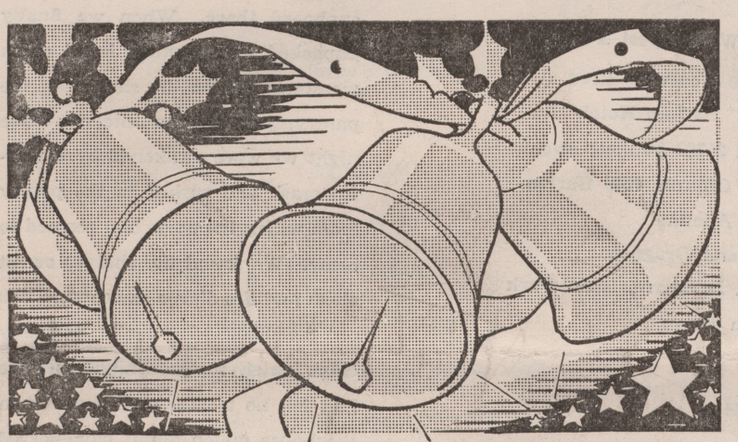
The HOPEFUL Messenger

The Spiritualists' Mouthpiece



Christmas Bells

I heard the bells on Christmas Day
Their old, familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men.

—*H. W. Longfellow*

Vol. 11 No. 11 December 1951 Five Cents

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True Mystic Experiences

THE BROKEN DISHES

When I was a girl of 12 I lived with my sister and we had just moved into a small Indiana farm. The house was the usual square, white frame farmhouse with no unusual features or history. Its last occupant had been a sweet old widow who had lived there alone until her death — a woman well liked and respected by the community.

The kitchen was small and we kept our everyday dishes in the cupboard there. When we finally unpacked our "Sunday best" china we stacked it on the shelves of the pantry, just off the kitchen. One night we were awakened by a fearful crash and rushed to the pantry from which the noise had seemed to come. We found the shelves swept clean and the dishes smashed to bits on the floor! It was a perfectly calm, quiet, summer night and we had felt no tremor or movement in the house which might have jarred the dishes from their places.

We went back to bed mystified by the occurrence and next morning cleaned up the debris and stacked the few unbroken dishes back on the pantry shelves.

That night the same thing happened—the shattering crash and the pitiful pile of broken dishes on the floor. My sister decided she would try a little test—of what, she wasn't sure—and set a single plate, cup and saucer (old ones), on the shelf for the next night. They suffered the same fate.

In order to get some sleep and to save our remaining dishes, we left the pantry shelves bare and for some time everything went along nicely. There were no more nighttime crashes.

Finally my sister thought she would try again, but instead of risking more dishes she arranged some cooking utensils on the shelves. In the middle of the night—crash! bang! —they clattered to the floor with more noise but less damage than the dishes had done.

Although we had no idea of the cause of these nocturnal disturbances—we knew nothing of psychic phenomena and did not attribute the trouble to supernatural causes —we decided after several more trials that it was wise to leave the shelves empty. This we did during the remainder of our stay in the house.

We never mentioned these strange happenings to our neighbors for fear of being ridiculed, and we never heard of any other tenants having similar difficulties. I have wondered often, since reading of psychic matters, about the cause of the occurrences. Were poltergeists responsible? Or did the spirit of the little old widow resent our placing of our possessions where she used to keep hers?—Bea P. Sullivan, Long Beach, Calif.

MOTHER TOUCH

During World War II on a freighter in mid-Atlantic I had my first encounter with the supernatural. Our engine had broken down about eight days out of Halifax and the convoy had left us far behind. The crew was tense and jumpy for the waters were dangerous with enemy submaries and our guns could afford little protection in case of attack.

On the third day at sea I lay in my bunk sleeping before my next watch. There was no one else in the quarters. During my sleep I had the very odd sensation that a warm hand was touching my arm. I opened my eyes and saw a figure the sight of which almost paralyzed me. It was that of my mother — who had passed away over 10 years

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THE HOPEFUL MESSENGER

Volume XI DETROIT, MICHIGAN, DECEMBER 1951 Number 10

Spiritualism is an Ancient Belief in Africa

By M. A. Oliver Stanley,
Sierra Leone

I must begin by warning my readers that it must not be believed that before the advent of Western Religion into Africa, there was never a religion of the Africans. It has always been assumed and claimed by early missionaries that Africa first saw the light of day, due to the efforts of the early pioneers who first preached the Gospel, and introduced religion into Africa.

This is not true, and I will attempt to give readers in this article, a brief history of what was the belief of Ancient Africans before the introduction of corruptive Western Religion by various bodies.

A Remote Background to Christianity

At the dawn of history, we find in the Near East not merely the rudiments, but the firm foundations of two great civilisations, which were destined to create, as it were, the cradle of Christianity. One of these developed in the lower reaches of the Tigris and Euphrates rivers, the other, in the Valley and Delta of the Nile. Thus, our knowledge of these civilizations begins to lose the indefiniteness of pre-history in the fifth millenium before Christ, and for many thousands of years before that time even in these fertile areas man must have struggled to understand and to conquer nature, to secure safety from wild beasts and human enemies, and to gain the comforts and pleasures of civilised life. Thus Egypt, known as the source of all religion appears to emerge for the crystalisation of rules, although Egyptian religion appears to have been totemistic in origin, and certain animals were sacred in particular regions, and the local god was represented in the form of sacred animal, or in human form with the head of totem species. In worship, man sought to propitiate the god, to secure his good will and help. He, the god, was thought to demand from his servants correct ritual, even more than a moral life. Always the Egyptians' thoughts turned to a life after death, and from the twelfth dynasty onwards, the attaining of safety and happiness in the world to come was an obsession. Hence, came the invocation to Osiris, the great lord of the dead, with whom every dead person was somehow identified. There was also the mummified body,

(Continued on page 2)

The First Noel

The first Noel, the angels did say,
Was to certain poor shepherds in
fields as they lay;
In fields where they lay keeping
their sheep,
On a cold winter's night that was
so deep.

REFRAIN

Noel, Noel, Noel, Noel,
Born is the King of Israel.

NOTE: Very old and either French or English in origin, this medieval shepherd's tune first appeared in print in England and is, the reader will note, the story of the Nativity as told to the shepherds by an angel. Its simplicity is most disarming and is, perhaps, the most attractive feature of this lovely

What is the Good of It?

By W. H. EVANS

PART I

Introduction

One of the commonest questions asked of Spiritualists is: What is the good of Spiritualism?

Generally this is thought to be the most important question one can ask; while, often, there is underlying it an assumption that Spiritualism is no good at all. That is sometimes one of the reasons the question is put; the interrogator thinking the good is so infinitesimal that it will at once dispose of any claims to importance which the Spiritualist may make.

There are also a number of people who are anxious for a knowledge of Spiritualism, and these are desirous of knowing the good that may accrue from a study of it and its acceptance. But, important as this question is, the question of greatest importance, and which logically is the first one should ask, is: It is true?

And it needs very little thinking to discover that whatever is true must also be of value. But notions of value differ, and in this ilitarian age the value of anything is often considered from a monetary point of view. That simply means, is anything of value in everyday life?

After all, the touchstone of the value of any theory is the practical use we can make of it. Therefore, although the most important question is whether Spiritualism is true, it is natural for people to ask, what is the good of it?

(Continued on page

Spiritualism is an Ancient Belief in Africa

(Continued from page 1)

the elaborate tomb furnished with all that the dead man might need, and the texts which everywhere surrounded him. These texts equipped the dead man with replies to many questions that might be asked on his arrival in the next world. They were magical, so powerfully magical, that they compel the judges of that world listen to the dead man, whatever his misdeeds on earth, and pronounce a favourable verdict. Belief in the power of the word, the right word or phrase in the might of a great name, occurs throughout all ancient religion. It has an important place in Egyptian medicine as well as in Africa, and it could not be found obscure in early Christianity. Through 3,000 years of Egyptian history, the faith which I have been describing, seems to have maintained its essentials, its hold: it lasted until Christianity sapped its strength in the third and fourth centuries of our era. During this long period there were, of course, changes in religious belief, and in its expression, but they seem to have been assimilated with supreme ease, for the sufficient reason that the Egyptian was able to hold contradictory beliefs without mental disquiet. In our own era, the spectacle is familiar of men maintaining old beliefs, while accepting a contradictory outlook, created by the development of Science, and critical scholarship, but they only succeeded by using a technique of evasive statements.

Is Spiritualism a Pagan or Superstitious Belief?

Spiritualism, like Christianity, is neither a pagan or superstitious belief as presented by some denomination critics, and although speaking generally, Christianity spread through an unhappy proletariat which found life hard. The converts lived nearby in squalid quarters in the cities, around them was the moral filth of paganism. Christianity began of course in Palestine, but putting together all the information, Christian and non-Christian, that can be obtained we get the impression, that at first, Christianity was primarily a movement among the lower middle and upper classes. It did not effect scum of great cities like Rome, Corinth, or Ephesus, though once planted in these centres, it grew vigorously. The slaves attracted to the movement were relatively few, and we may surmise that they for the most part, were household servants. The movement spread only exceptionally and sporadically among the governing classes, there being no reason to doubt that members of Caesar's household were drawn to it some thirty years after the crucifixion of Jesus, but they may have been petty clerks, and so it can be clearly seen that for the best part, the early converts to Christianity were pious kindly people, ill-educated and, as we should deed them, superstitious. Unlike Christianity, Spiritualism is not an imported belief or doctrine with the Africans, it is just their natural belief in their undeveloped idea of what life is after death. Unfortunately this ancient belief of the Africans suffered religious persecution from the early missionaries, who, for denominational propaganda, nicknanmed Spiritualism in Africa as "barbaric and primitive religion." But primitive religion everywhere, was tribal rather than personal, or denominational. As Western civilisation spread, or gained ground, people began to lose grip of Spiritualism, especially in the capital cities, but nevertheless, it survived among the uneducated folks as tribal belief, particularly in the hinterlands of Nigeria, until the mid-twenties, when it began to see the dawn of a new age among a crystallized people. History has on record that Spiritualism in England is just a little over a century old, much as it can be claimed in Africa as the beginning of crystalization from the seventh century B.C.

The Dawn of Spiritualism in West Africa

Not until late in the mid-twenties (i.e. in 1924), Spiritualism was regarded by denominational bodies of the Christian faith as primitive religion, everywhere, it was tribal rather than personal. Certain rites were performed, which was intended by sympathetic magic, to further the interest of the tribe, especially in the interest of fertility, vegetable, animal and human. The rainy season solstice was a time when the sun had to be encouraged not to go diminishing in strength, what are known as spring and harvest, also called for appropriate ceremonies. These were often such as to generate a great collective excitement. All over the world, at a certain stage of religious evolution, sacred animals and human beings were ceremonially killed and eaten. (It was from them, that Africans alone, singularly, were notoriously branded as cannibals, much as it was a common crime all over the world.) In 1924, or thereabouts, Spiritualism saw the light of day in a world full of foreign denominational faith in the capital city of Nigeria, known as Lagos. It was the late lady called Abiodun (a name given to a child, born during the approach of Xmas, between the second, third and fourth weeks of December) who had the touch of The Spirit, whilst conducting her usually quiet morning prayers, instead began her spiritual massages sent through her to members of her household during the course

(Continued on 3

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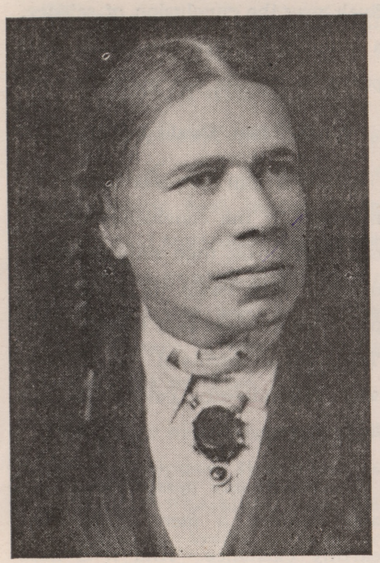
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Wonderful Anniversary Service

Rev. John Veysey, pastor of the Bible Christian Spiritual Church, 89 W. Forest, wishes to thank everyone who attended the anniversary service on the first Sunday in November. It was beautiful beyond all expectations, as many workers and friends from all fields were present to express their good thoughts to Rev. Veysey and his group for their untiring efforts to spread the gospel of Spiritualism. Over forty guests partook of a delicious meal served by the ladies of the church. All left wishing them continued success in their work. Services are held at the above address every Sunday but the second of each month, at two o'clock in the afternoon. They extend a welcome to all.

The Friendly Spiritual Church

There will be a card party on Saturday, December 1st, at 8 p.m. at 1000 Adeline.

Bulletin Xmas Edition

On Sunday, December 23rd, we will publish our regular annual greeting Christmas edition. Anyone wishing to advertise on it, will please call us at Vermont 6-8062, in time so that you will not be omitted. This is an opportunity to greet all your friends that you can't reach otherwise.

Auxiliary Notes

Our installation of officers will be on Tuesday, Dec. 4th, at 8 p.m. at Wayne Temple, Avery and Grand River, and this is open to the public. Why not come and bring a friend, and get some sort of an idea of what our work is like.

Mass Meeting

Michigan State Spiritualist Association will have a mass meeting December 9th, 1951, at the First Universal Spiritualist Church, corner Mack Avenue and Cadillac Blvd., Rev. Elizabeth Edlund, Pastor, 3 p.m. Rev. Peter Evert, M.S.S.A. President, assisted by Royal Oak Mediums. Message circles at 4 p.m. Dinner served at 5:30. 7:45 p.m. Mrs. Bessie Youngs, assisted by Detroit and Royal Oak Mediums.

This being our first mass meeting, won't you all come and bring your friends and spend a pleasant afternoon, stay for dinner and take in the evening. I know you will be happy you did. For information, won't you call me. Tyler 4-0747, Kay Cunningham, Sec. Committee chairman.

Spiritualism is an Ancient Belief in Africa

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of prayer. This act of clairvoyance soon became known publicly, and as time went on, crowds began flooding her house for morning prayers, and gradually it became some sort of revival meeting, and lastly an open-air meeting, known and called then as "Movement of the Cherubim and Seraphim." Soon it spread throughout the city, and adjacent country. The news of this new religion spread all over the hinterlands, and men of all types of religious organisations came forward to witness this spiritual act of clairvoyance, bringing messages from dead relatives, friends to their living families, and I am happy to state in this article that its adherents today in Nigeria figure at more than 35,000, although independent of all other religious bodies in West Africa, Churches have been built in more than six places, where its members hold their daily and Sunday worship. A branch of this Movement has been established in Sierra Leone at Freetown, the birthplace of the writer in 1947, also in this place a Church is now being built to hold its present number of adherents, which is slightly more than two thousand.

Christian Universal Spiritual Church

Thanking our Father God for the blessings showered upon our church, we, the pastor, workers and members wish to announce that on December 12th, we will have our next benefit potluck lunch at noon. Messages from 2 to 4 p.m. A cordial welcome is extended to all. Come and bring something with you to eat, as it is a potluck lunch. The same address, the pastor's home, 15756 Lamphere Road, 2½ blocks North of Fenkell. There is a message circle every Wednesday starting at 2 p.m. Private readings by appointment. Phone Kenwood 2-3108.

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What is the Good of It?

(Continued from page 1)

In endeavoring to answer this question I shall deal with it from two points of view. First, what is its value to the world? Secondly, what is its value to the individual?

The Rise of Spiritualism

Although the movement of Modern Spiritualism dates its rise from the year 1848, I think we must go further back for the rise of the New Dispensation. The visions of Swedenborg, the discoveries of Anton Mesmer, and the exercise of mediumistic faculties among the "Shakers" in America are evidences all pointing in one direction.

Moreover, this outpouring of the spirit, crystallized in the movement of Modern Spiritualism, was expected by some, and prophecies were made concerning its coming. Prior to his passing to spirit-life Swedenborg prophesied that within eighty years communion with the other world would become more widespread.

Among the "Shakers" a new outpouring of the spirit was fully expected, and communion with spirit-people was believed to be imminent; while the renowned seer, Dr. A. J. Davis, prophesied in 1846 that communion with the spirit-world would shortly be known amongst men. All these prophecies have been literally fulfilled, and their fulfillment is significant. It, in fact, prompts the question,

What Was the Need of It?

The answer to that question will be found in the mental condition of the world when the phenomena of Modern Spiritualism began. Despite the vision of Swedenborg, the testimony of the "Shakers," and the initial revelations of Dr. A. J. Davis, the trend of thought in the early days of the last century was distinctly materialistic.

The reason is not far to seek. Science, with its love of facts and its desire to know all that could be known, continued its warfare with religion with unabated vigor. Religionists, depending upon tradition and records of ancient happenings, were unable to supply the scientist with the answer he needed relative to the claims of religion.

Religion, as interpreted by theologians, was something that depended upon miracle. Miracles were unknown to sicence. There were causes and effects, but no miracles. It had no room for miracles, and explained all so-called miraculous happenings as hallucinations on the part of those who asserted they had witnessed them, or, at least, as malobservation of some simple phenomenon.

The weakness of the Church in this conflict was that it had no present-day experiences or facts to offer. Consequently its position was growing precarious, and scientific materialism threatened to swamp the world. Man was mortal. There was no hereafter, no spirit-world, and death was simple annihilation. Such was the conclusion of science, a conclusion which the Church disputed, but could not disprove.

What, Then, Could be Done?

So far as man here was concerned, nothing. If the conclusions of science were true, then religion was a dream. Man could do nothing to prove his survival over bodily death. That work devolved upon those who had already passed through that change.

That is, if any passed through it and retained a memory of their earthly existence. And it is here we see the unique position of Spiritualism and the Movement which represents it.

If the reader will reflect on what a triumphant materialsm would mean for the world, how it would

(Continued Page 5)

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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What is the Good of It?

(Continued from page 4)

mean the gradual cessation of all idealism, of the justification of jungle ethics; how, indeed, it can truly be said materialism has brought upon us the greatest catastrophe of history, the late war—he will see how necessary it was that something should be done.

But, as we have seen, man in the body was helpless. It was man out of the body who alone could help his corporeal brother. Here we catch a glimpse of one of the chief reasons for the existence of Modern Spiritualism. And, as man in the spirit-world retained a memory of his earthly existence, and also perceived the tendency of the thought of the world, he set to work to arrest the attention of mankind, and so prove his spiritual nature.

How could this be done? Only by manipulating those powers embodied in man that related him to another world could those who lived there hope to give the knowledge they desired. Spiritualism is a spiritually organized and spiritually directed power.

1848

Thus we find that the rappings which took place at Hydesville were no haphazard hauntings, but predetermined effort. The time was ripe, the mediums were there, and so the rappings at Hydesville formed the starting point of the modern movement.

And when the girl, Kate Fox, discovered that "Mr. Splitfoot," as they had humorously dubbed the invisible being, could both "see and hear," she made a momentous discovery. Subsequent questioning elicited the information that the raps were produced by the spirit of a peddler.

And when Mrs. Fox said, "I believe these rappings will go all over America," the answer came, "They will go all over the world," a prophecy which has been literally fulfilled.

How the Discovery Was Met

It is a peculiarity of human nature to meet new discoveries with mistrust. Everything is questioned; first skeptically, then investigation on the part of bolder spirits follows. Next comes an acceptance of the fact, and a gradual lodgment of the same in the thought of the world. Spiritualism has been no exception; while perhaps the most astounding thing has been the uniting of erstwhile opponents in a common opposition.

Both theologian and scientist united in condemnation of the new discovery, and the first cry of fraud has echoed down to this day; but happily is now dying from inanition. The first committee formed to investigate the phenomena came to the conclusion that the raps were due to the cracking of toe joints, a conclusion which at once proved their ineptitude for the work they undertook.

Had the phenomena been confined to raps alone, such a conclusion may possibly have had some deterrent effect, but it was speedily seen that the theory of fraud was not conclusive, and did not explain anything. For the cracking of a toe joint would not account for the movement of a table.

Hence, another theory was formulated to account for the movements of tables, etc., and this was put forward by the eminent electrician Faraday, who said that the tilting of tables was due to unconscious muscular action. It was ingenious, and had a highly scientific sound.

What was meant simply amounted to this: That by resting the hands upon a table they would get fatigued, and thus an unconscious pressure would be exerted, resulting in tilts and movements. But the theory broke down because movements occurred without contact. And the theory of unconscious muscular action died.

Then, again, the theory failed to account for the most important fact of all, the intelligence manifest in the movements. Dr. Carpenter put forward the theory that this could be accounted for by unconscious cerebration. But in order that this theory might receive full confirmation there should be no information coming through unknown to the sitters.

Thus the receipt of information which was unknown to the recipients, and which had to be verified after, gave the theory of unconscious cerebration its quietus. Many other theories have been formulated, and two that are today heard a great deal of are telepathy and the sublimal consciousness. Telepathy, however, explains nothing. It is the name of an unknown process, and of an observed fact. No one knows how telepathic communication takes place.

It is unknown whether a third agent is engaged in the phenomenon or not. That is, while it is known that an agent may send and a recipient may receive an impression, it is not known whether there is a third agent—namely, a spirit—who assists in the operation. It is making an illegitimate use of the word telepathy to put it forward as an explanation of Spiritualistic phenomena. It does not even explain the phenomenon which it names.

The subliminal consciousness is also made a wrong use of by many in their endeavors to squeeze out the spirits. While we may admit the existence of this under-world of consciousness, and while it does undoubtedly open up an interesting realm of inquiry, it does not and cannot explain all the phenomena of Modern Spiritualism.

There is no evidence that the subconscious self is omniscient, and in order to make it valid as an explanation of Spiritualistic phenomena we should have to postulate that all knowledge was open to it, and that it had a profound and complete knowledge of the nature of matter and of natural laws. Such assumptions at once put it out of court as the one theory which will explain the whys and wherefores of these phenomena.

The Importance of the Subject

It will be seen by the foregoing how important Spiritualism is. Scientific men will not waste time investigating phenomena unless they have a value. The number of theories put forward by the students are in themselves an evidence of the lively interest this subject evokes. It is universal in its appeal, and the scientist, philosopher, and religionist find in it that which ministers to their several needs. Spiritualism has compelled the attention of the world, and a subject which can do so must have in it something which is not only important, but good.

And that it has done good work is acknowledged by some of the leading minds of Christendom. It

(Continued on Page 6)

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What is the Good of It?

(Continued from page 5)

is considered the most potent influence in stemming the tide of materialism. It is evident today that the thought of the world is not so materialistic in its tendency as formerly, and men are seeking more and more for a Spiritualistic interpretation of the universe.

Moreover, it has given birth to many other movements. Its influence has permeated our thought life, as is evidenced in current literature. The psychic side of life is receiving attention more and more, and men are studiously questioning and seeking to understand the nature of those wonderful powers which Modern Spiritualism has revealed.

Its Scientific Value

From a purely scientific point of view it provides a solid basis for a further evolution of religion, such evolution as will make religion a living force in the world. The facts of Spiritualism have an emotional content which cannot be ignored. While their connotations are such that they take in all that is of real value in all religious systems.

It is not too much to say that Spiritualism provides a meeting-ground where the devotees of various religious systems may meet and intelligently discuss their different views, and find a means of unifying their many conceptions. The importance of such a basis of agreement cannot be ignored or too much emphasized, because Spiritualism exercises a rationalizing influence on the minds of men.

It points out how the narrow restricted views of the after-life which theologians have taught are not only such as do not minister to the best interests of mankind, but are simply not true to fact. It introduces conceptions of God that are truly sublime, and, indeed, brings Deity nearer to man. It makes man a co-worker with the Divine, and thus intensifies his religious sentiments.

A New Hope in the World

And one of the best indications of its influence is the new view people are taking of death. There is a new hope in the world; there is evidence of a larger and a clearer vision regarding this momentous change.

There is, in fact, evidence of a spiritual quickening, and the best of the race are responding more and more to spiritual and psychical influences, and so developing their intuition, thus gaining an immediate

(Continued on page 7)

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MARY AND OLIVE MEMORIAL SPIRITUAL CHURCH

Rev. Rose Wilson, Pastor Rev. Clarence Wilson, Associate

Services 2nd and 4th Sundays at 7:30 P. M.

Readings and divine healing daily

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TRinity 2-6282 By Appointment

REV. HAZEL B. DAMRAU

Healing Practitioner

1741 Ferry Park Detroit

SPIRITUAL LIGHT OF THE WORLD

Rev. Grace Shipley, Pastor 4513 Allendale

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Hours: 6 to 9 P. M. Monday through Friday, Saturday 2 to 6 P. M.

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Divine Healer

Hrs. 9 A. M. to 12 and 7 to 9 P.M.

on Mondays and Wednesdays. Afternoons by appt. only. Tues. and Thurs. 9 A. M. to 9 P. M.

1923 Mulberry

Near 12th and Grand River

What is the Good of It?

(Continued from page 8)

knowledge which is helpful in a hundred ways.

Science has now a certainty of continued life, philosophy has been enriched, and religion rationalized, and these forces, thus strengthened and helped, will react upon the thought of the world to its great benefit.

What is the good of it? In the words of one of old we say, "Come and see."

PART II

Its Good to the Individual

In dealing with the influence of Spiritualism on the world, we have incidentally shown what is the good of Spiritualism to the individual, for these benefits flow out to the world from the individual. There are one or two points of interest which will still further elucidate the good of Spiritualism.

The stranger who comes into contact with our Movement makes many discoveries, chief among them being new faculties. He finds that wonderful as man may seem, in the light of Spiritualism he is even more wonderful.

In addition to what is specifically spoken of as the normal consciousness which relates him to this world, he finds that there are faculties which relate him to a vaster universe, and one even more sublime than the one he is specially acquainted with.

Now, the discovery of new powers must result in the individual's good. It must, and it does, benefit in many ways those who make this discovery. Even those who are not mediumistic find that a study of the facts of Spiritualism enriches feeling and deepens their emotional life.

They gain a new vision of life and no longer consider that death is the arc which bounds existence. But to those who possess mediumistic faculty, the developing of such brings into life a comradeship with the angel world that fills life with song.

Consequently, a note of joy is struck, a note that reacts upon the physical body, and, far from injuring the health, as many suppose, exercises a beneficent influence upon it. But some may say, "What, after all, are these powers but subtle processes of subliminal mentation, and of what practical value is this to man?" Of very great practical value.

(Continued next page)

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.

1741 Ferry Park, 2 and 7 P. M.

Fridays (Weekly)

TRUMPET CIRCLES

11707 Lauder, 8 P. M.

REV. LILLIAN JEFFS

Direct Voice Medium

Direct Voice circle Tuesday, 2 P. M. and Friday at 8 P. M.

Developing class Monday at 8 P. M.

6785 Taft Ave. **Tyler 4-1284**

CHURCHES AND WORKERS

Spiritualist Benevolent Auxiliary

Catharine F. Varner, Pres. Rev. Oma M. Purdy, Sec.

TEmple 1-5979 TRinity 5-1094

Meetings 1st and 3rd Tuesdays

Wayne Temple, Avery and Grand River

"The only Fraternal Organization in our ranks"

Why not investigate?

MEMORIAL TABERNACLE

K. P. Temple, W. Lafayette & Dragoon Rev. Cosner, Pastor

Mayme Card, Pianist Lorine Crowell, Soloist

Rev. William and Mildred Cosner, Pastor and Associate

Healing prayers sent anywhere (Phone or write)

Our aim: Everybody receives a message.

Message Bearers—Rev. E. Twydell, Rev. Wm. Crowell, Florence Huber, Rev. Myrtle Baker, Rev. Mary Crossley and Minnie Champ

Healers—William Twydell and Rev. Helmuth Noeske

Wm. Twydell, Vice-President UN. 3-4270

TYler 6-9132

REV. MAY BUTE CHAMBERLAIN

Trumpet and Materialization

Private readings and dev. by appointment

8277 North Military Detroit

THE FRIENDLY SPIRITUAL CHURCH

Rev. F. Coulston, Pastor, 1000 Adeline TO. 9-1883

Miss Janet Rohloff, pianist

Services at 11 A. M. Sundays

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

Miss B. Brandt, healer

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

REV. GLENN V. MICKLE

TRUMPET MEDIUM

Trumpet circle Fri. 8 P. M.

at 8:00 P. M.

Dev. Classes

11707 Lauder **VE. 7-0569**

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REV. EMMA BLOCK

Spiritual Medium and Healer

Readings and Healing Daily

1471 Lakepointe **Grosse Pointe**

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Affiliated with the Int. Spiritualists' Federation, and the Federation of Spiritual Churches and Associations of U.S.A.

"Go to some church on Sunday, if tired of your own, try ours"

ST. PAUL'S CHURCH, C. C. of A.

Rev. P. Kemsley, Pastor Services each Sunday

Services each Sunday at 7:30 P. M.

Message bearers—Rev. P. Kemsley, Rev. A. Kemsley, Rev. Minnie Goulette, Rev. Margaret Fritz and Rev. W. A. Seaman

Potluck lunch and bunco party second Tuesday each month

15327 Santa Rosa Drive—UNiversity 4-1336

CHURCH OF HARMONY, C. C. of A.

17359 Roseville Blvd. at Maple

Rev. Christine Drake, Pastor, 17367 Roseville Blvd.,

Prospect 6-1946

Services Sunday, Lyceum 11 A. M., Evening Service 7:30

Rev. C. B. Slaughter, Lyceum Superintendent

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

Healers—Don Hamilton, William Basny and Rev. C. B. Slaughter

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. Leigh Drake, Pastor, 17367 Roseville Blvd., Roseville

Prospect 6-1946

Services Sunday, 7:30 P. M.

Mediums—Mrs. Gertrude Schluchter, Rev. Paul, Rev. Demerlien and Rev. McDermott

Agnes Paterson—Healer

ST. PAUL'S CHURCH

The first and third Saturdays are social nights, when we play pinochle and bunco. Messages are also given

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

On the fourth Sunday of every month, there is a message circle at 3 p.m. and this is followed by a supper at 5 p.m. A welcome to all!

The Ladies' Aid meets on the fourth Tuesday at the home of the pastor, 15327 Santa Rosa Drive, at 11 a.m. The public is invited to be with us. There is lunch and messages.

True Mystic Experiences

(Continued from Front Cover)

before!

Nothing was said, no movement made, but before I could rise the apparition disappeared. Needless to say I got out of that bunk-room as fast as I could.

Down in the engine room the engineers and wipers were still trying to repair the engine. I went down below, to be around people and lights. The fireman started to say something to me, but a deafening explosion and a great lurch of the ship sent us all sprawling.

The lights went out and we knew we had been hit by a torpedo. somehow we made our way safely out of that death-trap by the guidance of the phosphorescent signs placed about the engine-room and other parts of the ship.

A few moments later the crew was sardined in life-boats, rowing quickly away from the slowly sinking vessel. All the crew were accounted for in the life-boats except one Puerto Rican mess-man who had jumped over the side.

Looking back at the vessel broadside I saw a great gaping hole in its starboard side where the torpedo had struck midship. Directly above this hole, where I had been asleep in my quarters a few minutes before, was a tangled mass of steel and wood that would have meant my end had I continued to sleep there. My mother had waked me only just in time.—J. Michnovich, Toronto, Can.

(Reprint from Fate Magazine)

What is the Good of It?

(Continued from page 7)

"Man, Know Thyself"

On the temple of Delphi was the motto "Man, Know Thyself," and to this may be added the Baconian aphorism, "Knowledge is power." Now, no one will dispute that anything which reveals more of man must benefit man. The more man knows of his hidden powers, the greater does his power become. And one of the chief benefits to be derived from Spiritualism is the increased knowledge which it gives to those who study it.

Even though the new powers did not reveal the existence of another world than this, they would still be of benefit, and are so, in many ways. But when to this is added the fact that by their wise and judicious exercise we are able to learn of that life beyond the grave, the benefits are incalculable.

Besides, it is worth a great deal to be able to look beyond the clouds and to realize that the sun is always shining. It is worth a great deal to have the fear of death taken out of the heart, and to know that our beloved are not lost.

It is worth a great deal to know that we are not "lost" or "saved" at the dictates of a capricious deity, but that law and order prevail in all realms. To know this is to have a steadying influence on one's life, and to feel that there encircles us a power that continually works for righteousness. And we gain this and more through Spiritualism, which has truly been called

The Religion of Joy

The contrast between Spiritual-

My Daily Prayer

Father, guard my tongue I pray,
Let me speak words of love today.
Let me send no fiery dart
Into a friend or neighbor's heart.
Let me not wound with thoughless word:
Gently let my voice be heard
In tender words that help and heal.
Set on my lips, dear Lord thy seal.

Let me utter words that bring
A smile through tears, words that sing.
That lift men from their deep despair;
Father, this is my daily prayer.

What is the Good of It?

(Continued from Page 8)

ism and official religion is sharp. "One of the blessed privileges of the church," said the Bishop of London, "is to help men to die." The statement is in striking contrast to the teaching of Spiritualism, which may be summed up as that of helping men to live, which is the difference between official theology and Spiritualism.

While Spiritualism speaks of more abundant life, theology has developed a morbid appetite for death. The one sees the joy of living; beholds in all the multitudinous changes of life opportunities for newer and far larger expressions of life; while the other sees only decay and death. The one is optimistic, joyous, glad; the other, pessimistic, gloomy, sad, therefore in proportion as Spiritualism as a movement expresses the spirit and interprets religion in tones of joy and power, so will its success be.

(To be continued)

Trinity Spiritual Church

Message circles are held the second and fourth Wednesdays of each month at 8 p.m.

Our regular annual bazaar of fancy work, home baked goods, and white elephant table will be held on Saturday, December 1st, beginning at 1:30 p.m. Dinner will be served at 5 p.m. with a social evening to follow. A cordial welcome is extended to all to attend.

On Sunday, December 9th, we will have our regular monthly rally day with afternoon message circles, dinner at 5 p.m. and evening service at 7:45 p.m. Rev. William C. Orr, speaker. We would like very much to have as many reservations as possible. Please phone them in to Mrs. Allison, at Walnut 4-8677, or Mrs. Orr at TU. 2-1459.

Message Circles

Rev. Hazel Damrau, 1741 Ferry Park, is continuing her message circles on Thursday in the afternoon and evening. Rev. Damrau also gives private readings by appointment, and you may make one by calling her at Trinity 2-6282.

What Other Men Have Met

Even Hope may seem but futile
When with Troubles you're beset
But remember you are facing
Just what other men have met.

It Can Be Done

There are thousands to tell you it cannot be done,
There are thousands to prophesy failure;
There are thousands to point out to you one by one,
The dangers that wait to assail you.

But just buckle in with a bit of a grin,
Just take off your coat and go to
Just start in to sing as you tackle the thing,
That "cannot be done" and you'll do it.

TEMPLE OF CHRIST

Rev. Mabel Holcroft, Pastor

8225 Gratiot Ave. Services Sunday, 7:30 P. M.

Message Bearers, Rev. Holcroft and Mediums Present

Three Questions Answered by Mail for $1.00

Readings and Healing Daily at Residence by Appointment

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CHURCHES AND WORKERS

DR. ROBERT JENSON MEMORIAL CHURCH

Dr. Clara Barnett-Smith, Pastor

Trumpet Medium

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Allen Memorial Temple

REV. E. GREEN, Pastor

Services Sunday 7:45 P. M.

Main Auditorium, Federation Women's Club, Hancock at Second

Private Consultation Daily

2212 W. Grand Blvd. **Phone TY. 4-1004**

CENTER OF SPIRITUAL HOPE

Parlor "D" Barlum Hotel Rev. Hazel Damrau, Pastor

Services each Sunday at 8 P. M.

Always good mediums.

Healers—Louis Jajich and Rev. William Pringle

Prayers for the afflicted. Divine healing at pastor's residence.

Absent treatments—love offering.

Private messages 50c from 2 to 4 P. M. and 7 to 9 P. M.

Every Thursday at residence, 1741 Ferry Park

Res.: 1741 Ferry Park TRinity 2-6282

EDWARDS MEMORIAL CENTER

Development class Tuesday at 8 P. M

Bunco Party Every Friday at 8:30 P. M.—Messages, Bunco and Hot Lunch

Private Development by Appointment

1416 Ferry Park TRinity 2-7926

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Jingle Bells

Dashing thro' the snow
In a one horse open sleigh,
O'er the fields we go,
Laughing all the way;
Bells on bob-tail ring,
Making spirits bright,
What fun it is to ride and sing
A sleighing song tonight!

CHORUS

Jingle bells! jingle bells!
Jingle all the way!
Oh, what fun it is to ride
In a one-horse open sleigh!