incidence and become integrated in a philosophy of whole-inclusiveness, so the intelligent Spiritualist must find the keys to a unification of all the message data in an all-embracing system of logical fitness and spiritual unity. The isolated single facts and events of human life are like the pieces of a jigsaw puzzle, their meaning and beauty only come to light when they can be rationally fitted together to complete the picture. Facts alone do not build up life; what exalts and

(Continued on page 2)

The House at the End of the Road

It is ever so fine to be glad to live
In a house by the side of the road,
And to be a good friend to the wayfaring man,
As he journeys along with his load.

But to me there is something that seems quite as fine;
Let us make it a part of life's code.
Just to speak, now and then, with the wayfaring man
Of the house at the end of the road.

Does he know, and do we, just as much as we might
Of that other and greater abode
Which is waiting for us when earth's highway shall end,
That house at the end of the road?

Oh, our lives are not journeys that end at the grave:
We all travel, regardless of mode,
Far above, and beyond, the long roadways of earth
To a house at the end of the road.

And that house, it is builded of timbers we send;
All our thoughts and our deeds make a load.
That is daily sent there, by our acts and our prayers,
For a house at the end of the road.

So, then let us send timbers of unselfish love
To be put into that new abode.
And send thoughts of blest peace and of joy to help build
That new house at the end of the road.

We shall find in a garden right next to that house
All the fruits of the seeds that we sowed
As we walked here below with so seldom a thought
Of the house at the end of the road.

So, I'm asking myself some grave questions right now—
Am I building a worthy abode?
Am I proud of the home that's waiting my soul
In the house at the end of the road.

—Nellie R. White.

Spiritualism: What is the Good of It?

The Fatherhood of God

The first affirmation of Spiritualism is the Fatherhood of God. This implies sonship, and the divine nature of every soul. True, that nature may be warped and diverted from its true ends, but it is divine nevertheless. But the psychologic power of belief is such that if men are taught that they are divine, they will ultimately realize the responsibility such entails.

A being who truly believes in his divinity will never stoop to acts of petty meanness or deceit. He will, in fact, strive to express his divinity. And the sacrifice such entails will be more than the mere contribution to the life of the nation of which he forms a part. He will, indeed, see that he is part of a larger whole, and that in order to benefit that whole he must act for its well-being.

Service

But does a religion of joy, such as Spiritualism is, exact any sacrifice? Only the sacrifice of loving service to others. And is not service itself a thing of love, of heavenly beauty and glory? Does not the most trifling act sometimes reveal the whole wealth of love which has prompted it? The gift may be small, the service apparently trivial, but is not character an aggregation of trivialities, a bundle of habits formed by small actions often repeated?

So service to the whole does not consist in the great heroic things; rather, it consists in those everyday acts of grace one to another which have become commonplace, and because of that have really become more beautiful.

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What Does It All Mean?

(Continued from page 1)

glorifies it is a perception of their relation to each other an dto a larged order of being.

The Spiritualism takes the phenomena and revelations of spirit messages as constituting almost the corner-stone of his system of philosophy because they fall into their proper place in his whole view of life. The messages tend to authenticate his philosophy, at the same time that his philosophy demands them for its support.

It would be a tragedy if Spiritualistic messages and phenomena were made the end-all and stopping point of the Spiritualist's interest in his religion. It can be understood and condoned, however, if it was the messages that first attracted his interest through the help and comfort they yielded him. To attend a church service for the immediate pleasure, aesthetic enjoyment and spiritual uplift is surely legitimate. Yet all these things should minister to man's eternal aspiration to reach goals of higher nobility. The messages should not too long remain the end objective. They should carry the minds of devotees beyond immediate benefits and satisfactions into a far wider realm in which lie the great questions to which the human mind, for its stability and happiness, must have answers.

It is of transcendent importance that the intellect of man should have the assurance, not only of logical reason, but of factual proof, that his conscious being does not end with the incidence of physical death. Spiritualism is doing its part in providing this assurance and this proof, to reinforce the natural intimations of instinctive faith that life is unending; that the body is rather its gift, than that the conscious Ego is the gift of the body. Surely, as the great Greek philosophy has said, the temporary manifestation — the body — must be the product of that which is permanent — the spirit. Life does persist, life always is, it always goes on. It is the permanent thing. It would be the negation of all rational procedure to assume that the temporary body, which lives and dies, produced the thing that never dies. And just this arrant assumption is the inescapable postulation on which the old positivistic materialistic philosophy rested. You can't have life without a body, the materialist argued. But what gives us the body! What power or cause generates bodies? The materialist had to place cause in the thing already caused by something else.

Spiritualism has made its tremendous contribution to this assurance that life is greater than its periodic manifestations and that it does not cease to be when its manifestations in this plane of existence run their cycle and end. But the assurance of continued being, mighty and cheering as it is, only begins the cycle of man's questioning. It answers one, and that certainly basic question, do life and consciousness survive death? But it does not end the series of human interrogations. It leaves virtually untouched, unchallenged, the ultimate philosophy of life. For philosophy concerns one thing only, or at least ultimately, and that one thing is — meaning. Science answers the question of "what" and "how." Philosophy answers the question, "why."

The goal toward which all cognitive processes inexorably drive the thought and questing of the mind is the meaning of life. Psychology now positively states that a mind which does not have reasonably logical assurance of the final beneficence of life will generate neurotic instability. The healthy mind is the one that has rational grounds for its assurance that life is moving toward a consummation in blessedness that compensates for its hardships. And the mind cannot possess this assurance — pietistic religionism to the contrary, notwithstanding — by the exercise of faith alone. The belief that it can is the fatal mistake of all non-philosophical, non-intellectual, purely emotional religionism, and it has been a tragic mistake indeed. The religion of sheer "belief" has not served humanity well, as all history testified. Faith is not enough. To your faith add knowledge, St. Paul adjured us.

The mind of man must have a certitude that is based on its own operations, and its operations are the processes we call reason and logic. Seeing is believing, and the mind "sees" only through its eye of reason. Faith is to hold the mind stable and avert mental disaster only until knowledge arrives to supplant its insecurity with firm ground to stand upon. As all Scripture affirms, faith must be lost, not kept—lost in sight. When one sees he need no longer grope in the dark. It is for this reason that the third chapter of the book of Proverbs utters those words whose momentous import for mankind has only rarely been recognized by men or civilizations: "Wisdom is the principal thing; therefore, get wisdom, get understanding." "All the things that thou canst desire are not to be compared unto her." "She will be health to thy navel and marrow to thy bones." (It is now found that the life element in the blood is generated in the bone marrow.)

Spiritualism virtually clinches the assurance that consciousness does not terminate with bodily disease. It grounds on certitude a great fact of knowledge. This is precious, priceless. But it only pushes the mind forward to ask the great question: What is the purpose and meaning of both death and life? Spiritualism must advance into the great field of intelligent inquiry, the field of philosophy, where the great answers are to be found.

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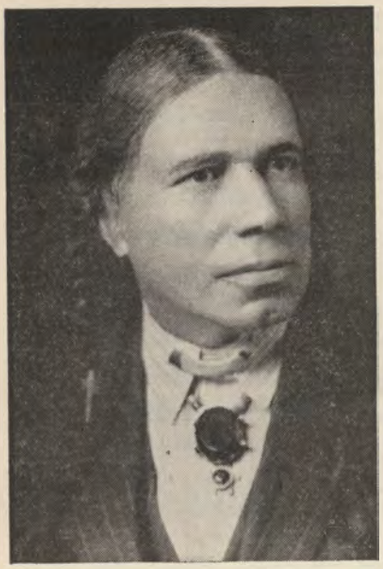
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Auxiliary Notes

Our next party will be on Saturday, January 27th, when we will celebrate the Fourth Anniversary of our Temple Fund. We wish to extend a cordial invitation for all to attend, as our parties are always open to the public. They are always held at the Wayne Temple, avery and Grand River, basement dining hall

We will appreciate any donations you may be able to make in the form of articles that can be used as prizes.

Called Home

Frank Baker, husband of Corillia Baker of Ferndale, very suddenly passed to spirit on Wednesday, December 20th, and funeral services were held from the Harper-Mulligan Funeral Home on Saturday, Dec. 23rd, with Rev. Peter Evert, President of the M.S.S.A., officiating. Mr. Baker was a trustee of the M.S. S.A. board. He will be greatly missed by a host of friends. Interment was is Roseland Cemetery.

Do You Want Your Voice Recorded for Future Reference?

Dr. Clara Barnett-Smith, 2024 Vinewood, will be pleased to help you in this respect, as she has purchased a recording machine for the purpose of recording special events, and special voices for future reference. So why not make your voice a special occasion to yourself? Think of what it will mean to the generations to come to have your voice permanently recorded. This merits your consideration, and we know you will be more than pleased with the results. Call her today, at TA. 5-1024, and make an appointment.

Thought Exchange

The Psychic Healers Association of America has opened a Thought Exchange at their monthly meeting on the first Sunday of each month. The next meeting will be on Sunday, January 7th, at 3 p.m., at 2024 Vinewood, and the subject for this month's exchange will be, "Can You See Spirit?" This should be very interesting and should bring out some very good thoughts. Why not plan to be there to participate. You don't have to be a member to take part on this exchange.

The Goldston Apport

Will Goldston, world renowned conjurer and magician, told this story to a reporter of the London Sunday Referee a few years ago.

Goldston carried for some years as a pocket-piece or good luck charm a tiny silver horseshoe given him by a child friend. This horseshoe multiplied itself or attracted a mate in some inexplicable manner. The mate appeared in Goldston's pocket under peculiar circumstances and out of nowhere. The story he told is as follows:

"I was talking in my office here with a diviner who is a medium. He was a complete stranger to me, and could have had no idea that I carried a lucky horseshoe about with me. I had my hand in my pocket when I suddenly felt a movement. I pulled out of my pocket not one horseshoe, but two. They were identical, and linked together. I was amazed.

"Quite calmly, the medium suggested that it was a case of apport. Such phenomena had been common experience with him.

"There can be no other explanation. I have gone round the shops trying to find similar horseshoes but without success. It is undoubtedly a rare symbol. The second horseshoe may have come into my pocket from miles away, or it may have dropped out of space. Experiences like this have convinced me of the reality of psychic phenomena. . . . "—Philip Bartholomew.

Followers of Christ Church

Message circles are held the first, second and third Saturday nights, at 8 p.m. All are welcome. The address is 1733 W. Canfield. Circles are also held on Monday at 2 p.m.

Rev. Mills announces a few seats left in the Wednesday afternoon class. Call her at Temple 2-4809 if you are interested in enrolling.

No Meetings Until Further Notice

Rev. Lena Bullock of 2936 Trumbull Avenue, wishes to announce that due to a fire in her home, there will be no more message circles on Wednesday until further notice.

First Spiritual Temple,R.O.

Betty Possehl of Buffalo, N. Y., will be with us on January 14th, at the afternoon and evening services. Plan to be with us at that time.

Stricken Suddenly

Rev. Ada Sykes was stricken very suddenly recently with a very severe stroke and is in the Jennings Hospital on East Jefferson. Everyone is asked to send prayers for her help, and also for her sister, Mrs. Mary McLeod, who is not in very good physical condition.

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THE HOPEFUL MESSENGER

Published by

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EDITORIAL

HAPPY NEW YEAR TO ALL!

We wish to take this opportunity of expressing our New Year Greetings to all our advertisers and readers. It has been a pleasure throughout the years to serve you and to bring to you the news as timely as possible. This is our Twentieth Anniversary and little did we think that time would treat us so kindly and allow us to remain with you through the years. We have tried at all times to be of service, not only in our newspapers, but in a spiritual way as well, and assure you that if permitted to pass another twenty years with you, will continue to help all those who need us. Don't hesitate at any time to call upon us when help is needed, and if we can't serve you, we will direct you to the right channels where you will be taken care of. Life is only what you make it, and only by service can you hope to glorify your works. Unselfishness should be our watchword, and discrimination should have no part in our daily walk of life. We should help and uplift all, and not destroy.

In this New Year, let us all work for the building up of Spiritualism, instead of tearing down. If you can't say a kind word, let the unkind one not be spoken. Let us all strive to exemplify the golden rule: "Do unto others that ye would they should do unto you."

Again, a very happy new year to you all and may God bless you in every way.

THE HOPEFUL MESSENGER.

Knute Rockne's Strange Death

By Lois Haines

How much in life is determined by desire and will—how much is influenced by Fate?

In 1931, during the latter part of March, Irene K———, only child of a wealthy couple who had been spending the winter in California, took a notion that she wanted to fly west for a brief visit with her parents. She was attending a convent, the Loretta Academy, in Kansas City, Missouri. The Easter holiday was approaching, Irene was restive, so the Mother Superior gave her permission to go home and arranged for her passage on an airliner which was to take off at 8:30 the morning of the 31st. Happily Irene made plans for the trip.

Then, the night before she was to leave, the Mother Superior sent for Irene and told her that she was sorry, but she would have to give up her place on the plane to a man from Notre Dame University who had to make the trip to the west coast unexpectedly, a man who was very important. He was to come by train from Chicago to Kansas City and it was necessary, for expediency, that he take that plane if possible. The passenger accommodations were small. The plane official had scanned the list, found Irene's name. What was more logical than that she, student of the convent, should give up her seat to the great man?

"We can get you passage on a later plane," the Mother Superior comforted her.

Irene took her disappointment seriously. Why should she cut a day from her holiday for anybody? In turn she pouted, whined, and then grew angry, but to no avail. The man who was more important than the girl took her place on the plane.

That evening the headlines carried news of the plane's crash, which had occurred a few miles

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MY DAILY EXAMINATION

1. Have I remembered throughout this day that God, the good, is the only real presence and power in my life?
2. Do I look to certain channels for my good, or do I acknowledge that God has countless channels through which my blessings can come to me?
3. Have I been as faithful this day in trying to express God as I want Him to be in blessing me?

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Spiritualism: What is the Good of It?

(Continued from page 1)

And it is because Spiritualism is a thing of life—not death—that we can carry it into everyday life. It is an inspirer, and the hearth is our altar where the loving services of the home are consecrated, and angelic communion becomes a part of our daily life.

Human Brotherhood

The second great affirmation of Spiritualism is the "Brotherhood of Man." How the world needs to realize this truth. Now more than ever. Human brotherhood! And war has spread his blood-red pinions abroad over the earth, and men have ceased to believe. Human brotherhood! Now there is the roar of cannon, the shriek of shrapnel, the cries of the wounded and the rain of death. "Alas! for the rarity of Christian charity." But we still believe.

And the Birds Sang

Even war cannot brutalize men all the time. The Rev. E. L. Watson, an army chaplain, tells that several men were seen to be crying. When asked why, they said that during the lulls of the bombardment the birds could be heard singing. What a strange mixture is human nature. Men engaged in the awful work of killing their fellowmen cry at the singing of birds. The tragedy of it!

And yet that is what the religion of Spiritualism is like, the singing of birds. Men may forget for a time their divine relationships, but Spiritualism still sings, even in the midst of its service. It looks beyond the smoke and din of battle. It sees the smoke cleared away; the gelds of carnage green with grass and golden with ripened corn. It sees the peaceful farmstead and men in loving fellowship once more awake; the hideous mockery and nightmare they called life gone, never to return.

Yes, the singing of the birds is a promise. It tells of the joy of religion. And tears which the song of the birds brings to the eyes of the warrior reveal his humanity and his divinity. Only he sleeps, and has bad dreams which he calls patriotism. The religion of Spiritualism comes as the morning sun, when rosy-fingered morn, opening the gates of day, lets in the light. And the singing of birds, the chirp of the insect, and the busy cities' hum all tell of life, insurgent, glorious, triumphant.

And out of the dust and ashes of a gross materialism will come anew the faith in human brotherhood. And now one thought more. The religion of Spiritualism which sings of life sees in death but a new opportunity. With Whitman it cries:

"Joy! Shipmate, joy!

Pleased to my soul at death I cry."

That is the note. A life of loving service and a religion that has strengthened the moral fiber leads to a greater joy than any gloomy theology could ever give. For it has been preparing men for life all the time. The "life that is life indeed."

And as the gates of death swing inward, so does life pass onward, and, greeting death with a kiss of welcome, cries, "Thanks good death, for the fuller opportunity." And in new fields and pastures life still triumphs and joy grows more abundant. Truly God is over all, and we are in Him from everlasting to everlasting.

Last Words

My task is now done. The benefits which may be derived from an intelligent study of Spiritualism are now apparent. Year by year it grows in influence and power. In its sweep it encircles all human interests.

To the scientist it offers facts of an unique interest for his study; to the philosopher it reveals the hidden causes of things; and to the theologian it offers a science of God surpassing in beauty anything the world has hitherto known.

It throws a halo over life, and proclaims in glad tones its superlative value. Shows that man as a child of God can be god-like. Its parish is the world, its shrine the good heart. It has united the incarnate and the excarnate together and proclaimed the trumph of love.

There is one task now for the reader. That is, to investigate the claims here made. To enter into this knowledge, and enjoy the rich fields of literature awaiting him. To add to his faith knowledge, and thereby increase his power.

Doing this, a new vision will come to him, a new joy take possession of his soul, and he will gladly answer for himself the question: What is the good of Spiritualism? by proclaiming it to be the true gospel of humanity.

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The Strange Prophecy About Geo. Washington

By Herman E. Krimmel

One of the strangest but least known incidents in the life of George Washington was told by his friend Dr. Craik who, in the fall of 1770, accompanied him on an expedition into the wilderness of western Virginia.

One day the party was visited by a band of Indians led by a grand sachem. The chief recognized Colonel Washington immediately although he had seen him only once before and then from the opposing side in the midst of battle. Now, although the meeting was peaceful, his attitude toward the white leader seemed to be one of awe and reverence.

Finally the red man spoke. "I am a chief and the ruler over many tribes," he said. "My influence extends to the waters of the Great Lakes, and to the far blue mountains. I have travelled a long and weary path that I might see the young warrior of the great battle. It was on the day the white man's blood mixed with the streams of our forest that I first beheld their chief.

"I called to my young men and said, 'Mark yon tall and daring warrior. Quick, let your aim be certain and he dies." Our rifles were levelled, rifles which, but for him, knew not how to miss. It was all in vain; a power mightier far than we shielded him from harm. He cannot die in battle.

"I am old and soon shall be gathered to the great council fire of my fathers, but ere I go there is something bids me speak, in the voice of the prophecy. Listen! The Great Spirit protects that man and guides his destinies — he will become the chief of nations, and a people yet unborn will brand him as the founder of a mighty empire."

Never was a prophecy better fulfilled. Washington's reckless disre-

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Cosmic Unity

By Rev. A. Maham Rouse, Ph.D., F.M.B.

In the Unity of things, both Spiritual and Material we see The Divine Law of Love expressed in the action, and reaction of all Atoms, either animate, or inanimate. In the Composite structure of those Atoms and Molecules has built, not only the Planet Earth; BUT, ALL PLANETS;—as well as the Universal Galaxy of Stars and Worlds. Concerning the Atoms of inanimate matter, the Christ Love exists only in a minor key. The forces of cohesion and adhesion is the governing law which holds all bodies, whether large or small in a composite expression, (whether its the atom of dust, OR, the silent mountain).

When we enter the field of Animate Life, or, so called nature;—a still higher expression of the Christ Consciousness is dominant. THUS! As the beauty of all nature in which we live, is governed by the laws of co-hesion, and ad-hesion; involution, devolution, evolution, (from the Spiritual standpoint, de-volution signifies destruction). Each, and every Atom is a composite part of the Universe;—should one of those Atoms fail in its appointed task, it brings about confusion, chaos, and destruction in its wake. And so! Through the fulfillment of the Divine Intelligence and Love—In GOD alone, can there be that "Cosmic Unity," expressed.

SECOND: MUTABILITY! By this expression is given the action, and re-action of the Divine Law which governs the elements of the Natural Forces which is absorbed by all Organisms. When that Vital Force is used by the Human Being, OR, by the Soul inhabiting that body to build it up to a condition of perfection of any particular organ of the body. That same Vital may be transmuted to another Organism of the same body to bring "IT" to a GOD UNITY with the entire structure of that body.

In connection with this Vital Force, one must use "The Cosmic Forces," and, so shape and adjust them by the "Will of the Spirit" that those "Cosmic Forces" shall work together for the building of "The Perfect Human Temple"; — "The Home of the Soul in ITS School of Earth Life. When "THE I AM" within that body can so command those FORCES, and then apply them toward a "Spiritual Perfection"; THEN! That Soul is in UNITY; MUTABILITY; and TRANSMUTABILITY WITH THE CREATOR OF UNIVERSES.

Spiritual Light of the World

Bunco parties continue every Friday night at 9 p.m. at the church hall, 9266 Riviera Avenue, followed by lunch and dancing and a real good time for all.

Knute Rockne's Strange Death

(Continued from Page 4)

southwest of Emporia, Kansas, two hours after the take-off in Kansas City. All had been killed.

Among the passengers was Knute Rockne, to whom the young girl had been forced, against her will, to give up her place.

Knute Rockne "willed" to go to his unforseen death, and "chance" saved the life of a sixteen year old girl.

Aldrich Memorial Church

A Bunco Party will be held every Saturday night at 8 p.m. at the church home, 7411 Barrie, Dearborn, and every one is invited to attend.

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Some Questions and Answers

Question: Of what use is Spiritualism, if not to predict the Future?

Answer: This is a mistaken idea held by many people. The prediction of the future is of very little importance. Spiritualism's greatest value lies in the fact that, when its Truth is generally accepted, it will completely revolutionize many accepted but antiquated ideas and customs.

Question: In what way could that be possible?

Answer: Because Spiritualism proves not only that we continue to exist consciously after the death of the physical body, but that we are then still responsible for our actions while here. We cannot escape the consequences of our acts, good or bad. Therefore, if all the earth's inhabitants became firmly convinced of this fact, plainly, the glaring defects and abuses of our present life will gradually disappear, as each one will exercise greater care not to injure others, because of the consequences and resutant injuries to himself.

Question: Is Spirit Communion necessary to bring this about?

Answer: Yes, because it is the only definite and positive way by which the fact of unavoidable personal responsibility after "death" can be unalterably proven to man. All present-day religions teach this to a certain extent, but all absolutely fail to convince their followers beyond "doubt" because they must rely on Faith alone, and cannot give definite proof.

(Continued Inside Back Cover)

The Strange Prophecy About Geo. Washington

(Continued from page 5)

gard for personal safety was famous but not once was he injured. An Indian guide fired at him from a distance of 15 feet and missed; a cannonball fell at the feet of his horse without causing damage; he alone of General Braddock's aides survived the Monongahela massacre and throughout the Revolution he exposed himself to fire repeatedly but seemed to lead a charmed life. Death spared him to become the father of a mighty nation.

What a man won't do is the best measure of his character.

Announcement

Our forms close on the 20th of the month for the following month's issue. All copy must be in our hands by that date.

—THE EDITOR

ROSTER OF PUBLIC MESSAGE CIRCLES

Tuesdays

10307 Prairie, 1:30 and 7:30 P. M.

Thursdays

10307 Prairie, 1:30 and 7:30 P. M.

Fridays (Weekly)

TRUMPET CIRCLES

11707 Lauder, 8 P. M.

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Message Bearers: Rev. Coulston, Mrs. Reid, Mrs. Lillian Quinn and Mr. Carman Reid

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Potluck lunch every third Tuesday of each month at 12 noon.

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Potluck lunch and bunco party second Tuesday each month

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Rev. Lura Mathews, Pastor, 5823 Belvidere. IV. 7203

Assistant—Rev. C. Drake

Services every Sunday at 7:30 P. M.

Mediums—Rev. C. B. Slaughter and Inez Slaughter, Mrs. Mae Hamilton, Mrs. Gertrude Nelson, Charles Burke, Sadie Pope.

Healers—Don Hamilton, William Basney, Rev. Dunn Trombly, Dr. W. C. Orr and Rev. C. B. Slaughter.

Lyceum Supt. Rev. L. Drake, 11 A. M. Sunday

Message circle and potluck supper third Sunday each month

St. Mary's Church, C. C. of A.

21207 John R Cor. Bernhard, Hazel Park

Rev. Gertrude Paull, Pastor, 1726 Goulson, Hazel Park, LI. 1-5498

Rev. A. Demerlien, Assistant, Sec. C. McDermott, LI. 1-2295

Sunday services 7:30 P. M. and Wed. 8 P. M.

Mediums—Mary Guiseppi, Anna Burvin, Georgia Ellerbusch and Rev. A. Demerlien

Healers—Louis Ellerbusch, Agnes Paterson and C. McDermott

Healing at church and by appointment

St. Paul's Church

The first and third Saturdays, are social nights, when we play pinochle and bunco, at 8 p.m. A cordial welcome is extended to all.

Messages are also given at these social nights.

The potluck lunch is held the second Tuesday of each month at 12 o'clock noon. Many good mediums in attendance.

There is a potluck lunch, bunco party and message circle the fourth Tuesday of each month at the home of Mrs. B. Fritz, 1987 Fullerton.

There is a message circle at 3 p.m. and a dinner at 5 p.m. on the fourth Sunday of each month. A cordial welcome to all.

Silver Jubilee

Rev. A. Kemsley, Leader of the Christian Corinthians of America, wishes to announce that they will celebrate their Silver Jubille (25 years), on Sunday, Feb. 11th, with meetings being held at the Parkside Hall, at 3119 Fenkell Ave., in the afternoon and evening and a dinner at 5:30. More details later in the Bulletin.

True Mystic Experiences

PHANTOM INSURANCE MAN

While attending a party one evening at the home of a friend I was introduced by my husband to a young man who had been a boyhood chum of his.

"Why, yes, I know him." I smiled at the familiar features as we shook hands and was surprised to hear him say:

"I don't remember ever having met you before."

Later my husband asked me where I had met him. He had just that evening arrived in town, and had been overseas since long before my marriage. We had no pictures of him, they had not corresponded, my husband had never even mentioned him to me that I remember, and yet his face, his voice, and actions were as familiar as though I had known him for years. I felt foolish indeed when I realized I had never met him before and puzzled all evening over the strangeness of it. In the night I woke up and thought about it again, and then remembered where I had seen him.

One night about three weeks before that I had had a strange dream. I dreamed that we were having a great deal of trouble, that my husband was seriously injured in a car accident, the children were ill; there was some mix-up in the insurance, and consequently I was frantic with worry. Then when things were at their worst a knock came at the door, and upon answering it I found this young man there. He said he had heard of our trouble and had come to see if he could be of any help.

This happened in October, 1944. In March 1945 my dream was fulfilled exactly. When things were at their worst this young man, with whom we were well acquainted now, was a veritable angel in helping us in our time of need. — Mrs. Beth Jessop, 4851 So. 13 East, Salt Lake City, Utah.

INVISIBLE DOG

As a child I owned a cocker spaniel that our family raised from puppyhood and which was my inseparable companion for some eight or nine years. The dog's name was "Chummy."

In the course of time Chummy passed away and I grew up and moved to another city where I was employed by a brokerage firm and resided with a private family, the head of which was a prominent auditor. The home of these good people was in a new and but partially developed neighborhood and on the first day that I moved in with them, I decided to take an evening walk. Shortly after leaving the house I distinctly heard the pitter-patter of dog feet, trotting along behind me. Thinking it was the family dog, a female called "Lassie," I stopped and spoke to her but then observed that there was no animal in sight. I resumed my walk and immediately heard the tick-tack of paws upon the walk again. This was repeated several times and no matter how quickly I turned my head, I could discern nothing.

Puzzled, I returned to the house and related my experience to Mr. Dean, the auditor. He wanted to try the experiment with me and we

(Continued next page)

Some Questions and Answers

(Continued from page 7)

Question: What other benefit is Spirit Communion?

Answer: It completely removes the fear of death, by proving that there is no death of the actual person. It convinces us that it is merely stepping from a lower state of existence into a higher, exactly as the worm apparently "dies" to become the butterfly. It does away with the absolute separation of those closely united, thereby relieving us of the worst of material sorrows. It also inspires us to purer and more progressive ways of life by proving beyond doubt the advantages of right action and the disadvantages of wrong action.

True Mystic Experiences

(Continued from Page 8)

left the house together. The same occurrence was repeated and Mr. Dean was soon convinced that a mystery existed. My auditor friend then suggested that I recall to mind some dog of my past life that had possessed an unusual regard for me and of course Chummy came to mind at once. Spontaneously I called out in a firm but friendly voice: "Chummmy, come here old boy." And my answer was a rushing of paws on the cement sidewalk right up to me, then a sound as of dancing up and down, just as Chummy used to greet me when I returned from school as a youngster.

I lived with the Deans for over a year and there never was a night that saw me on the sidewalks of the neighborhood which did not bring Chummy along as a constant companion. He would leave me if I got too near the more thickly populated area of the city and he would not be heard during a daytime stroll, but he always came at call under the usual favorable conditions and he took to walking at my side, rather than behind me, sometimes trotting on ahead or dropping back a bit as a dog will do, but never out of earshot. This phenomena was witnessed by several friends though I must confess that those who came to scoff could hear nothing. Yet many heard as clearly as Mr. Dean and myself, nor was the sound faint and difficult to distinguish. It was a perfectly normal dog in every regard other than of sight and touch. When I moved away, Chummy and I lost each other again. I have not heard of, or should I say "from" him since.—Jack Sheppard, Casilla Postal 315, Quito, Ecuador, South America.

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Live, love, toil with a will.
Place no faith in tomorrow for
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