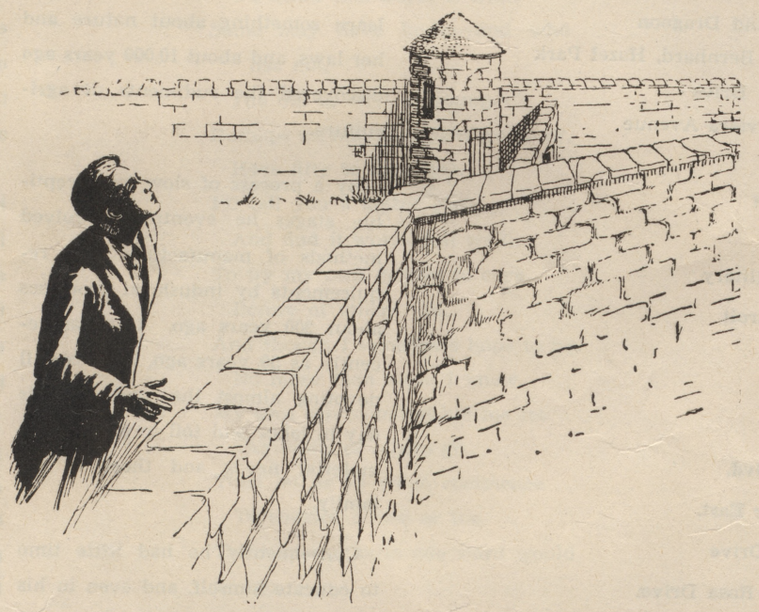
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Vol. 11 No. 1 FEBRUARY 1951 Five Cents

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## A United Spiritual Front Against World Materialism

**By ERNEST THOMPSON**

**Editor of "Two Worlds"**

The world is in the grip of materialism, but this is not new or surprising, for the world has always been materialistic.

It is important to realize this, because it is easy to view the problem of materialism in wrong perspective.

Primitive man, like the animals, was only concerned with maintaining his body with the necessities of life. In doing so he began to learn something about nature and her laws, and about 10,000 years ago discovered the rudiments of agriculture.

By a process of slow imperceptible stages he eventually evolved methods of manufacturing his requirements by indushrial processes about 200 years ago. Until as recently as 50 years ago, he was still devoting almost the whole of his day in labor and toil to provide his material needs and those of his family.

Consequently he had little time to educate himself, and even in his relationship with his God he maintained priests to do his thinking for him until the neneteenth century.

He accepted the religious dogmas and creeds largely because he respected the intelligence of those who prached them, for he was illiterate.

**Scientific Materialism**

With the coming of the twentieth century univeral education was introduced and the average man began to assert himself. This resulted in two major changes in the structure of society, a reduction in working hours, and the challenging of religious dogmas in the light of newly acquired scientific knowledge.

Two trends arose from these developments; a desire to enjoy more of the material benefits of his labors in his increase leisure and the abandonment of church going.

The instinctive materialism of the past changed to a scientific materialism; from a blind natural materialism to a consciously directed system of materialistic ethics, for modern materialism is not devoid of moral codes; but these have a materialistic basis which asserts itself at the slightest pressure.

The outlook of scientific materalism has stimulated the desire for increased material prosperity, the struggle for which has resulted in the two greatest wars the world has ever known, and now a third one is pending.

**Man's Chief Motives**

All wars are based on economic motives and the desire of certain powerful groups for a monopoly of the material riches of the world. This, however, is only a social reflection of the motives of the average man which, when analyzed, reveal a dominant desire for better living conditions, higher wages, material luxury and more and more leisure for pleasure.

(Continued on page 4

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# THE HOPEFUL MESSENGER

Volume XI DETROIT, MICHIGAN, FEBRUARY 1951 No. 1

## True Mystic Experiences

**SHIMA YISRUALE**

In 1915, near the Dunetz River in Austria-Poland, a card game was getting underway one evening about nine o'clock in a local tavern. Participating in this game were my grandfather and three of his friends.

During the game the conversation got around to "lost souls," or ghosts. They also talked about methods of warding off ghosts, what ghosts look like, curses, and other related subjects.

At about twelve o'clock two men walked in and sat down in the booth opposite the card players. Soon the men were asked whether they wanted to join the game. They did so and the game continued. In the middle of a hand my grandfather accidentally dropped a card. He bent own to pick it up. In a flash he was up on his feet. Trembling, he pointed at the two men and said, "They have the feet of a chicken!"

The two men jumped up and ran towards my grandfather. Startled, he shouted, "Shima Yisruale!" (a Jewish phrase which mens: "Hear O Israel"). In Europe this is often said to ward off ghosts.

The "men" drew back and ran for the door. The card players in the tavern ran after them. The "men" ran towards the river. When they reached the river, instead of jumping in or taking a boat, they ran across the top of the water.

My grandfather's brother is still living today in the same town in Poland where all this happened and will verify this story.—Bennet Bodenstein, 1302 Newkirk Avenue, Brooklyn 30, N.Y.

## Motto for 1951

In speaking of persons' faults,
Pray don't forget your own;
Remember, those in homes of glass
Should never throw a stone.
If we have nothing else to do,
But talk of those that sin,
'Tis better we commence at home,
And from that point begin.
We have no right to judge a man
Until he's fairly tried.
Should we not like his company,
We know this world is wide.
Some may have faults—and who has not,
The old as well as young—
Perhaps we may for aught we know,
Have fifty to their one.
I'll tell you a better plan,
And find it works full well;
To try my own defects to cure
Before of others tell;
And though I sometimes hope to be
No more than some I know,
My own shortcomings bid me let
The faults of others go.
Then let us all when commence
To slander friend or foe,
Think of the harm one word would do
To those we little know.
Remember curses sometimes, like
Our chickens, "roost at home,"
Don't speak of others' faults until
We have none of our own.

**PHOTOGRAPHIC TELEPORTATION**

In the Autumn of 1947 I was walking along Aquatic Park in San Francisco taking pictures with my camera. It was a hazy day and few people were on the beach. Suddenly my attention was arrested by a black man wearing white robes.

His singular appearance at once aroused my curiosity so I edged closer and observed him. He was black, wearing a white turban, banging a tambourine and carrying a long cross-staff. He would sing for awhile, then stop and preach.

(Continued on page 2)

## You Control Your Own Destiny

**By Walter Sorell**

I grew up, so to speak, with the halo of uncanniness. Even as a child some of my remarks easily lent themselves to portentous interpretations. When I went to school, I was called upon for advice by schoolmates of more advanced grades.

Yet I am not a reader and, to be quite explicit at the very beginning, I do not believe in foretelling the future. Primarily, I do not believe in attributing to any person so awesome a power as to forsee events in the future of others.

During my period of soothsaying I not only acquired the tricks of the profession, but I also learned about the dangers that trail each fateful word. When years later I was told how correct my predictions had been, and how many of them had come true, I felt like a traitor to the truth.

I do not deny that extra-sensory perception exists because I myself am endowed with the ability to sense things toward which other people remain insensitive. But I do not regard it as a supernatural gift. Rather I see it as a partial expression of our spiritual forces. It is a deep-bedded latent ability which man has neglected to develop but which undoubtedly exists in all of us in a dormant state.

It forces its way into our dreams, speaking to us through our subconscious in a strange language and mostly in distorted images. Some time it even enters our consciousness in the form of a premonition or foresight which we usually cannot describe in any other manner than as an "indescribable" feeling driving us to a certain action.

(Continued on page 5)

## True Mystic Experiences

(Continued from page 1)

I was so interested I took a photo of him, unknown to him. Desiring another shot, I went up to him and asked if he would stand by the water's edge. I wanted to contribute something to him but I had no money. I did have a street car token which he accepted, and I snapped his picture.

After listening to him say San Francisco would be destroyed because of its many evil residents, I snapped some other photos of boats and went home.

I had the pictures developed at Merrills, which is a large drug store in down town San Francisco. There were eight shots on the roll and every one turned out perfectly—except the one of the black preacher standing in the water!

And that picture to this day has puzzled me. The negative was not a blank, but contained an intricate series of 32 designs, all almost alike, which formed an L-shaped pattern.

I have thought out all possible reasons that this negative should appear thus, and have found no solution. The negative could not be double-exposed, because it would register light. It could not have been over-exposed because all the other photos — taken in the same area at the same time — came out excellent. There is no way I could have made such a pattern by firing the camera.

I have no explanation for this. I believe the pattern is some sort of message and am interested in anyone who might try to interpret it. Harvey Young, c/o Point Arena, Calif., was with me when I met the preacher and can testify to all of the foregoing. — Vaughn Greene, 3820 Midway Drive, San Diego 10, Calif.

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### HELP FROM THE OTHER SIDE

My husband had been ill with heart trouble for more than three years. We had X-rays, cardiographs, and employed the best physicians. But he grew weaker.

At last the doctors told me they had done all in their power. He was beyond their help except to ease his pains temporarily. The druggist told me as he filled a prescription that he felt I was entitled to the truth — that was the last medicine doctors prescribed and I should know the end was near.

It seemed to me as if the bottom of my world had dropped out but I could not give up. I asked my husband if he were satisfied with his progress. He told me he knew he could not live much longer. Thereupon I begged him to throw away the medicine and we would both seek Divine aid. In three days he was out of bed, very weak but determined to improve in health, and we both continued to ask for health in the deep faith it would return to him.

One night he was talking with my daughter-in-law and myself when I noticed him slump in his chair. We rushed to him and laid him on the davenport. Knowing I had to have assistance now, I sent out a call for Divine help.

Almost immediately I felt a sense of relief and as I raised my head I beheld a man standing in the archway at the foot and slightly in front of the davenport, watching me work. He was of medium height, standing with hands at his sides, very interested and radiating assurance and power. Anxiety left me, for I knew my call had been answered.

Just then my husband gasped, coughed and sat up, staring at the place I had seen the unknown physician. He looked at me and said, "Do you see we have a guest?"

I replied, "Yes, he came to help us, for which I give thanks."

He described our caller just as I had seen him. Later he seemed to be listening, then he smiled and said, "thanks." When I questioned him, he said, "Our friend is still with us and just said for me not to worry about getting well, he was taking over the case."

From that night my husband has steadily improved in health and is now able to go about his chosen work, as well as healing many who come to him, for the doctors in our city as well as surrounding towns send patients to him. When they try to thank or praise him, he just refers them to the Bible and the words of the Master, "I of myself can do nothing, it is the work of the Father." — Della MacKnight, 2802 W. Boone Avenue, Spokane, Wash.

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### THE MYSTERIOUS VOICE

My Dad was in urgent need of money. The mortgage was due the same day I was to return home after one year's absence and Dad also owed me $500.00 which he knew I would need after my arrival. Times had been very bad and he saw no possibility of raising the money. He had to have $1,100 or lose our home.

Dad had a small real estate office and numerous listings but no buyers, and the situation had been that way for many, many months.

A few days before the dealine Dad was contemplating getting up one morning when he heard a voice say quite distinctly and clearly that he was to be at a certain part of town that morning. The voice called him "Jack," a name which is used only by his immediate

(Continued on page 7)

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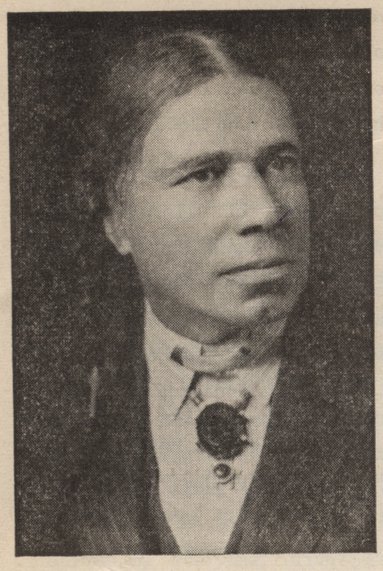
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## First Psychic Church of Brightmoor

On Thursday, Feb. 16th, we will hold a message service, followed by a bunco party. Come one, come all!

On Sunday, Feb. 25th, we will hold two meetings, one at 2:30, and 7:30 p.m. with a potluck dinner being served at 5 p.m. by the men of the church.

## Silver Jubilee

Great plans are in the making to make the silver jubilee of the Christian Corinthians on Sunday, February 11th, a memorable one. It will be held in the afternoon at 2 o'clock and this will be followed by a turkey dinner at 5 o'clock, donation $1.50. Be sure to get your reservation in, and then at 6 p.m. there will be an ordination service when four candidates will be given the honor of being a spiritual minister, and this will be followed by the evening service at seven o'clock.

Rev. Kemsley and his group have labored hard for 25 years to arrive at this glorious hour, and we know you will want to be with them to congratulate them on their past endeavors and to wish them success in the years to come. It is no easy task to keep a group together for this many years, and they deserve much praise for the nucleus they have gathered around them and are still working together. Our followers are nomads and it is hard to keep them under one banner for any great length of time, so our hats are off to Rev. Kemsley and his co-workers.

The address will be Parkside Hall, on Fenkell, near Parkside.

## 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.

## National United Church

We will have bunco parties on Wednesday and every Saturday, excepting the first Saturday of each month.

## Thought Exchange

Don't forget the Thought Exchange of the Psychich Healers Association on Sunday, February 4th, at 2024 Vinewood at 2:30 p.m. There is a very interesting subject for the coming meeting, so why not join them and give your thoughts, too. It is "What is Spirit." This is something we need to create more study in our work and understanding. We know you have something to offer, so do join the group on this occasion.

## First Trinity Memorial

On Thursday, Feb. 8th, there will be a pillow case party at 1:30, and message circle, at the church, 2116 Hillger. Light refreshments will be served. A party will be held at different times, but always on Thursdays. Watch the Bulletin for announcements.

## Discontinuing Circles

Guita Beam of 11626 Turner who has been holding circles on Friday night of each week, wishes to announce that she will discontinue them until further notice. The last one to be held will be on Friday, January 26th. She wishes to thank all those who have faithfully attended the meetings.

## 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.

## Message Circles Thurs.

Callie Fuhrmeister of 6165 McClellan, announces a circle on the second and fourth Thursdays of each month at her home at 8 p.m. A cordial welcome is extended to all.

## Christian Church of Progress, M.S.S.A. Ladies' Guild

The Women's Guild will hold the next monthly meeting on January 31st, at the home of Mrs. J. Fitzpartick, 9825 Grand River, at 11:30 a.m. and lunch will be served at 12:30. All welcome!

A Valentine Bingo Party will be held on Saturday, Feb. 10th, at 8 p.m. at the Leota Hall, 3946 Trumbull Ave. We will have an exchange of valentines. Everybody bring a valentine. Come and join us for an evening of fun. Groceries will be the prizes. Lunch will be served. A cordial welcome is extended to all.


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THE HOPEFUL MESSENGER

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## EDITORIAL

### A United Spiritual Front Against World Materialism

(Continued from Front Cover)

Material motives dominate our lives, personally and socially, and because of this the world is never free from crises, poverty, unemployment, strikes, and wars.

These are the major problems of present day society, and they are the net result of the materialistic outlook of the individuals who constitute society.

If we could change the emphasis of the life of the individual from material motives to spiritual motives, we could rid the world of its crises and wars, and if man's chief concern were his spiritual development he would realize that material possessions, over and above the moderate necessities of physical subsistence, become obstacles to spiritual development.

I know a very rich man who is one of the busiest men in the world. He spends the whole of his time supervising and directing an army of employees who man his business enterprices and he is far from being a happy man. He is, in fact, overwhelmed with problems and worries.

Spiritual values are a waste of time to him—a humbug! Yet he claims moral standards, but they are really designed to serve the main interest in his life—his material possessions. Millions look on enviously striving for a share of the world's riches. The headlong drive for wealth has brought the present unhappy state of the world, with a threat of world wide destruction in an attempt to grasp the wealth which will be destroyed in the process.

Materialism involves desperate contradictions. If man still possessed all he had destroyed in the last two wars, he would now only need to work four hours per day instead of eight. But materialism has prevented him, and if he starts a Third World War he will have to work harder than ever before to restore the damage.

The world is in dire need of a spiritual outlook and spiritual values, and the need is accentuated by the decline of orthodox religion.

**Spiritualism Can Spiritualize the World**

Spiritualism, as its name implies, brings a spiritual motive into life instead of a material one.

Orthodox religions have failed because their beliefs have no modern factual basis and the masses have lost confidence in religion.

Spiritualism is based upon the demonstrable proof of the survival of man after death; on the evidences which have been furnished through mediumship of his ability to return to earth and communicate intelligently with those he left behind.

This is a great and glorious truth and can bring inestimable comfort and joy to those who mourn.

But the great significance of Spiritualism, to me, is not this simple issue; it is its colossal potential power for bringing security, happiness and peace to mankind.

Spiritualism leads man to spiritual progression which is the only path to happiness.

Spiritualism leads man to brotherhood, in the recognition that man is a spirit and that his happiness is interdependent upon all other spirits in a Universal Brotherhood of Spirit in God.

The fact of survival reveals the possibilities of spiritualising the world and banishing materialism. Spiritualism can accomplish this, and the time has arrived for us to arise from our slumbers and fight the menace of materialism.

I stated at the outset that the world is in the grip of materialism. It is. Wherever you go, in every country, materialism is supreme. Even the East, which has a more spiritual history than the West, the flames of war are spreading into the countries of the most ancient civilizations.

Everywhere there is materialism.

Spiritualists, therefore, in setting themselves the task of spiritualising the world have set themselves an international problem. Spiritualism has arisen in an age of internationalism to fulfil an international

(Continued on Page 6)

## 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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## You Control Your Own Destiny

(Continued from page 1)

If I have learned one thing, then it is to believe—not in the impossible, but in the possibility of the "impossible." Man's ingenuity surprises us with new miracles decade after decade. What has heretofore been unbelievable suddenly becomes a palpable, understandable fact, and, after a short while, is a customary part of our daily life, accepted and absorbed by everyone. Therefore we have no right to deny or deride certain phenomena simply bcause we have no explanation for them as yet. We must give full credence to the existence of something that is still considered extraphysical in the human personality. We may find out decades later that it has its seat somewhere in our brain or sensory system after all.

In rudimentary form it is certainly preserved as an instinct in all creatures, far more pronounced in animals than in man. Unhappy man must have lost it on his way toward what he so often proudly describes as his evolutionary development into a "thinking" being. Since our civilization has shamefully neglected man's spiritual life, our attitudes and reactions have become conditioned by a realism which scoffs at everything that cannot be rationalized. But, despite the laws and beliefs of orthodox science and psychology, unknown powers of the human mind do exist.

**I Begin Early**

At the age of 14 I was daring enough to counsel a 17-year-old boy to run away from home and to elope to Paris with a girl whom he loved. That it worked out fine, as I heard more than a decade later, was mere luck, his and mine. I probably got so excited about his own passionate feelings that I completely identified myself with his desires.

I learned to live on hunches and inspirations. I would get up in the morning and declare the day as good or bad. I would say that we would get an important letter that day, and we very likely received a message which was then given all the characteristics of a portent. There is always a large enough margin left to make even a half-truth appear 100 per cent correct. I do not know how often I was wrong. We are so easily inclined to forget and, naturally, only those prophesies which come true remain registered in our mind.

My family still remembers that, at that time obviously without reason, I implored my sister not to accept the inheritance of a country house. It was one of the very few instances in which my advice was not needed and, through the coincidence of unfortunate events, this inheritance turned out to be a great liability.

One evening at nine o'clock I suddenly jumped up from my seat and declared that my uncle, who happened to be living in London, had just died. Next morning a telegram from London proved me right, even to the very hour of the occurrence, and probably secured my position as a "swami" for the next few years.

Although I look at it now with different eyes, with scientific skepticism, I do not think that I have yet lost this capacity for sensing objective events. I still indulge in it from time to time and it has often been a great help in major decisions. But I soon learned the limitations of this extra-sensory perception and realized the enormous hazards involved in any commercial utilization of it. Nevertheless, it was probably a certain humility in me which saved me from becoming a professional prophet.

My acquaintance with a palmist in Vienna, with whom I studied the art of deciphering the various marks in the human hand, also played a great part in it. Strangely enough this study, destined to lead me away from the belief in predictions, was the very consequence of one of my psychic manifestations.

I spent a few carefree weeks in the Austrian mountains, on the Semmering, when the great love of my youth announced her intended visit. I knew how fond she was of climbing mountains and mapped out plans for our excursions during the two days she was to spend there. The first day passed in walking, climbing and recollecting the sweetness of hours together. She told me of a palmist whom she had seen and spoke in enthusiastic terms about what he had told her. She was so much impressed that she talked about him and his predictions for quite a while.

Next day we intended to climb up the Sonnwendstein early in the morning. When we entered the woods, a strange vision made me stand still. Mountainous walls towered in front of us. I could not go on; I had to break through them with my body—but then beyond the wall was a boundless depth leading nowhere. At the same time I felt a pain, my heartbeat stopped, my throat felt strangled by invisible hands.

"Let's go back," I suggested when I could breathe again. But there was no way of explaining to her that I did not deem it wise to go on, that some kind of danger, unknown to me, lurked somewhere for us. She had been at the palmist's and, if there would have been any danger waiting for her, he certainly would have told her.

When we reached the top of the mountain it was so foggy that we could hardly see a hand before our eyes. We decided to go down immediately and to enjoy the sun in one of the many pastures. Jumping more than walking we came down the shortest and easiest path. On our way we passed a man inshirtsleeves whose face was turned away from us. Anyone else would have paid no attention to him but I was startled by that "indescribable" feeling signalizing danger.

At one of the many S-curves that the path took I turned around and noticed unmistakably that the man was "after us." My entire system was alarmed. I felt I was facing a foe and that I might have to fight for my life. But I was fully aware of great danger when we reached a pasture in which my friend wished to lie in the sun. I did not want to frighten her and kept silent about my sensation. She made herself comfortable, ready to soak in the warmth of the sun. But I could not lie down. I kept my right hand in my pocket as if there were a gun in it, with my finger at the trigger. My eyes roamed the bushes and the forest behind them.

After 10 minutes I felt my tension give way to tirednes. I had no way out but to be blunt with her, to ask her to get up and to run for her life. I did so at the risk of being considered a coward or a lunatic, or both. As long as we

(Continued on Page 8)

## I. S. A. CHURCHES AND WORKERS

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## A United Spiritual Front Against World Materialism

mission. Almost all aspects of modern life are now international, food, clothing, commodities, education, travel, communications, culture, sport, etc.

As Spiritualism affects the entire life of the individual, and changes his outlook on all aspects of social life, the problem of propagating its great truths is an international problem.

For Spiritualism to remain a movement divided by national frontiers would be a contradiction and an obstacle to progress.

Only by a United Spiritual Front in all countries can the victory of Spiritualism over Materialism be achieved. United we stand, divided we fall—internationally.

Internationalism in the material sphere of life has rapidly advanced and strengthened the economy of backward nations.

Internationalism in the spiritual sphere of life can strengthen and develop the Spiritualism Movement in backward countries, so that in our advance against materialism there will be no weak sections along the line of attack in places where strength may be most required.

To ensure that the foundations of our United Spiritual Front are secure against internal contradiction and antagonism, they must rest upon a common basis which all who claim to be Spiritualists can accept.

That common basis is the simple fact of human survival after death. That is the fact which alone can change the emphasis in life from material value to spiritual values, and this is the solid indestructible truth upon which International Spiritualism rests, and against which no one who claims the title of Spiritualist can possibly raise the slightest objection.

The world need for a spiritual revelation is urgent, for the world will never achieve true unity and peace until there is spiritual unity and harmony.

The Spiritualists of the world are called upon to provide spiritual leadership, and therefore we have a great and responsible mission thrust upon us.

The first prerequisite of success lies in our unity and this in turn depends upon internal harmony and toleration.

(Continued next page)

**ALDRICH MEMORIAL CHURCH, U.B.S.A. of A.**

Rev. B. W. Standen, Pastor Rev. Nicholas Kahles, Associate
Rev. Edward Miller, Associate
Services each Sunday 7:30 P. M., 7411 Barrie, Dearborn
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Except Saturday and Sunday
Dev. Class Friday 8 P. M.
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Near 12th and Grand River

## True Mystic Experiences

(Continued from page 2)

family and rarely then except by my mother. She urged him to be at the place as directed by the strange voice. She assured him she was the only other person in the house and she definitely had not called or directed him to be anywhere.

A Mr. C. D. Rand had to lean out of an office window to get my Dad's attention as he went to the designoted spot. Rand had an unusual request for a certain type of prepperty wanted by a wealthy client. Dad had exactly what was needed and made a substantial commission but still far from the total of $1,100.

Three different mornings on alternate days Dad heard the same voice at the same time with other directions. Each time he was at the place directed and on the last Monday in November, 1921, when I returned home, he had made three separate deals based on directions from the voice. He earned a grand total of $1,102 in commissions—$2.00 more than the amount he had so desperately needed.

A few minutes after my father recounted his experience to me, Mr. MacDonald, the local constable, called to inform us he would have to take our family dog away because no license had been paid. It was a sobering climax to have it so forcefully brought to our attention that the voice knew better than my father the amount needed to save our home and our dog.—Harry Yorston, Route 11, Box 6088, Sacramento, Calif.

(Continued from page 6)

The central fact of "Survival" must necessarily be interpreted and developed, in detail, in a variety of ways related to the circumstances and historical background of the various nationalities and their characteristic cultures, and the various societies within those nations.

In the grand army of Spiritualists there will be a great variety of battalions, some will wear badges of science and some badges of religion, but all can follow the flag of immortality, for survival is a truth in every country.

Men of all religions can become Spiritualists, for human survival is the basis of all religion, but it would be fatal if International Spiritualism accepted any particular doctrine or leader, for this would immediately become a source of disunity.—Reprint from "Yours Fraternally," of England.

## 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.

**REV. LILLIAN JEFFS**

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

Developing class Monday at 8 P. M.

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Miss B. Brandt, healer

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

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**Services each Sunday at 7:30 P. M.**

**Potluck lunch and bunco party second Tuesday each month**

Messages by Rev. P. Kemsley, Rev. A. Kemsley, Rev. Minnie Goulette, Margaret Fritz and visiting mediums.

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**17359 Roseville Blvd. at Maple**

**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**

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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.**

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

Bishop Kemsley will be our speaker on Sunday, January 28th.

A Developing Class is held each Thursday at 7:30 p.m. at the church.

Our last bingo was a grand success, with Mrs. Holtzer winning the set of dishes.

Our next bingo will be on Friday, February 16th. All welcome.

## Destiny

(Continued Page 5)

were still an easy target, I covered her, my hand at the imaginary trigger. A mile or so away from this spot, I remembered having left my camera up there. She insisted on going back; I was sure that the man who had followed us would have taken it by then. To prove to her how right I was I gave in, and we went back to that ominous spot, careful not to be surprised. The camera had disappeared.

Next morning, the papers carried the news of two people having been murdered and robbed on the Sonnwendstein. The place was the same pasture, the time on hour after we had left it. I felt no doubt that the stolen camera would lead to the discovery of the murderer. I went to the police where I could hardly get a hearing. A man who wanted to report about a camera being stolen—how ridiculous at a time when the case of a murder had to be solved!

I tell this story at such length because another psychic manifestation occurred at the police station When I tried to convince the officer and his two sergeants that the man who had stolen my camera was identical with the murderer, their minds remained blank Why should he be? they asked. And where was the proof that I hadn't forgotten it somewhere else and made up this story to get publicity. I told them of my vision at the foot of the mountain, described the scene of passing this man and being followed by him.

"Now, my good man, look here," the officer said. "First you say that you hadn't seen his face, then you were sure he followed you, then you did not see him any more when you both were lying on that open spot, but you were sure he was lurking behind a bush ready to kill and rob you. Don't you see that you are contradicting yourself?"

I realized it, but I maintained that I was right. The three man were busy and lost patience with me. Obviously they did not take me seriously. One of the sergeants, a jovial man, wanted to have his fun and suggested, "if he is that clairvoyant, why, then it must be easy for him to describe the man he didn't see."

I did. In fact, I described the man whose face I had not seen closely enough to be able to reconstruct his expression, in such vivid colors that all three policemen shouted in unison: "But that's Johann Fleischer!"

After two weeks of exciting attempts at trapping the criminal, the camera was found well hidden on Fleischer's farm, and he finally confessed he had intended to murder us but that he saw I had a weapon and was ready to use it. So he waited for the next couple who came to rest in that pasture.

My friend was proven wrong. She admitted that, from then on, she would believe in my psychic capacity. But she insisted on having been right, too. Nothing could have happened to her anyway, she argued, since the palmist otherwise would have seen such a danger in her hand and warned her. She did not see the illogicalness of her deduction.

Without knowing anything about hand expression then, I tried to impart to her the obvious limitations that the palmist faces and the contradictory situation in this specific case. Had she been with someone else on that mountain she would have been killed, whether the palmist saw it in her hand or not. The fact that nothing happened to her because of my psychic awareness did not prove the palmist right. But the debate ran in circles and, with one word leading to another, she persuaded me to see her palmist the next day.

I admit I was fascinated. He was an excellent reader with a scientific varnish that was waxed and polished to a brilliant sheen. Undoubtedly he hit the nail on the head most of the time but his blows were rather vague. I could easily see where he began to grope in the dark and had to rely on his imagination. There he failed miserably. I also realized that it was not diffi-

(Continued from Front Cover)

## You Control Your Own Destiny

(Continued from Page 8)

cult for him to captivate his clients with allusions to possible facts which are quickly translated into terms of one's own realities.

I suppose that this is the reader's good luck. Our problems — however different they may appear in their individual shades— are basically always the same. They can be reduced to a very few major facets. The more general the reader's remarks, the safer he is. He merely appeals to our imaginations, which do the rest of his work for him.

If the reader would limit his remarks to such generalities, no harm could be done. But he knows that his clients expect him to be brilliant, to be uncanny, to surprise them with incredibly true revelations of their past and future. Thue he takes a hearty guess, plunges into the night of obscurity, and emerges with daring predictions. I do not doubt that some of the readers are clairvoyant or have extra-sensory perception. But I doubt that they can make this extra-physical sense work at any time of the day during six or eight hours and apply it to any person and to any specific problem their clients may face.

If the reader would assume the role of a clever counselor with a sense of responsibility, with basic kindness and equipped with psychological knowledge, who would guide and advise his questioners— or only encourage them to act according to their innermost feelings —he might well do a good job. If he would be simple and direct, and not vague in his diction, poised in his speech, never indulge in a supercilious attitude which says "I know so much more about you than you know yourself," if he would under no circumstances misuse his power of influence nor the credulity of his clients, he may be worth his money.

If he would finally realize that all his clients really need is a sympathetic person who can listen and who has the necessary understanding for their problems, he would act superbly as a secular father confessor. He would serve a great need of many people if he would have the courage to dispel the aura of mysticism and say: "Listen, don't expect to have fun here, don't try to get some sort of sensational excitement out of it! You are troubled by something. You are uncertain of what to do and you want to talk about it. I'll be an objective listener and I'll try to help you like a good friend!"

(To be continued)


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Could we but draw back the cur-
tains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we would find it better
If we only understood.
Ah! we judge each other harshly
Knowing not life's hidden force,
Knowing not the fount of action
Is less turbid at its source;
Seeing all amid the evil,
All the golden grains of good;
Oh! we'd love each other better
If only we understood.