

Spiritualism vs. Society

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clearly to express itself.

You would not have false bodily conditions if you were not profoundly and densely ignorant of the true laws of physiological life. If the human body were perfect in its development—nay, if it were approximately perfect, normal, and healthful in its general characteristics, then man, wherever found, having a sound body, would manifest a sound man.

The axiom is true—a healthy body means a sound mind, and a sound mind of necessity means a healthy body. All those whose bodily constitutions are one-sided, to all intents and purposes exist in the dark plains of insanity; for you cannot say a man is sane unless every department of his nature is perfect in its reciprocity and action.

Greatest Curse

Who is perfect? None. And it may seem a vain, delusive idea for us to put forward to say that perfection is possible of attainment. In the absolute, yes; but relatively considered, perfection is within the grasp of everyone. Those who strive for truth, ever find it; and what is truth but perfect knowledge?

And what is the possession of truth but the attainment of a relative state of perfection? Then let us search for truth. Truth maketh free.

Now, selfishness is said to be the greatest curse of humanity; and selfishness is the great devil born of human ignorance. Directly we can overcome selfishness, down falls the citadel of misery. But alas! that time is a long, long day distant yet.

Remember that humanity in the aggregate has to be reformed, and not merely individual humanity as represented here this morning. Not only you have to be reformed, and made whole again, but the whole world outside of you, related and non-related to you, have to be cleansed from the great curse. Religion, perhaps, is the most selfish of all.

Next to it, Science comes in for a fair share of the universal selfishness; and Social Life is lurid with the hue of an inner and a deeper selfishness. These are grave charges to urge against the constitution of human society.

Class Distinction

But we ask you, Where is the condition of society that you can point to in which the interests of all are coincident? Where the interests of everyone mean the interests of all, and where the interests of all mean the interests of one? It is impossible to find it. The very constitution of society as it exists to-day forbids it.

Your distinctions of classes and clans stand a palpable and visible evidence of the absence of this homogeneity among yourselves. The truth may be unpalatable to hear, but still it must be uttered. And you may say that so far as this selfishness is being manifested by the inner essential life itself, that would prove, you know, that this inner essential life was impure, that it was degraded, demoralised, and fallen.

But we say this is not so—that the selfishness manifested is in reality but the surrounding conditions incident to the individual. Now, reform the individual's nature and surroundings, improve his methods and modes of education, surround him with healthy bodily conditions and exercises for the nor-

mal development of his powers and attributes, then that individual straightway becomes an honourable, honest, and conscientious man; but if you leave him as he is, the evils and miseries incident to his existence become in due course transmitted to other lives, and the evils are perpetuated.

Thus it is the future will be the result of the present, and that future will hold you responsible for the several parts you have individually played, even as you hold your parents responsible for your several natures now. Think of the lesson, for by improving the present, by laying the foundations, you clear the way for rearing the Temple of Beauty and of Use in the Yet-to-Be.

Infinite Wisdom

We cannot charge the essential soul or principle with being impure. Why? For the simplest of all simple reasons—that which is absolutely pure can never by any possibility become absolutely impure. Nay, more than that, it can never become relatively impure. And we might say still further, that impurity is an existence unknown. That which seems impure and discordant is simply impure and discordant because the ignorance of humanity cannot detect its use and proper position in the economy of existence.

Do you think for one moment that the Infinite Wisdom could permit, could allow, could create, we might say, anything that was useless or inimical?

If so, then you have a far different conception of the Intelligent Mind, the great and eternal Soul of the Universe, than we have; and you have certainly a most unphilosophical and unspiritual conception; for the great and eternal Source, the central Power of all Goodness, can only evolve from its goodness that which is like unto its nature.

Ignorance—Its Place

The incongruities, discordances, and anomalies manifested in human life are due, not to similar attributes in the nature of Deity, not to imperfections in the constitution of the All-perfect, but are due simply to the condition of humanity—incidents in the methods of advancement of humanity.

If there were no shadow, how would you appreciate the sunshine? If there were no sorrow, how would you appreciate the joys of life? If there were no ignorance in the world, how would you estimate aright the rich value of the treasures of knowledge?

It is by opposition that we gain strength; it is by misery we attain to joy; and so by all the round of oppositional elements and seeming contradictions humanity ultimately attains to a condition of happiness.

Our position is that man in his inner and divine nature is an essentially imperishable, that is immortal, principle, and that that immortal principle is divine, pure. How could you be sons of God if you were not divine, or if you were impure?

The very fact that you are sons of God, that humanity is a divine sonship, is at once an evidence of the fact that man in his inner nature is pure and divine.

You are dependent upon your bodies for the expression of your intelligence, for the exercise of the powers and qualities of your souls; and it is in these bodily conditions, in the social surroundings, and in the educa-

tional status of the people, that we turn to find and realise the source of all the discords at present afflicting humanity.

We say, then, that here stands the case: Humanity is divine, and all they who say that humanity is demoralised, fallen from its high estate, nothing good, all impure, incapable of manifesting a bright and noble action—they lie, and attach a libel to the human race in the sight of God, men, and angels.

Divine Attributes

They need to know more of humanity; they need to more reverentially study the divine volumes of existence; they need to more carefully and critically weigh the evidence of their senses; they need to be more considerate for the follies and errors of their neighbors. When they attain to these states they will realise the libel we have spoken of against the infinite love, wisdom, and justice of God.

If humanity are the sons of God—finite we admit, and relative in their relationship to God, but still his sons—they must contain within themselves a representation of the divine modes and attributes.

"But what has all this to do with Spiritualism? Why, Spiritualism is only the tipping of tables, rapping upon their surface, and the doing of a hundred and one marvellous things in dark places for the gratification of an idle curiosity and an excited and morbid appetite. Why, Spiritualism has not got the elements of a rational thought in it."

External Phenomena

So say all those folks who know nothing of the matter. But all those who have entered the portals, passed through the vestibule, and stand in the grand halls of its divine life realise differently; and they find that these outward phenomena are simply incidents in the first stages, necessary as methods to convert the materialistic minds, that there is a something beyond themselves.

Now some people are so thick-headed that nothing but a hammer and chisel will get the truth into their brains. We find many of these people, and nothing but the hammer and chisel of the physical manifestation will convince their sublime unconsciousness that there exists a soul in themselves and an immortal world surrounding them.

Thus to meet and convince such natures these external phenomena have to be produced. After a satisfactory conviction is attained, the hard, dense mind melts, becomes divinely sensitive; all its atheism is taken out of it, and it stands dressed in the garb of simplicity and purity, waiting and listening at the feet of Eternal Truth, and drinking in her inspirations.

Essence of Spiritualism

All that we have stated is contained in the essence of Spiritualism. And thus we see that Spiritualism, as teaching these things, is a most substantial aid to human progress, is perhaps the best and grandest method whereby to effect the unfolding of the race that man has ever yet received. Do we claim too much for Modern Spiritualism? Do we say that it contains all that is essential to the advancement of humanity?

Yes. "And is not this saying far more than the truth? If it contains all this," many would say, "why are not the Spiritualists characterised by the most immaculate lives we can possibly conceive? Why are not

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... About

BOOKS

Why We Survive by Arthur Ford (\$2.00) William Abers, Cooksburg, N. Y. publisher; Distributed by Psychic Observer, Inc., 10 E. 4th St., Jamestown, N. Y.

"In the first World War I lost a brother," says Ford. "In those days, I was orthodox in my thinking. I grieved for him and really worried about him because he had never been what we call a religious person. Probably in orthodox parlance he was not even 'saved.' . . . I have learned a great deal since then. I do not think of him now as a lifeless form lying in the grave but a living being, as conscious as I am, in company with my father and others who have joined him in the spirit world. To me none of them are dead."

If this simple statement could be accepted by the world of religion, as it is by the Spiritualists, the whole human race would take on a new attitude about life and death and survival. Tears for the so-called dead would drop away. Heartbreaks would end. All of us would go forward in full assurance that those whom we love, who have passed from sight, still live, still love us, still carry on—on a plane not seeable to us. I have come to feel that if folk could but shake off the fear of death, all other fears too would sluff off like scales from a fish. And it is Fear that makes life a torment for millions.

Why we survive; What survives; How we survive; The end result. These are the sections of this little volume of a bit over one hundred pages—a 4½ x 6 inch book, easily carried in the pocket—but better tucked away, in all its reassurance, into the pockets of the mind and heart.

"To think of a personal God it is essential that we remember that a man can be a permanent personality using a temporal body . . . Personality is the most unlimited reality in the universe . . . No man is so much like God as when he loves another . . . It is impossible to make any distinction between personality and spirit . . . The term 'spirit' means nothing more than the stream of consciousness of a personality . . . I am no less a conscious being with one leg or one arm than I am with two and so the dissolution and disintegration of my whole body may mean the loss of myself objectively as a physical entity, but my body and myself are not the same.

Myself is a living spirit . . . Kant: 'The death of the body may indeed be the end of the sensational use of our mind, but only the beginning of the intellectual use.' . . . Science may not be able to reveal human destiny, but it certainly should not obscure it . . . the life after death, pictured for us by Jesus, has been verified by science as an unbroken continuance of life—a life where 'I' shall be the same person I am now . . . Reincarnation alone makes God's justice comprehensible.

It is the dominant idea in the lives of two-thirds of the

world's population . . . Soc-rates: 'I can see clearly that to die and be released is better for me'."

This author is sure that our spirit survives because it is imperishable; because he has clairvoyantly contacted many departed souls; because it is the teaching of the Master—as well as many of the great prophets, teachers, seers and scientists of the ages. He believes that no departing soul enters into Heaven or Hell upon death—but that all will eventually come to the higher life, through a spirit evolution, somewhat on a parity with evolution as we know it here and now.

This book is real argument. It is sustained throughout, not only with a thorough-going religious spirit, but with a vigorous and frank mind—a mind buttressed with facts as well as postulates.

Ford quotes many of the world's authorities and great names: Jesus, Paul, Sir James Jeans, Arthur Compton, Oliver Lodge, Spinoza, Walt Whitman, Robert Millikan, Victor Hugo, F. W. H. Myers, Prof. Gilbert Murray, James Hyslop, William James, J. B. Rhine, J. B. S. Haldane, St. Augustine, Kant, Conan Doyle, Emerson, et al.

He shows a keen grasp of historic approach to the subject of survival, a wide range of reading—and a conclusion based on religious, philosophical and scientific assurances.

Why We Survive is a book that ought to be read by every thinking person, both in the ranks of Spiritualism—and in those ranks of somnambulist, sleep-walking followers of Jesus—whose eyes are still only half open and whose minds are torpid with convention, creed, ritual and semi-truth.

THOS. F. OPIE.

Atlantis: The Antediluvian World, (\$5.00) by Ignatius Donnelly. A modern revised edition, edited by E. F. Sykes.

Some believe this world and its inhabitants has been created especially for themselves, these people should dip into this book, soon they will be absorbed.

The book, first published in 1882, has held its own with the thousands of other books on the subject.

The main theme is to prove by the existing physical evidence alone that Atlantis once existed; and it cites the similarities and correspondences in speech, pottery, culture, building of pyramids and temples—in hundreds of varying similarities—in order to prove that the civilizations of the west and the east coasts of the Atlantic Ocean originally sprang from one common source, the source being the vast continent of Atlantis, which sank beneath the ocean these ten thousand or more years ago.

To this new edition, the editor has added supplementary notes in order to bring the book up to date. Most of the original illustrations have been omitted, which is a considerable loss. All the same, this book should be studied as part of the education of an adult—if possible in some early edition; if not, then in this new and excellent production.

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GET UNDERSTANDING

To this world of spirits whither ye go
You take with you only what you know;
Be it truth or falsity 'tis all the same—
None while there do knowledge gain.
For tree of knowledge is here below
In this land of strife, this land of woe.
When conditions here match fate we've earned
Then to this realm do we return.
Back to this realm we continue to come
Till finally we have understanding won.

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Spiritualism vs. Society

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they perambulating saints, walking about in all the purity of the Divine Nature, and looking the very embodiment of infinite love and wisdom?"

It is a very sure case that they are not always of that order. It is equally a sure case that certain other folks profess to have better claims to the possession of Divine Truth; you know who have got Divine Truth here embodied. Why are not they walking embodiments of saintly minds?

The application is self-evident—that if we live in glass houses we must not throw stones. All those who are not so saintly themselves should be very careful about twitting others as to the absence of their saintly natures.

The Greatest Fear

But this much we will say, and saying it defy contradiction, that the Spiritualist who intelligently apprehends the problems of Spiritualism, who reasonably and intuitively perceives the existence of his own divine nature and the communion of souls, is a better, a nobler, a stronger man for that knowledge; no matter what his faith hitherto has been, no matter with what phase of thought he has been associated, once stamped with the genius of Spiritualism, once realizing its grand truths, all the nobility of his nature is strengthened a thousandfold, and in every walk of life he is better fitted to cope successfully with all its dangers and discordances.

We appeal to the evidence of all Spiritualists. Ask them if they cannot face that greatest of all human fears with calmness and equanimity; ask them if they cannot see Death with unblanched faces, and, with strong and steady confidence in the Eternal God, if they cannot see it come nearer and nearer year by year, month by month, week by week, day by day, until the final moment comes when he claims their bodies for his own; and they will tell you yes.

The sting has been extracted; the veil has been rent in twain; the cloud has been dispersed; and death, instead of seeming a frightful spectre, stands before them a bright and shining presence, an angel of God's infinite love and mercy.

Life of Honesty

Death ceases to be frightful and repulsive in itself, and stands forth simply as an incident in the career of the soul; a necessary sequence of the bodily career; a thing that must be passed through, and an experience redolent with love and wisdom—no fear of the cold, cold grave holding all those we love.

Is faith, outside of Spiritualism, existent in the world? Who has it? Those who possess the grandest religion, those who treasure within themselves divine precepts divinely revealed, use every effort to prolong their lives; and when death draws near to them it is a thing so terrible, so cold and chilling—the life they love is fading from them; and though their faith tells there is a life beyond, they would far rather remain in the life that is than trust to the dark future and go they know not where.

The Spiritualist stands differently. He knows, by the testimony of the loved and gone, that his destiny is the this information and guided by the truths deducible from our statements, he has prepared himself, by a life of honesty,

morality, and truthfulness, to pass over the shining river, to stand in the grassy meads, to drink in the inspiration of that higher life, and feel that then he first begins to live.

Spiritualism as an aid to human progress! Why, its benefit and value are incalculable; and amongst its methods it teaches this: "Love thy neighbour as thyself,"—a very old precept that—old and revered, beloved by every fraternal unfolded mind, and carried into execution by every soul that feels the Divine Harmony pulsating through its nature. But, alas! these souls are "few and far between" compared to the great bulk of humanity.

Spiritualism also teaches the necessity of Forbearance, Forgiveness, Charity; "Love thy neighbour as thyself;" Faith in the divinity of all men; Charity, Forbearance, Forgiveness; and that grand truth—that grand and noble lesson—Hope, that leads the soul onwards and upwards to brighter and to better things in view—founded upon Faith, strengthened by Charity, leads Humanity upwards and onwards.

The Ultimate

These are the teachings of Spiritualism; these are the enunciations of Modern Spiritualism; and thus, instead of Modern Spiritualism and true Religion being at issue one with the other, they each unite, clasp hands across the sea, and bid Humanity come onwards and upwards.

Now let us look for one moment at the effect that the dissemination of these principles would have upon the general community. Humanity realizing all that we have stated, thoroughly and completely realizing that it is an immortal existence, that it is dependent upon its outward nature during its natural life for the expression of that immortal nature, would it not (how can we reasonably suppose otherwise?) direct all its energies to the perfecting of that nature, to its development, to its growth, to the maintenance of its normal vigour?

Certainly, most decidedly it would; and the effect flowing from this would be a better manhood, nobler thought, and fairer spiritual existence. And thus tracing that out to its simple issues, to its ultimate relationships, peace, harmony, and accord would reign among humanity; love, justice, and wisdom would be its distinguishing features; discordancy would be lost; and all the incongruities and anomalies incident to ignorance and selfishness would be known no more.

Search for Truth

In the light of positive knowledge ignorance would be dissipated, and in proportion as ignorance is dissipated from the minds of mankind, so will all the evils and miseries that at present curse it vanish also.

Let us, then, pray for the light; let us search for the truth; let us apply that truth to the solution of all the problems of existence; and by so searching and applying it we shall build up a fairer and nobler life, draw nearer to our

Father and our friends, and call down high and noble aspirations from the higher and the nobler life.

Then, too, those friends of thine who once walked with thee in the ways of mortal life, who once shared all thy trials and troubles, who were once men and women even as you are to-day, they from their happy homes will draw near, join in the glad chorus of awakened humanity, and the divine song of universal love, flowing upwards and onwards, shall be borne through the infinite space to the glad hear of the great Eternal Cause.

May Love Reign

That Eternal Cause, in its inner joy realising the destiny of its children, shall send forward the mighty roll of inspiration that shall lift humanity onwards and upwards, bringing in the greatest and grandest day the world has ever seen, linking humanity in the bonds of fraternal love, calling forth every aspiration of the soul, developing every noble attribute.

When all this happens, then a resurrected humanity shall take the place of this one, and perfect order, brotherly love, and holy influences shall hallow every relationship; and crime, and all the incongruities of human life, all the luxuries and diseases that afflict society, shall be known no more; every noxious thing shall be removed, and humanity, glowing in the divine inspiration, bound together by mutual bonds, shall live and grow in truth, justice and love for ever and for ever.

That this may be so, O Eternal Source of every good and perfect gift, we, Thy servant in all true humility, most humbly pray; and may the inspiration of Thy Divine Love fall upon the hearts of these Thy children, and may truth, wisdom, and love be with them now, henceforth, and for ever!

- The End -

BOOKS WANTED

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"Spiritualism"

- The Name! -

Shall We Make A Change?

By Ernst A. Schoenfeld

For weeks and months the article in the January issue of The National Spiritualist under the title "Change of Name" has been uppermost in my mind. The wisdom of such a Constitutional change merits the most careful thought and consideration of all Spiritualists. Why the name change? Who can think or suggest a more suitable name?

For more than a century, we have identified ourselves as Spiritualists. I personally fail to see where the changing of the name will aid in the progress of the movement. The word Spiritualism is broad and comprehensive. It draws a distinct line of demarcation between orthodox Christianity and the seekers of Spiritual truths. What advantage, if any, could there be gained by eliminating or substituting the name Spiritualism?

Arcana of Spiritualism

In our study of "Modern American Spiritualism", a twenty year record from 1848 to 1868 by Emma Hardinge Britten, we learn of the many heartaches, ridicule and public persecution our early pioneers had to endure, and the many sacrifices they made rather than become traitors to their own convictions.

Time and space will not permit mentioning even a few of the outstanding pioneers in the early stages of Modern Spiritualism. However, in studying the history of our pioneers, we may assume that, at some time, during the early life of Hudson Tuttle, there must have been public resentment to the name Spiritualism.

In his book, "The Arcana of Spiritualism", under the heading "The Name", "Spiritualism has such a load of folly, deception and uncleanness to carry that I do wish it could receive another name", was the impatient remark of one who had been a believer for many years.

What has the dress to do with the pure metal? They make a mistake who think the bubbling surface of scoria a sample of the metal beneath. The good opinion of the world is sweet, but it may be gained at too great a cost.

Are You Ashamed?

We must take our own ideas of what is right and true, and the world must not be allowed to influence us. Spiritualism stands as the antagonist of Materialism. It stands for the Science of Life, here and hereafter, for the expression of the highest Morality and purest Religion.

Where is there another word that expresses a thousandth part of that of the many sided, diverse, yet unitized meaning of this.

Ashamed of the term? Every religionist of whatever creed or belief endorses the tenets of Spiritualism. The base of all religions is Spiritualism. Our hope and evidence of immortal life rest with it.

We might as well say that because the sun shines on slimy pools, oozy marshes and malar-



ial fever glades, it should not receive that name. Its rays, while they expand the blossoms which fill the air with fragrance, hasten the decay of the festering carcass or reeking cesspool.

If we believe that there is a life after death of the physical body; that such life is an infinite prolongation and evolution of this; that the spirit remains unchanged in being, changed only in conditions; that it may hold intercourse with those in this life, we are Spiritualists.

WE Are Spiritualists!

If we believe that this view of nature carries with it the highest, purest and most practical system of morals; that it is the basis of true religion expressed in the loftiest phases of self - forgetfulness in helping others, in noble living from cradle to grave, we are Spiritualists.

If we refer the fleeting changes we call creation from the expanding bud to the revolving sun, which, thus being made cognizant in matter, carries with it as a corollary that it is intelligent, loving and wise, planning for a purpose, and pursuing a well-defined course to an end pre-determined, so pre-determined that even man with his finite mind often can calculate what it must be; if we place this power, which is spirit in its infinite expression, then we are Spiritualists.

State Associations

There is no word as perfect and expressive in its application to all these varying yet harmoniously blending aspects forming a system of philosophy and science of nature as Spiritualism. Can there be a better? Can there be one more glorious interpretation? Can there be one which places an opposing system at greater disadvantage?

There can be but one other Materialism; we must either be Spiritualists or Materialists. I prefer the former name. I not only prefer but am forced to accept it as the title of that system of philosophy by the cogency of facts which I can ignore.

Let us not give the great World Tree another name because a few vagabonds have stolen its fruit, or come to us with Sodom apples under its name. They have their day, but Spiritualism is without day, or limit of duration.

It has been reserved for the present time to show the absurdity of the poet's saying; that a rose by another name would smell as sweet, and maintain that its fragrance would be enhanced by a newly-coined name.

Spiritualism has won its way to the hearts of millions. It presents in the most beautiful form the philosophy of life, and a religion deep as the foundation of things, and as lofty as the reach of Infinite Intelligence.

Spiritualism is the only religious teaching, I chance to know, that proved itself to be true, by the harmony with and demonstrations under natural law. Many titles may be proposed to replace it, yet they can cover only narrow portions instead of the broad field cov-

ered by the term Spiritualism.

The changing of the name would become a permanent record on the pages of history. What reason or explanation are we to leave for the future generations for this constitutional change after more than a century? May we not, by the changing of the name, defeat our own purpose to a degree where the simple stroke of the pen the lights will be extinct and all the fruits of labour lost?

It is my firm belief that before such a Constitutional change be made every State Association should be given ample time to arrange and set aside at least one session of their State Convention for the discussion of this all important question, and that the change of name, if any, be by referendum vote only.

Pre-Convention N.S.A. Report

We, the Committee on the change of name, have been handicapped by lack of funds for legal opinions and legal research.

We have a legal opinion which states that a name cannot be copyrighted, trademarked, or patented. We have found no sure way of protecting a name adopted except by court action.

Recent court decisions show a trend toward the protection of an established name that was not formerly possible.

No change of name would be of value if it could be used by another without recourse by us. To protect it would require legal action which is expensive. We lost our best protection when we refused to go into court at the first split in our religion. To change the name without internally removing the causes which have detracted from our place among the religions of the world would have only psychological value and soon any new name would represent in public thinking what the word Spiritualism does now.

A leading modern religion was greatly ridiculed in its early stages but was made a highly respected name by its internal actions. We could do likewise.

A change would be costly; any legal action is expensive. We would make the following recommendations:

1. We recommend no change that could be shared by anyone else and it must then be defended much more strongly than has been done for the present name to have permanent value.
2. We recommend further study of the legal value of a change.
3. We recommend no action unless there is a definite gain.
4. We recommend no actual change until we are sure that our N.S.A. would be strengthened by any action taken.

A full report by the Committee, Rev. Paul D. Wilson, Rev. Emma Ordop and Rev. Sarah Parker Thomson, will be ready for the N.S.A. Convention in Tulsa.

Books are the depository of everything that is most honorable to man. He that loves reading has everything within his reach.

— o o —

God will not seek thy race. Nor will He ask thy birth. Alone, He will demand of thee: "What hast thou done on earth?"

"One Minute Treatments"

Living With a Don't Religion

By ALBERT SCHEFFLER

Spiritual Stability an Inner Balance

A child does an unwarrantable act in the estimation of its mother. Immediately there is an explosion of forceful "Don'ts" emphasized by a slap on the wrist or on some other vulnerable part.

The thought behind such an act is to choke down every evil deed on the part of the child, lest he fall into the pit of danger or commit some destructive work.



A. E. Scheffler

Result? The child is driven from one "evil" to another; the troubled mother is pushed to the frantic edge of endurance and the child instinctively canvases the house for new discoveries.

Parents who rear their children with love and devotion and at the same time tie them to themselves with deep cords of meaningless "don'ts" and frightening thoughts, fail to let the youngsters grow up to true size, mentally.

Inner Urges

To pass through the teen years and then discover that you are still just a moral slave to some earlier code, is to present yourself a dwarf before the world instead of the giant you could be.

The meaningless turmoil of childhood "don'ts" becomes the framework of present day values. Words are empty sounds until experience puts meaning into them. The childhood bogeyman returns in our later years as the ghost of fear when we try with honesty to make our independent decisions.

As children, we were not told what to do or how to act. We were never taught how to express our motives. Much of our neurotic behavior, as concerns religion in our adult life, traces back to such early origins of a "don't" taboo not clearly distinguished between fantasy and fact.

As long as man makes no attempt to fashion his own answers to his fears, doubts and griefs, he must taste the acids of his dilemma and will remain subject to the visions of those comprising the society in which he moves.

Many of us receive our religious instructions as a child faces disapproval of his natural inner urges—that is, with an amazing encounter of don'ts.

Scribes Exposed

The scribes and Pharisees maintained a social system that kept the individual confused, rigid, withdrawn, in a state of guilt; hopelessly insecure both emotionally and spiritually.

Under such a design people cannot change and improve themselves because they do not know where to turn to for wise guidance.

In the healthy human conscience, we manifest God's divinity wherein most of us develop a sense of right and wrong and which holds us on our course instead of swinging off into queer paths.

The scribes and Pharisees harassed the people with a "don't" religion kept on a child level.

Jesus was healing the palsied and the Pharisees shouted,

"Don't, it is blasphemy." Levi asked Jesus to a feast and He sat at meat with the rest. The Pharisees murmured, "Don't, they are publicans and sinners."

The disciples of Jesus plucked ears of corn and did eat them. The Pharisees said: "Don't, it is the sabbath day." Jesus healed a withered hand. The Pharisees accused him saying: "Don't, it is unlawful to heal on the sabbath."

Again Jesus was asked to sit and eat with others which He forthwith did. But the Pharisees exclaimed loudly, "Don't, you must first bathe."

Jesus exposed the scribes and Pharisees by telling them: "Ye hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye others to enter . . . ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves."

Only an inner balance—spiritual stability—is proof against the confusion of a "Don't" religion.

TOO LATE TO CLASSIFY

MATURE GENTLEMAN: with many years of professional nursing experience serving some of the most eminent gentlemen as their "Male Nurse"; most all types of cases. The object of this advertisement is to contact someone who is interested in preventive medicine as my aim is to keep them well through Hygienic methods instead of helping them after they get sick.

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Correspondence invited from only sincere people. Highest credentials of my background furnished; Address: J. Jay Wilcox, P.O. Box 1403, Grand Central Annex Post Office, New York City, 17, New York.

The reason for this long advertisement is so I can express myself completely. Will appreciate any kindness offered me such as telling any one about this adv. if you think they need my devoted care, so many Elderly people are forgotten by their own blood & flesh, I love the "Oldsters," as I have been nursing them all my life. Correspondence invited from one and all, young or old.

(P-342)

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HEAL****Neglect None!**

By HARVEY DAY

The specialist is a dangerous but necessary evil. Dr. William Hay, of "Hay Diet" fame, tells us that when he sent patients to the local hospital he knew exactly which specialists were absent, for his patients returned without the diseases in which they specialized.

Specialists, some cynic said, are men who learn more and more about less and less till they know almost all there is about nothing.

The specialist is essentially a man of narrow outlook. He cannot help himself, for the mere act of specializing makes him so.

Most specialists develop closed minds about everything except their particular study; they form pet theories, and all who disagree with these are termed ignoramuses.

Military Specialists

Even Einstein, for whom I have the utmost respect as a mathematical genius, would need a nurse to look after him if he did not have a wife, for he thinks that two kinds of soap—for washing and shaving—make life complicated; and if accounts are true, has difficulty in calculating his change when he rides in a bus.

He is, of course, the *ne plus ultra* so far as specialists are concerned.

If you doubt this, observe the specialists you know.

Religious specialists inform you that there is but one path to the Kingdom of Heaven—that which they pursue.

Medical specialists look askance at any practitioner who diverges from their line of study.

As for military specialists—some pin their faith to tanks, others to jet planes or submarines; and a few indulge in roseate dreams in the efficacy of brown paper as a form of defense against the atom bomb.

So it is with orthodox healers. In Britain they are registered, and most of them are convinced that outside their exclusive "Union" there are none who possess the knowledge or power to heal.

Orthodox Physicians

That they have been proved wrong time and again does not deter them. Unless a practitioner has studied at prescribed schools he is labelled a charlatan and a quack.

Their nostrums alone can heal. These are set down in mysterious symbols which baffle the laymen, like the abracadabra with which the priests of Ancient Egypt impressed the populace.

The intention of this article is not to belittle the average doctor or surgeon. Medicine and surgery have wrought miracles within the last century.

With the aid of the inventor and the physicist, and by painstaking and self-sacrificing research, medicine has been raised to the status of a science.

Surgery, which a little more than a century ago was practised by barbers, is now a science and an art.

But orthodox physicians forget the humble origins of their now proud profession, and as a body are loath to accept new ideas if such are advanced by laymen. Which is remarkable,

because a great many of the most important advances were originated by laymen, or by doctors in the face of opposition from their own colleagues.

Every fair-minded man acknowledges the debt humanity owes to the medical profession; but at times one cannot help but deplore its hide-bound, conservative outlook.

Simpson, one of the first to anaesthetize his patients before operating, was publicly abused and ridiculed.

"Do not go against the Almighty," preached one famous divine, "who himself pronounced this primal curse of pain during childbirth."

Pasteur, the Chemist

Nor did Lister fare any better when he declared that wounds suppurred because they were dirty and germ-ridden, and advocated disinfectants. They laughed at his precautions.

When J. B. Murphy, the greatest American surgeon of his time, invented the famous "Murphy Button", by which intestines could be safely sutured and abdominal operations performed successfully, the profession railed against him.

It had never been done; it couldn't be done; therefore, it must be wrong.

Then there was Pasteur, a mere chemist, who had the temerity to tell the doctors that some of the ills to which we are heir are caused by germs. He was reviled, ridiculed and hounded.

Sir Francis Bacon was right when he wrote: "So long as a thing has not been achieved, people are surprised when they are told it is possible; but as soon as it has taken place they wonder why no one ever thought of it before."

Osteopaths are not accorded recognition by the medical profession today, and when some 15 years ago a bill was put before the House for that purpose it was thrown out, despite weighty evidence of remarkable cures by osteopaths.

Medical Profession

As for the church, that most backward of all institutions; it is at least half a century behind every other body. For years the orthodox churches have sternly set their faces against any form of spiritual healing.

Recently the Church has roused itself from slumber and is taking note of what the rest of the world is doing. At Canterbury the Archbishop has set up a committee to investigate the whole aspect of spiritual healing.

This, to millions of laymen who have believed in spiritual healing for years, is refreshing.

And for the past ten years or so, priests of the Church of England have been encouraged to study psychology, which they now use in their dealings with the laity; as the Roman Catholics have done for centuries without, of course, calling it by that name.

Let us hope that hypnotism, which has penetrated the Iron Curtain of the medical profession, will be recognized universally as a valuable healing aid, and in the past evangelists like Sankey, Moody and Billy Sunday achieved excellent results by mass hypnotism.

When discussing the relative importance of things, my mind invariably flies back to the gunner at the Army School of

MACKENZIE KING**"I Confirm The Duchess!"**

—states Miss Lind-af-Hageby

Esoteric

vs.

Exoteric

By Fred Archer

After the passing of Mackenzie King in the summer of 1950, I wrote an article disclosing that the great Canadian statesman had for many years been a spiritualist, as was told to me by his friend Nina, Duchess of Hamilton.

That the Duchess was conscious of her responsibility in attributing beliefs of any kind to a man who had exerted such wide influence as the Canadian Prime Minister, I can testify. Both she and I were careful not to exaggerate in any particular.

As was to be expected the disclosure created no little sensation and the article was widely reprinted in the Canadian Press. Yet no denial of any statement it contained was ever issued so far as I am aware.

Until a month ago! Then "Maclean's," a Canadian magazine, published a story by a correspondent who had been in Britain and unearthed further information which, though confirming my *Psychic News* article in every other way, vigorously refuted the statement that Mackenzie King had sought guidance in state affairs.

This came just a year after the passing of the Duchess of Hamilton. Fortunately her inseparable comrade, Miss Lind-af-Hageby, who made the acquaintance of Mackenzie King at the same time as the Duchess, is still with us, and I have been able to seek her testimony.

Miss Lind-af-Hageby, world famous as a reformer and crusader for animal rights, has been described by Hannen Swaffer as "the most enlightened and fearless woman of her time," the cleverest woman in the world, and the one for whom he has the greatest respect.

After reading my article with the statement by the Duchess that Mackenzie King was always seeking guidance for himself in his work, Miss Lind makes this comment:

"That is quite true. I can fully confirm what the Duchess has stated."

"The 'inner man' of Mr. Mackenzie King was animated by Spiritualism, by the knowledge of survival and communication, by knowledge of the powers of prophecy and—in the innermost part of his 'inner man'—by his

Education, Stansted, Essex, where I lectured.

The young man had been given compassionate leave to visit his sick father, and when he returned, the Commandant, Major Riley, asked: "Well: what was wrong with your father? I hope it was nothing serious."

"No sir," agreed the gunner, "it was nothing serious; only flu."

"And how is he now. Better?"

"No sir," came the startling reply, "He's dead."

It all depends on what one means by serious.

So, in healing as in religion, remember that just as there are many roads to the Kingdom of Heaven, and once in the Heaven there are many mansions; so are there many ways by which physical and mental ills can be cured.

Let us neglect none of these.

"Prediction"

profound and enduring love of his mother.

"It is not possible that a man can go so deeply into Spiritualism as Mackenzie King did, apart from sittings with mediums and receiving personal messages, without this colouring his actions as a statesman and his judgment of world events."

Miss Lind first met Mackenzie King at Geneva where she and the Duchess had founded the International Humanitarian Bureau in an effort to stimulate the League of Nations to accept the extension of justice to animals as part of the movement for world peace.

This was in 1936, and during that year she and the Duchess saw Mackenzie King frequently—alone, at parties, and when he visited the Bureau. They had many talks on Spiritualism and the Canadian Premier was also a supporter of the crusade for animal welfare.

Mackenzie King expressed a wish to meet London Spiritualists and Miss Lind, who was then president of the London Spiritualist Alliance, a post she occupied for over eight years, arranged a party for him to meet them at the L.S.A. headquarters on October 28 of that same year.

Later he had further talks on Spiritualism with the Duchess and Miss Lind when he visited them at their London homes, in Paris, and at the headquarters of the Animal Defense and Anti-Vivisection Society (of which Miss Lind is the president) after the war.

In the Duchess of Hamilton's recently published book, "Chronicles of Ferne," she refers to him having stayed there with her. Miss Lind and Miss Delius, who was on the committee of the L.S.A., were also present, and both recollect that the talk after dinner was of experiences in Spiritualism and the exchange and comparison of happenings and guidance received.

"Maclean's" quoted Miss Mercy Phillimore, secretary of the L.S.A., as expressing the opinion that "to say he consulted mediums for advice in statecraft is preposterous. It is also outrageous, and an insult to his memory." Miss Lind-af-Hageby has this to state:

"Miss Phillimore should know that the enlightened Spiritualist does not believe everything purporting to come from spirit sources. She should also know that Mackenzie King, a man of powerful mind and world-wide experience of human nature would be perfectly capable of guarding privacy in relation to guidance received."

"We know that there are crypto-Spiritualists who apparently are ashamed of admitting it, and even those who belittle it while holding office—but that was not the case with Mr. Mackenzie King. He knew how to distinguish between the esoteric and the exoteric."

"To us who attended practically every general assembly of the League of Nations in Geneva, who met many statesmen who had come as delegates, the fact that Mr. Mackenzie King sought guidance in statecraft—which really amounts to life-craft—and acted upon it was perfectly plain."

"Psychic News"**SPiritual HEALING**

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Manual Continues Here

GENERAL BY-LAWS for the GOVERNMENT OF THE LYCEUM

ARTICLE 1

Annual Election of Officers and Leaders

The Officers and Leaders shall be chosen annually, and elected by ballot, on the Sunday next following the celebration of the Anniversary, and after notice shall have been given, in presence of the Lyceum, two Sundays preceding the election. The members of all the Groups shall be entitled to vote for their Officers and Leaders at every annual election.

ARTICLE 2

Vacancies in Office—How Filled

In case a vacancy in any office shall occur, by resignation or removal, or from any cause whatever, it shall be the duty of the Executive Board to fill such vacancy, until the next regular meeting of the Officers and Leaders. Furthermore, whenever any Leader shall resign or vacate his or her position, it shall be the duty of such Officer to provide a suitable substitute, and the Conductor or Guardian shall submit the name of the proposed Leader to the next regular meeting.

ARTICLE 3

Regular Meetings of Officers and Leaders

The duty elected Officers and Leaders shall hold regular meetings for the transaction of business in behalf of the Lyceum, and for purposes of social interchange and mutual improvement, on every alternate Saturday evening, or semi-monthly (except during vacations,) and the Conductor shall have power to call special meetings whenever he deems it necessary.

ARTICLE 4

Election of Special Officers

At any regular meeting of the Officers and Leaders, it shall be lawful, when a majority of them are present, to appoint a Secretary, to pass By-Laws, to offer and confirm amendments, and do whatever is deemed essential to good order and harmonious government of the Association; providing, however that such By-Laws, amendments, and business transactions, shall in no wise contravene or infringe upon the largest and broadest interpretation of the articles of the Constitution.

ARTICLE 5

Duty of the Secretary

The Secretary shall keep a correct and full list of the names and address of the Officers and Leaders, and shall take minutes and duly record the regular business transactions of the meetings.

ARTICLE 6

Expenses and Finances.

It shall be the duty of the Conductor, or of the person duly appointed as Treasurer, to keep a faithful record of all of the expenditures and receipts of the Lyceum, and to make correct report thereof whenever the majority of Officers and Leaders present may call for it.

ARTICLE 7

Order of the Leaders' Meetings.

The regular meetings of the Officers and Leaders shall be conducted in the following order:

Attention All Lyceum Teachers

Continuing on this page, *Psychic Observer* is reprinting serially the rare out-of-print LYCEUM MANUAL written by the founder of Modern Spiritualist Lyceum movement, Andrew Jackson Davis. During recent years, this rare book has sold (used) from \$5.00 to \$10.00. It will take three to four months to cover the entire book. Do not miss a copy of *Psychic Observer*.

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ORIGINAL AND SELECTED

By Andrew Jackson Davis

"A pebble in the streamlet scant
Has changed the course of many a river;
A dew-drop on the baby plant
Has warped the giant oak forever."

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BOSTON

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Fourth Installment

(Continued from September 25th Edition)



1. Silver-Chain Recitation of some appropriate selection.
2. Singing.
3. Reading and acting on the minutes of the last previous meeting.
4. Acting on the filling of vacancies, or the election of new Officers and Leaders to meet the demands of the School.
5. Miscellaneous or unfinished business, if any.
6. Singing or Recitations, or both.
7. Adjournment.

An Hour of Social Interchange
If the hour of the evening be not too late after adjournment, it will be found promotive of mutual friendship and good will to engage in parlor pastime and innocent amusements, in which all can with propriety freely and cordially participate. We have derived much strength and encouragement from these social and joyous reunions. The young ladies and gentlemen Leaders of the Lyceum, together with the older Officers, have thus become better acquainted with each other, and, as a consequence, more united and strong in the beautiful cause of Progressive Education.

A Child's Inheritance.

Children are born with two distinct characters. One inherited from the Fount of every Blessing; the other from their immediate progenitors. The first, derived from God and Nature, is spiritual and eternal; the second, being the organic and constructive process, is arbitrary, and will not always continue. In after years, however, when the child is thoroughly drawn away from its inmost consciousness by the illusions of the external senses, a third character is formed, which is still more external and correspondingly ephemeral. And yet, owing to the impressibility of the spiritual life currents of the inmost, the mind and disposition are very generally fashioned in this world by the last character, which society, through its many and varied circumstances, has manufactured and put upon the individual spirit. Although an Englishman is in esse the same as a Frenchman, yet they will conduct themselves differently—with different tastes, creeds, poetry, literature, philosophy, etc.—because, aside from the likeness arising from different parentage, these two persons, as spiritual beings, are, to some extent, necessitated to act and manifest

themselves through the world-made character, which, though superficial and arbitrary is nevertheless preeminently successful in its supremacy for the time being.

Assuming, as a fact, that the third character is educational, and that the Spirit is in general necessitated to act through and by means of it, (as a person is obliged to speak with the words he remembers,) we think parents should calmly consider what sort of teachers, what class of books, and lastly, what kind of schools are best adapted to unfold the real excellencies, and to develop the truest character of childhood.

Knowledge vs. Wisdom

Children, because so spiritually impressible, should be fortified and guarded against the psychology of imitation. They assume unconsciously the thoughts and actions of their companions, as, by contact, they absorb the magnetism and likeness of epidemics—measles, mumps, croup, scarlet fever, &c. Yet it is never wise to deem children incapable of originality. If we regard, with more confiding attention, the chance-sayings that drop ever and anon from their rosy lips; our own progress will be greatly accelerated angel-ward. Men fancy themselves wiser than children—because, forsooth, they have seen more of the world's contemptible ways. Let no one deem such knowledge, wisdom. The true, unspoiled child, is



wise, and its unsophisticated genius is divine; compared with which the education of a Bacon is but transitional intelligence and systematic folly. Childhood is incessantly uttering sage words worthy of the oldest philosophy. Its simple improvisations are revelations of great future possibilities. Analyze a child's consciousness, listen now and then to its affirmations and aspirations for whatever is Good, and Beautiful, and Wise, and Spiritual, and you will be instructed beyond books and priests. Treat tenderly, never scoffingly, the bright visions of youth. Let childhood teach you to recall the spiritual kingdom away down in your own soul's heart. The gentle Nazarene believed that children would apprehend his teachings far quicker than the learned Rabbi and salaried priests of the temples. And he was not mistaken. Little children did comprehend his principles through his beautiful parables (or stories, with morals;) and besides these, may be mentioned the "mothers" and daughters of humanity; for wherever beats an intuitive heart, there the teachings of the true teacher are best appreciated.

Principles of Education.

A writer in the *Golden Gate*, fully recognizing our true principles of culture, says: "Children are always true to Nature; and the demands of nature must be met, or there will be a revolt; hence they are always most attracted to that teacher, whose enlightened and liberal philosophy, by entering into their sports, as well as their studies, recognizes them as genuine human beings.

"It is the great law of Nature that the proper exercise of any faculty or set of faculties always gives pleasure, while the undue or disproportionate exercise of any, inflicts pain. Thus, if the whole development is harmonious, the whole process of education would induce only pleasurable emotions and delightful associations. Study, then, as well as physical labor, would be only another form of play; for the same law of Nature which demands exercise for one faculty, demands it also for another and for all; and where there is no disproportion, there can be no deformity.

Control by Love

"But there are few teachers whose own development is so harmoniously attuned to the laws of Nature that they can perceive the true relations between Material and Spiritual; and even they are hardly understood and appreciated. Were there such, they would wield a power as yet undreamed of. Coercion would be dispensed with, in almost all cases; for the tendency to harmonious development would be governed by as fixed and determined a law as that by which the plant puts itself into leaf, stem, bud, and flower. In short, education would simply respond to the necessity of our nature, which requires that the human being should live and grow, and aspire toward all perfection. A teacher who understood this would attract his pupils, and attach them to himself, so that by love alone he could control and guide them. He would always keep the balance even, by stimulating them to action, hardening the

morbidity sensitive, and restraining the wayward. We must have a system of Education based on philosophical principles. This the preservation of the race and the spirit of the age alike demand."

Be Patient with Children

"There is another thought," says Mr. Beecher, "that I wish to urge—the transmissibility of moral qualities from parent to child. But in training the child, the harder it is to train him so as to give him the right character, the more earnestly should you work to do it; because that which we superinduce by training on his constitution, either of body or mind, he will transmit to his offspring. If your child inherits a nature that is just and generous and good, while it will be easy for you to bring him up, he and his offspring to later generations will have the benefit of that moral constitution which you have handed down to him. But even if your child is bad, you can form a habit on him which shall make it likely that his child will be better than the father. So that the education which you bestow upon your child, and which taxes your strength and patience, is not for him alone, but for his babe, and for generations in the time to come. And if you, by the touch of a prophet, could see the airy forms of the future, and hear their voices, you would see many holding up imploring hands, and would hear them say, 'Be faithful to your child, for our destiny hangs on his; and what you do for that child, you do not for him alone, but for multitudes that are unborn.' And if the work be hard, think how long its effects will remain, and how far its blessings will reach.

"Be patient, then, with children—poorly organized children, nervous children, irritable children, that tend to fret and grieve. Be patient with children that are obstinate and ugly, whose basilar nature seems to be more developed than their coronal. Be patient, that, if possible, you may be able to counteract, or restrain, or bind, that evil in them which otherwise may come rolling over with accumulations to curse coming generations.

"... the least of these"

"And, moreover, when you are saving them, you save yourselves; for the very discipline and self-restraint and self-denial which are required to train those who are difficult to train, reacts and makes you better. And oh, how glorious will be the meeting of parents and children in the kingdom of heaven, where dear and loving parents have had dear and loving children! But oh, how much more glorious will be that meeting, when the children that have lain on you like a nightmare meet you in heaven, and say to you in the light of God's presence, 'You were twice my father: from you came my life, and from you my immortality.'

"It may be that you have your sorrows and troubles, and that you will have a thousand times more than you have had; but if it is hard to bear with your own children, how much harder is it to bear with other people's children! Perchance they are vagabonds, and have no one to care for them; but they are somebody's children; and if you never see their father and mother to get their thanks, remember that Christ will say, 'Inasmuch as ye did it unto one of the least of these my poor and despised little ones, ye did it unto me.' Be patient, and God shall give you your reward by-and-by, and enough of it."

To be continued
NEXT ISSUE

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REIGN WITH GOD

"He that followeth Me, walketh not in darkness". He shall be kept above trials that desolate.

Be clothed in righteousness at all times. Anoint your soul with the oil of grandeur, Manifold, shall be the benefactions that will grace your existence.

Enormity of conditions presses hard against the gates of life. Diabolism is rampant. Spectres loom on every side as ignominy stalks the earth, and destruction forges ahead with determined tread.

Terrestrial aspects are changing for all. The dream-world in which we once luxuriated is fast assuming nightmarish proportions as the incendiary era approaches, alarmingly.

Asleep are the mighty ones in power who awake not to the reality of those inexpediencies which precipitate disaster: Nationalists, who appear to see as "through a glass, darkly". "Woe unto them that decree unrighteous decrees".

Long have they palsied the trust of the people by their enigmatic attitudes of circumventing truth. Be wary of those who prate of God, yet who twist the facts to suit their purposes. Their worth is not profound, but transient.

Although the peace of the world may tremble, lift your mind and your heart high. Foster calm under bewildering, adverse attacks. Life is for your handling with keen perceptions, and orderly conduct. Never remain long within the depths of despondence. Greater damage can eventuate from dark musings than from those evils which occasion desperation. Meet the noon-day glare of the sun with fine courage. Retreat not into by-ways of depression and despair. "Flee to the hills" of Reason during moments of tension. Stand erect and show yourself to be master of every situation.

"Be not afraid of the terror by night (dark era), nor the arrow that flieth by day. A thousand shall fall at thy right hand, but none shall come nigh thee". A firm resolve to destroy neither your mental poise, nor your holy status, will mark you as eminent.

Wasted, are those days that are not devoted to religious contemplation. Many, there are, who squander their lives in utter denial of the laws that govern moral integrity. "Fear God, and give glory to Him for the hour of judgment is come".

Terpsichorean revelries are far spent for those of sinister engrossments. Happiness shall not long abide within their human Temples of Unregeneracy. They have despoiled their chances for majesty; rigors shall beset them as they attract the fires of repentance unto themselves.

Seek earnestly for truth that will exalt you. TRUTH is a luminous JEWEL of many facets. Blessings accrue with felicity and excellence to those awakened and enlightened souls whose motives are in conformity with divine intent.

Be dominated by justice and honor. Hold aloft your banner of spiritual transcendence. Be a friend to all, gracious and understanding. Harrowing, are the events that stupefy the senses of mankind today. Give of your compassion, your gallantries. In the words of the Master, "These things I command, that ye love one another."

Remind no one of his faulty attitudes. Bespeak words that pronounce benedictions—never castigations. No one is wholly perfect, nor is he entirely correct regarding every issue. A godly demeanor is founded upon "forgetfulness" of another's errors. "Ye are your brother's keeper" (helpmate and counselor).

Muster fortitude for the challenge ahead. Burdens that enslave may rest heavily upon Peoples for a time. "For these be the days of vengeance, (so) that all things which are written, may be fulfilled". "Upon the earth shall be distress of Nations, with perplexity."

Resign yourself to your destiny. Face your difficulties with stalwart acumen. Routing of the enemy may endanger and terrify, but "a moment in time", and Tyranny shall have run its miserable course. In later years, during periods of retrospection, those deep scars of experience shall appear as vague memories.

After completion of the mad design, which the Firey Fingers of Time shall have wrought of hatred, conspiracy and devastation, then shall a solstice appear, through which may be discerned, a golden, gladsome tomorrow. Man's perceptions shall have become related to noble aspirations. "For these people that have walked in darkness, shall see a new light".

"Assemble yourselves . . . draw near together". Reign with God. "Let your light so shine" so that your magnificence may show forth as sparks from The Divine Lantern which illumines the world.

As the sunrise of a new day steadily ascends in splendor, all shall hail the glory that will stream from the powerhouse of Wisdom. "When these things shall come to pass, know that the Kingdom of God is at hand", and that "the government (of the world) shall be upon His shoulder" whose "name shall be called Wonderful, The Prince of Peace".

—Jean Wallis

MUSIC and THE MIND

Of All the Gifts That God Has Given, Music is the Most Magnificent

By W. MOFFAT DEVINE

When a well known Poet penned the above lines, assuredly under inspiration, he struck the Keynote of Spiritualism. Music and Spiritualism are synonymous: A peaceful, harmonious condition derived by commune with the other side of Life. The Great Unknown as the Bible teaches, is one Eternal Anthem of Praise. By having this God-given Gift bestowed upon us while yet on the material plane is a foretaste of the wonderful harmony, peace and joy of the Great Beyond.

Music comes from vibration of strings, reeds or pipes, is nothing so far as mortal can see before it is created, fulfills its mission of Harmony and returns into the nothingness of illimitable space. In its transition it makes the inert string a thing alive through the cunning of the musician's fingers properly applied.

There is a language in music, a meaning, a message that we do not understand or try to understand. All our Classics have been written under inspiration; the melody runs persistently through the brain of the musician; it 'haunts' him, grows on him and he is constrained by some unseen power to commit it to writings.

Proving a Point

Handel dreamed he saw the angels before the Throne of God singing to the accompaniment of harp and lute, their praises to Jehovah. At that time he was discouraged in his work, the 'Messiah', his incomparable Oratorio, and on awakening wrote exactly what in the realm of dreams he heard and it is known today as the 'Hallelujah Chorus.'

Scores of instances equally dramatic are recorded, but one is sufficient to prove a point—that music which we do not understand comes directly from the Great Beyond where some day we will understand; where loved ones are who do understand and are anxious to impart

through the Medium or some other channel, the knowledge they possess, but through lack of endeavor the importance of which we fail to grasp and fail to obtain the messages as they are sent.

It may be compared to the American Indian hearing a Greek speak for the first time: The Indian can hear every word distinctly, but the meaning is lost; it is Greek to him.

If outside influence hinder where two or three are gathered together at a small circle in search of truth, the singing softly of a simple hymn invariably removes the conflicting elements that distract and produces perfect harmony in the innermost soul of those present.

Music Soothes

The pages of Scriptures abound with reference to music from Genesis to Revelations, from Tubal-cain who was 'Father of all such as loved the Organ' and the Harp' to Gabriel's last trumpet that shall 'quicken the dead',

The Israelites 'sang before the Lord', and we shall sing praises for ever and ever. On entering a church or any place of worship there is a quiet solemn dignity imparted by hearing the soft diapason notes of the organ. It is the 'Greatest Gift' being given anew, a breath of Harmony from the other side of Life.

Have you noticed in places of amusement when acrobats or artists were about to exhibit their best and most daring part of the act that the music suddenly ceased? At once, in a moment, there was created a tense uncertain feeling all over the theatre and you instinctively 'held your breath' until that part of the performance was over and the music resumed. This phase of acting upon the nerves with music to soothe or ruffle, has been carefully studied in the Theatrical World, and indeed in places of worship without a thought being given to what music is composed of, why it should act on the human brain, or from whence it comes.

"Prediction"

If every man's eternal care were written on his brow, how many would our pity share. Who raise our envy now!

Leisure is a very pleasant garment to look at but a very bad one to wear. The ruin of millions may be traced to it.

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CHURCH NEWS

Portland, Oregon: Fall services opened September 7th at the First Spiritualist Church, 9th and Hawthorne, according to Rev. Alma Gudhardt, minister. The featured medium at the opening service was Mary Josephson, Tacoma, Washington.

Successful services and seances, conducted by Maude Kline last June, were well attended. She has been invited to serve the church during the month of November.

Wheeling, West Virginia: Fall services reopened September 7th at the Way Memorial Temple according to minister, Rev. Floyd A. Thornton who is serving his second year in this capacity.

Sunday morning activities begin with Lyceum at 9:30, followed by church services at 10:45. For over fifty years, the Way Memorial Temple has been chartered by the National Spiritualist Association.

Union City, N. J.: During the absence of the regular minister, Rev. M. Sliffka, services have been conducted by Rev. Martha K. Seidler, Brooklyn, N.Y. and Rev. Frank Meredith and Rev. M. Stone, of New Jersey, at the First Psychic Church of Resurrection, 510 48th Street.

Johnson City, N. Y.: Robert G. Howell, of this city, and Irene Breno, Endicott, were married by Rev. Robert J. Macdonald. Mr. Howell is pastor of the First National Spiritualist Church, Binghamton, New York.

Milwaukee, Wisconsin: Miss Raeona Harder and Harold Ollenburg were married by Rev. F. Lorenz Lamping. Miss Harder is a member of the Kraft Memorial Spiritualist Church. Joseph Sax, Superintendent of Lyceums in the state of Wisconsin, took part in the ceremony.

Lily Dale, N. Y.: On "Michigan Day", last July, Ruth Caine Pfistner was ordained by Rev. Peter Evert, N.S.A. Trustee and President of the M.S.S.A. Taking part in the ordination were: Rev. R. J. Macdonald, Rev. Clara B. Smith, Myrtle DeBoe and Rev. Arthur Myers.

Jackson, Michigan: A double wedding was solemnized recently at the Flower Memorial Spiritualist Church. Rev. Ethel McLain officiated. The single ring ceremony was read separately for each couple: Janette Irene King—Donald De Wane Weichner; and Elda Ruth Weichner—Robert Jay Goddard.

Phoenix, Arizona: Walter Holder, Victoria, Canada, past President of the N. S. A. of Canada was ordained by Rev. Leroy

Cady at the First Spiritualist Church, this city. Rev. Holder's ordination was transferred from Canada to the National Spiritualist Association of the U. S. A.

Members and officers of the First Spiritualist Church present: President, Trinnie Berg; Secretary, Edith Murphy; Licentiate, Hattie Klinksdale; certified medium, Helen Homelick.

Miami, Florida: Rev. Ermel McNab, pastor of the Little Shenandoah Spiritualist Church, is recovering from a recent illness.

Davenport, Iowa: The 45th annual convention of the Ohio State Spiritualist Association, held, recently, was well attended. Principle speakers: Mrs. M. A. Nichols, Detroit; Rev. Ethel Jaeger, Davenport; George Van Dam, Rock Island; Janice Baynes, Des Moines; Rev. Lucille Millar, Dubuque; and Isabelle Marion.

Rochester, N. Y.: Pearl Tygart, 162 Bock St., was ordained September 21st, last, by Rev. William Bickert, trustee of the General Assembly of Spiritualists. Rev. Tygart is minister of the Mission Spiritualist Church. Ordination services were held at Hotel Seneca.

Texas Church Receives Universal Psychic Science Charter



The photograph above was taken when the Universal Psychic Science Temple was dedicated August 10th, last. The charter was presented to Rev. Clara Ann Williams, lecturer and "UPS" teacher, who will be the pastor of the church.

Services, healing and spirit messages; lectures and seminary instructions are scheduled at 607 Jackson Street, San Antonio 1, Texas every Sunday and Wednesday evening at 7:45.

The Vice-President of the church is Henry E. Walker; Secretary and Treasurer; Donald C. Royall; (left to right above): Trustee: Evelyn Cummins; Trustee: L. R. May; Minister: Rev. Williams; Asst. Pastor, Rev. Foster Wager; Honorary member: Bertha Walker; Trustee: Agnes Brown, and Trustee, Frank Higgins.

I.G.A.S. Ordination Ceremony at East Aurora, N. Y.



The photograph (above) shows Rev. Hazel Elizabeth Bovaniger and attendants on the occasion of her ordination into the ministry of Spiritualism.

The ordination ceremony was effected by Rev. Fred A. Jordan, President of the International General Assembly of Spiritualists. The service took place recently at the First Spiritualist Temple, East Aurora, N. Y. Rev. M. Ethel Squier conducted the service of investiture, the purple robe being presented to Rev. Bovaniger by Buffalo and East Aurora classes.

Rev. Bovaniger was escorted by John Merlau (seated in foreground) who, at 85, is the oldest member of the congregation.

Seated in first row (left to right): Irene Schnirel, Hazel Joseph, Janet Prior, Jessie Osborne, Rev. Bovaniger, Henrietta Kissinger, Rev. Hazel Thirkield and Violet Bliss.

Second row (left to right): Arthur Frank, Joseph Becker, Albert Mally, Cecil Savage, Lawrence Becker, Fred Becker, Edward Joseph and Albert Kuster.

Not shown is Rev. Eleanor Gardei, who had to leave before the photograph was taken in order to conduct services in her own church in Tonawanda, N. Y.

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COMING EVENTS

October 6th-11th: The 60th annual convention of the National Spiritualist Association, Mayo Hotel, Tulsa, Oklahoma; Chairman, Jack Cuddy, 6 East 17th Street, Tulsa 10, Oklahoma.

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