

Huxley Procrastinates

ONE of America's foremost psychologists and author of the book "Perennial Philosophy" succeeded in selling "Life" magazine, January 11, 1954, an article entitled "A Case for ESP, PK, and PSI." His name is Aldous Huxley and his article published with numerous photographs, carries the sub-heading "Famous writer argues that evidences prove the mind is capable of Telepathy; Can foresee events and exert influence over matter."

At the very outset, Mr. Huxley cites two cases of clairvoyance and then quotes additional data taken from the files of Dr. J. A. Hadfield, English psychiatrist; R. V. Sayce, an anthropologist; Friedrich Anton Mesmer, the 19th Century founder of Mesmerism; and last but not least, Dr. Joseph Banks Rhine, Duke University, Durham, North Carolina.

Mr. Huxley makes a rash statement regarding mesmerism. He classifies it as animal magnetism, appropriated by the cult of Spiritualism and then spells Spiritualism with a capital "S", a practice not generally followed in magazines the type of "Life" because big-time editors dislike to recognize Spiritualism as a religion.

Guessing Contests

Mr. Huxley claims a group of eminent men, from the English academic world, met in 1882 and founded the Society for Psychical Research and that their toughest opposition was Orthodox Science and Orthodox Spiritualism. It is difficult to understand what he means by, "Orthodox Spiritualism" because in this case, he spells Spiritualism with a small "s".

The next several thousand words of Huxley's article are devoted to the ESP guessing contests and dice rolling experiments conducted by Dr. Rhine at Duke. What this has to do with telepathy or clairvoyance he does not explain.

Photographs of six eminent men are shown and referred to as "Believers in PSI." They are Swedenborg, DeMasset, Mesmer, William James, Mark Twain, and Henri Bergson.

To prove his claims, Huxley classifies Swedenborg as a clairvoyant; Poet, de Musset as telepathic, Mesmer, as a hypnotist; and William James and Bergson as believers in a "cosmic sea of thought" whatever that means.

The leaders of the Swedenborg Foundation may become red-faced; indeed they may take exception to Huxley's classification of their leader as being clairvoyant. What many people do not know is that the Swedenborgians in New York City, 51 East 42nd Street, are subtly antagonistic toward Spiritualism.

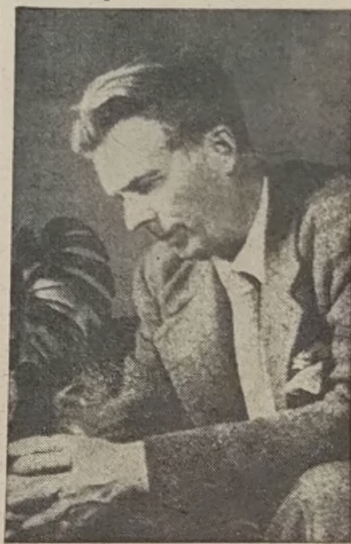
Swedenborg-Medium

What Huxley still does not know is that a statement made by Edward Markham, a prominent leader of the foundation, emphatically points out that "Swedenborg was not a Spiritualist medium and did not seek communication with spirits because such spirits are usually liars and expert imitators."

According to this, since everyone knows Swedenborg was a medium, it follows that he must have been contacting liars. Markham can't have it both ways, even though he says by way of explanation "The Lord came to him and gave heavenly secrets." In this case, then, Markham would have to make the Lord a liar, for did not the Lord give Swedenborg the "heavenly secrets."

Now to get back to the great leaders in the field of E.S.P., a word that had as yet not been conjured

"Spirit Messages Come From Spirit Personalities"



Aldous Huxley (above) is one of the most distinguished literary figures of our time, belongs to a famous scientific family. His grandfather, Thomas Huxley, was an early evolutionary theorist; his brother is biologist Julian Huxley, novelist, essayist and biographer.

up in the days of William James. Anyone knows this great professor received his proofs through experiment and became a believer in the truths of Spiritualism long before PSI was conjured up.

As for writer Twain, he is described thus, "One day, he got an idea for a book which he learned later came, simultaneously to a friend of his, then thousands of miles away." Huxley makes no attempt to classify this latter occurrence.

Huxley goes on to say, in effect, that all the knowledge so far gained regarding PSI (clairvoyance) is valuable but it is still woefully inefficient and wonders why there are not means to track this elusive something to its lair. He, like all other dabblers in what Spiritualists know to be true, says "We may never find out but that is no excuse for not trying."

Recipients Convinced

It never dawns upon these super-scientific psychologists that they might find the answer in Spiritualism for if they really want to try, all they would have to do would be to 'come off their high-horse' and sit with anyone of a hundred fine Spiritualist mediums in this country. The only thing they have succeeded in trying to do is to confuse themselves with words and explain away their ignorance by classifying what they don't know with PSI's, PK's, and ESP's.

And then, in the later part of Huxley's article, he does an about-face for he says "Another problem for the PSI researchers of the future will be that of human survival after death. If all mental events depend completely on physical events, survival is out of the question. But if there are some mental events that do not depend completely on physical events, survival certainly becomes a possibility!"

When a man like Huxley admits there is a possibility of proof of personal conscious survival after the change called death, then it follows that he should get on with his job, which does not necessarily mean that he should be interested in guessing contests with ESP cards; in counting colored marbles; or in shaking dice in a manner patterned after Duke University experiments.

"The recipients of spirit messages are often convinced" says Huxley. And then, the crux of his

(Con't. on Page 2, Col. 4)

IS DEATH THE END?

SURE GERM, BOMB, SHELL CAN'T BLOT OUT HUMAN SPIRIT IN UNENDING NIGHT

Anyone who has lost a dear one through death longs† inexpressively and passionately to meet him or her again, to know that he is alive and the fellowship can be renewed.

By DR. LESLIE WETHERHEAD

The Pioneer Divine Healer and Methodist Preacher of London's Famous City Temple

IS DEATH THE END? I dislike people who write articles headed by a question and leave the reader in doubt to the end how they are going to answer it.

So my answer is, "No! Death is not the end. Rather it is the beginning." I regard this life as the lowest class in God's school.

I believe we all survive death whether we've been good or bad, and that in the next class or phase, we go morally and spiritually where we left off here.

Convinced by Evidence

For me the evidences of survival are as convincing as scientific proof. Spiritualists are able to prove it, and having given during the past 30 years a good deal of time and thought to their claims, I consider they really have proved their case.

I do not believe that at any given seance, with any kind of medium, contact with any particular "dead" person can be guaranteed, but many experiences, including one of my own, convince me that sometimes the supposition that communication with the so-called dead has been established is reasonable.

Consider, for example, the experience of Lady Pamela Glenconner. One of Lady Glenconner's sons, whose family nick-name was "Bim," had been killed on the Somme in 1916.

His father, Lord Glenconner, was intensely interested in trees and most concerned, almost obsessed, lest his beloved trees should be attacked by tunnelling beetles which destroyed them.

Ruined By Beetles

Often when the family took a walk through the estate and expressed delight in the lovely woodland scenery, Lord Glenconner would say sadly:

"Yes, but the young shoots are being ruined by the beetle."

He would then show the family the peculiar marks on trees which proved to him the attacks of these pests had begun. These melancholy prophecies became a family joke.

In December, 1917, Lady Glenconner had a sitting with a famous medium, Gladys Osborne Leonard, who frequently assisted Sir Oliver Lodge.

The "control" in this case was "Feda," also mentioned frequently in Sir Oliver's writings.

Message From "Bim"

After giving various messages "Feda" said: "Bim wants to send a special message to his father."

It is in the ninth book on the third shelf counting from the left to the right of the door in the drawing-room, as you enter; take the title and look at page 37."

On investigation it was found

that the book was in fact called "Trees," by T. H. Kelman, and on page 36 leading on to page 37 are these words:

"Sometimes you will see curious marks in the wood; these are caused by the tunnelling beetle, very injurious to the trees."

Had the medium, or the control via the medium, spoken of trees and beetles, it might be thought that the minds of the Glenconner family were being read by telepathy.

But trees were not mentioned, only a book with the reference noted, a reference which the medium could not possibly have conjured up.

Impressive Evidence

Impressive though that evidence is, I do not find it necessary. Surely we may say that in any case the universe shows signs of rational purpose.

I don't mean that I or anyone else can explain in terms of immediate purpose earthquakes, floods and storms, shipwreck, and cancer and accidents.

Yet, as we study this old earth, it does seem as though, through the millions of years behind us, nature has labored to produce man, not just his body, nor even his brain, but his sense of values, his appreciation of beauty, his power to love and laugh and to worship, to work out what he calls his ideals.

Now no man has ever died with all his ideals realized. The best men have often felt they had only made a beginning, have died with a thousand plans frustrated, a thousand dreams unfulfilled.

Does nature then produce man at such a cost only to end his longings with unending night? Can a few million germs, by making their home in a pair of lungs, blot out forever a human spirit?

Can a shell or bomb fragment take from us forever one who was dearly loved? Other forms of life, animals and insects, I know die—why not we in our turn?

But as far as we can see they have fulfilled their purpose. We have rarely, at death, fulfilled ours.

One lovely spring morning I found a lark's nest in a field, and I held in my hand a lark's egg.



DR. LESLIE WETHERHEAD

Within that little brown egg there was life. It was a very shut-in life. Yet what promise there was of a wider life that would begin when the little bird inside broke the shell and escaped!

Within the egg were wings. Within the egg was the apparatus—not yet fully developed—which would be capable of producing the lovely song of the lark, as, later, it flew up into the sunlight.

I feel that there is an illustration of something that is true about man. The structures of the bird within the egg is meaningless unless there will come the chance to fly and to sing. What is the point of producing powers which can never be used?

Some people never really live here at all. They never have a chance to express all their possibilities. They live a cramped life, full of frustration and pain, and as shut in as a bird inside the egg, but they could live if they had the chance. The apparatus is there.

All of us have faculties we never fully use, longings we never fully realize—yes, and friendships that surely death cannot cut off for ever. Those friendships are made of love; the final "stuff" of the universe.

If anything is strong enough to withstand the shock of death, love is. To me, life in this world doesn't make sense without the concept of life in another.

Like Wishful Thinking

Some of this will sound to some readers like "wishful thinking." "You desire to live after death," they say, "so you assert such an existence. Your arguments are all bolstered up by wishfully thinking that they may be true."

Who is going to deny wishful thinking about such a matter as this?

Anyone who has lost a dear one through death longs inexpressively and passionately to meet him or her again, to know that he is alive and the fellowship can be renewed.

To deny wishful thinking about survival is absurd. It would be to deny the persistence of love.

But what is the matter with wish-
(Con't. on Page 2, Col. 4)

What Is Spiritualism?

By H. ERNEST HUNT

By providing sufficient scientific evidence to compel conviction, we can reach the skeptic and agnostic and give grounds for the fact of spirit

Only logic of the continuity of character into a spiritual environment will convince them

SPIRITUALISM is a subject now very much to the fore, creating a vast interest; but it is so wide and far reaching, and has so many aspects, that definition is difficult. Moreover, since so many types of mind are bent upon its study, it is not likely that any cut and dried definition will meet with general acceptance. Nevertheless an attempt will here be made to give a clear outline to the subject.

In Spiritualism we are introduced to a series of unfamiliar happenings, to various signs and wonders. These phenomena (and the word 'phenomena' means 'appearances' or 'signs') are to be found in all races, climates, and civilizations, and they appear in all recorded history. Their precise form and interpretation naturally vary according to the knowledge, development, and scientific progress of the race; but the underlying principles are the same, and there is nothing new about them.

Modern Spiritualism

These phenomena are based upon faculties which are thus implanted universally in human nature. But whereas in past days the records were scanty and none too well attested, nowadays we have a wealth of experiment conducted by skilled investigators and men of scientific attainment, with numerous books and a world-wide press to give publicity to the results. This enables us to compare, verify, weigh and assess; thus giving security and validity to our conclusions, even if we merely utilize these, as being for the time, working theories.

Modern Spiritualism is said to date from 1847-48, when at Hydesville, N. Y., two sisters named Fox were perplexed by knockings about

their tiny house. By suggesting a code for these raps it was found that there was intelligent response, and communication was opened up. It should be observed that it was an invisible intelligence which started the proceedings, they definitely were not initiated by living people. The seeking came from the other side, but the finding was on this: they knocked, and we opened.

Various 'explanations' of these knockings have been given and it was seriously suggested that they were produced by one of the sisters cracking her toe joints. But to those who have experience of similar knockings today these explanations are not only inadequate but extremely silly. The intelligence displayed by these knockings revealed the remains of Charles Rosina, a murdered pedlar, buried below ground. It certainly is a fact that these knockings continued when the family moved to Rochester, and that the fame of the "Rochester knockings" spread far and wide.

Dream of Scipio

It must be observed, however, that happenings of a kindred type are not confined to Spiritualism but are to be found all down the ages. Ancient races have probably excelled ourselves in knowledge of these, even as some savage tribes today have means of communication which we cannot fathom.

The Dream of Scipio, a fragment of Cicero (106-43 B.C.) contains a most apt summary of modern Spiritualist belief; in Froissart's Chronicles is an excellent account of ghostly phenomena. John Weeley (1716) experienced spontaneous psychic phenomena, while foreign countries have their counterparts of these.

The Bible, read in the light of modern knowledge, is a psychic book. Spiritualism today merely acts as a focus point for the elucidation and consideration of these phenomena.

This is the way in which psychic

phenomena act as signs and compel attention. They are a beginning, not an end; they are appearances testifying to some inner reality. They are the physical signs which display a purposive intelligence; they are the advertisements, not the goods. They are the approach to Spiritualism, but they themselves are psychic, rather than Spiritual.

Knocks are perhaps the simplest form of manifestation, though the mode of their production is sufficiently abstruse; but the conditions which enable them to occur are favorable also for other forms of phenomena. For example, there may be movements of light objects without contact.

One such movement, properly substantiated, would itself constitute a challenge to orthodox science. According to known physical laws such a thing cannot occur; but supposing it does occur, what then? Is science to refuse the fact, or must it not rather include the fact by extending its own boundaries?

Definite Intelligence

Phenomena, which thus produce results of a concrete type are termed physical, and they may include the production of lights of various kinds, from mere pin-points or sparks to globes which have been likened to arc lamps. There are also levitations, where objects and even people have been raised from the ground in defiance of gravity; this particular phenomenon it may be remarked is not uncommon in the recorded lives of the Saints.

We do not need to imagine that these miracles are in any way infractions of Law, but they do distinctly point to the operation of forces with which we are unfamiliar.

We are coming to learn that behind the great majority of these physical effects there is definite intelligence utilizing and manipulating the properties of a new form of living matter; which is known as ectoplasm, or teleplasm. This is temporarily extracted or exuded from the bodies of certain individuals who are known as physical mediums, and for its production their services seem to be indispensable.

Dr. W. J. Crawford has shown how this form of invisible matter can be built up into mechanical structures to produce knocks and raps and levitations.

Mental Phenomena

But this ectoplasmic matter may be used in a more wonderful manner still to build up materializations, or temporary manifestations of the human form. This matter, extracted from the organism of the Medium in a sleep or trance condition, is used to clothe and so make visible either the forms of actual

Huxley Procrastinates

(Con't from Page 1, Col. 2)

whole article, from the Spiritualist point of view, is that he admits, "These spirit messages come from spirit personalities but the conviction is rarely shared by those not receiving the message." . . . Quite true.

Huxley goes on to say "Perhaps



Rolling the dice, subject mentally attempts to influence their fall while Dr. Rhine checks the result to see if the successful outcomes exceed the law of averages. They frequently do but influence on dice has nothing whatever to do with telepathy, let alone clairvoyance.

no evidence of personal identity conveyed through spirit mediums will ever be completely and uni-

versally accepted." Why not be accepted? If the dead cannot communicate, then all the structure of orthodox religion is founded on quicksand. If all the incidents of spirit communication, clairvoyance, direct writing, and direct speaking found in the Bible never happened, then the orthodox religions are preaching the greatest hoax ever foisted on mankind and their creeds and dogmas are, in effect, fake and fraud.

If the intellectuals of the past would have spent as much time actually trying to seek proof for survival, as they have spent in trying to negate the proof presented by men like Lodge, Lombroso, Geley, and all the rest, then this thing known as survival and spirit communication would have been better understood than it is at the present time.

"Unsolved Problem"

Huxley closes his article by saying, "It seems unlikely that future research into the problem of survival will follow the lines laid down by the earlier workers in the field. How it will be conducted I do not pretend to know. We can only work at what lies immediately before us in the hope, new findings may suggest new ways of dealing with old and still unsolved problems."

It is a pity that a man like Huxley would let it go at that when there are hundreds of ways that even now, at his ripe age, he could enter into some real psychic research with mediums who would bend over backwards in an effort to solve what he calls, "an unsolved problem." . . .

discarnate entities, or to make visible their thought-creations.

This phenomenon is comparatively rare, though established beyond question, but its elucidation requires separate treatment.

Intelligence of a degree is shown even in the most rudimentary physical phenomena, but as more of the mental element enters so the purely physical decreases. Definite physical results with a large mental element are shown in psychic photography, and in the "direct" phenomena of voice and writing.

Later on purely mental phenomena are shown where the physical element is largely or completely absent. This is the case with clairvoyance and clairaudience (these being the "open vision" of Biblical times), with inspiration, and with trance-control work.

We are not outlining or classifying these phenomena at the moment with any design or completeness, for they require special consideration by themselves; but taken all together they constitute the basis of what we now know as Spiritualism. They serve as data from which we make our deductions, and these have a very vital bearing upon the age-long problems of life and death.

Physical Phenomena

Since the objective phenomena have intelligence behind them, it is only common sense to discover what that intelligence is, and what it has to say for itself. We put it in the witness box, as it were, and

let it speak for itself. We compare the testimony of many such intelligences and find that, on main issues, they corroborate one another, while displaying the discrepancies we should expect from widely different types of individualities.

On occasion also we are able to cross-examine and question the intelligence, then we find it perfectly well able to maintain its own point of view and even to contradict. In other words, it is independent of individual.

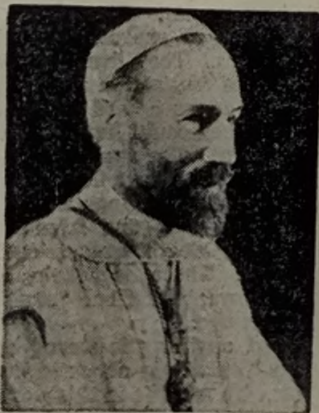
Not Infallible

Practically invariably the intelligence claims to be the surviving spirit of some one who has been on earth, and, having passed through the change of death, is continuing his individual existence in another environment. The volume of testimony of this type is quite astounding and, time and again, facts have been established on information from these intelligences which were not known to any living person, thus predisposing us in favor of their reliability and the possibility of communication.

Errors, of course, arise, but these cannot invalidate the positive and accurate results. A study of a number of these cases is most advisable in order to establish in the mind of the enquirer a *prima facie* case for communication, and thus for survival.

But there is one logical deduction (Con't on Page 4, Col. 3)

THESE QUESTIONS NEED ANSWERS



BISHOP RALEIGH
Ancient Chaldean Rite

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Why Do Some People Have So Much Worry And Trouble?

Why Are Prayers Not Answered?

Why Do Those Who Try To Do Good Often Get The Worst Of It?

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Our files are filled with testimonials from people in all walks of life who have been healed or had personal problems solved when there seemed no solution for their troubles. Don't delay, write today, and receive the free treatise. Send 2 three cent stamps to cover postage.

BISHOP ROBERT RALEIGH

STAR ROUTE, CALABASAS, CALIFORNIA

(P-375)

Germ, Bomb (Con't. from Page 1, Col. 5)

ful thinking? If my child falls ill, am I not consumed with wishful thinking that she may recover? Does that wishful thinking mean she will not recover?

As a psychologist I should have said that that desire, and the hope and expectancy kindled by it, contribute to the fulfillment of the desire.

As a theologian I would remind the reader that he cannot think or wish better than the truth when he is thinking about God.

If There Is Something Higher . . .

If there is something about the soul both higher and more desirable than immortality, tell me what it is and you will kindle belief in it for me, for men cannot conceive anything better than the truth where God and the soul are concerned.

But is there no expert? This is the day when we take the opinion of the expert.

I refer to Christ, as one of the greatest—in my opinion the greatest—religious teacher the world has ever known. He is the expert in this field.

When Jesus Christ spoke of Abraham, Isaac and Jacob who had been dead for centuries, He added this: "And God is not the God of the dead but of the living; for all live unto Him."

He told parables about life after death; He spoke of and communed with angels, beings belonging to another life.

Best of all, on the Cross next His own He found a dying thief hanging—not a man who by a godly life had won a right to immortality. He did not even say to him, "I hope we shall meet again," nor even, "I believe we shall meet again."

He said, with not even an accent of doubt: "Today thou shalt be with Me in Paradise."

Either He was certain or He was deceiving the poor wretch with a spurious comfort. He was certain of life after death. "If it were not so," He said, "I would have told you."

"Toronto Daily Star"

See next issue for another thrilling article written by Dr. Wesley Weatherhead.

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THREE HUNDRED SEVENTY-TWO

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THREE HUNDRED SEVENTY-TWO

MARCH 10, 1954

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What To Do About Our Critics

TIME AND AGAIN, we have been taken to task because we do not publish the right type of material in **Psychic Observer**. In the main, the charges infer we should stress the philosophy and not print so many articles about mediums, mediumship and demonstrations of spirit phenomena.

One critic thinks eighty per cent of the Spiritualists are nothing more than crude ancestor worshipers who go week after week only to get messages from their Aunt Susie or Mother Margaret.

As it is the duty of a Spiritualist newspaper to cater to the great majority of its readers, it might be held that **Psychic Observer** is simply doing its manifest duty in giving the material on the lines which our correspondent condemns. This critic admits he is a philosopher and would like us to print more philosophy. We think he is wrong in speaking derogatively on the value of clairvoyant messages given in churches, both from the point of view of their value to the individuals concerned, and to the general cause of Spiritualism.

What our critic does not know is that a great deal of the so-called philosophy consists of little more than a mess of words of no real or great value to the individual living a practical life. There are volumes of all types of philosophy but it is a question whether, after reading these intellectual discourses, they could ever bring comfort or enlightenment to the most patient or persistent student.

Religion is not solely a matter of philosophy. The philosophy of Christianity and all Spiritualism—they are practically the same except for man-made doctrinal innovations—is simple enough to be understood by the most ordinary intellect. It does not require elaborate exposition by any philosopher, whereas mankind from the darkest ages, has been perplexed by the question of whether or not there is a life hereafter.

Spiritualism holds the unique position of being able to present proof of that fact and one of its main methods of doing so is by furnishing, in the manner objected to by our critic, evidence which will satisfy the recipients of such messages that life does go on, and that the people they have loved and lost, still exist.

It has been truly said that ninety per cent of the Spiritualists today would not continue to follow the teachings were it not for the satisfying proof they receive through mediums. For that is practically the only way in which the great stream of humanity can be attracted. A liberal treatment by doses of philosophy would fail to convince anyone.

However, in **Psychic Observer**, what might be termed the philosophic side of Spiritualism is by no means neglected. As our readers well know, articles by writers with profound knowledge of the subject, appear in adequate measure. Books which are essentially philosophic are continuously brought to the attention of our readers. Perhaps our critic will think again before he petulantly closes to himself and others that important avenue of enlightenment, known as mediumship.

Still another critic claims we only publicize what he calls "big-time" mediums. Anyone familiar with the main functions of a newspaper, knows that, primarily, their job is to print the news. Famous mediums, who were all lesser-known mediums at one time, are "news." When the lesser-known mediums become news, reports of their mediumship will be given space in our columns.

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SPIRIT GUIDANCE

Recently I received a call from my grandson who is in Arizona State College at Tempe, Arizona. Prior to his entrance to college he had a physical checkup. The doctor found something wrong with his heart, x-ray was taken. The doctor said after examining the x-ray, he was not certain but he thought there was a tumor in the heart.

On hearing this, I told my grandson to make an appointment with the heart specialist and that his mother and I would be there to go with him.

I then put a call through to my friend, Rev. Sophie E. Busch Tracy, Denver, Colorado. I asked her if she would try to make contact with the condition and call me back with whatever information she could give me, no matter what it was to tell me the truth.

I placed my call through at 2:15 E.S.T. in Ohio. At 2:45 P. M. my phone rang. It was Rev. Tracy, who had projected her spirit and in company of a Spirit Doctor brought back this report, which was taken down by a friend who was with her at the time.

"The condition is more frightening in its appearance than it is actually." When very young the boy went through serious surgery, was very close to passing over. This was a great shock to the circulatory system, causing a deformity to the heart. **THERE IS NO GROWTH.**

"It is necessary only that he move evenly, no excessive activity, such as athletics, etc."

"He will continue on successfully with his studies, to go forward accomplishing much good in his career. Which is not so much of his choosing as the impulsion of the Spirit who directs his course."

The surgery mentioned in his early life was accurate. We left Ohio with light hearts because of this message. We were confident in our faith in the source from whence it came (Spirit).

On arriving in Tempe, I told my grandson of the message from Rev. Tracy. He said, "I will believe what her spirit forces say, before I will believe anything else."

When we received the diagnosis from the specialist, he stated the enlargement shows on the right side of the heart. The thought is that the vein courses to the right instead of the left. **THERE IS NOT GROWTH.** The condition is not serious, the boy should put it all out of his mind.

How grateful we are, in knowing where to turn in time of trouble. To know that Spirit is ever ready to give us the comfort and truth in our need, regardless of time or space. In a matter of thirty minutes, in Ohio, we were pouring over the phone our problem to Rev. Tracy, in Denver, Colorado. She with the previous gift which is hers was in contact with the condition in Tempe, Arizona, and the report given.

What can man devise to compare with the power from on High? God in the midst of us!

JEANNETTE A. HAAS
Box 293, Warren, Ohio.

OH MY!

I sincerely hope you will not regard this request lightly as it is a very serious matter to me personally, so to get to the point without too much undue comment I wish to say that due to the fact that a member of my family will be seeing the mail that comes to my box I will have to ask that you do me the kind favor of removing my name from your mailing list as she is bitterly opposed to "psychic literature" and would condemn me for having even a trace of it in my possession.

Thank you for doing this as it will spare me untold grief. I have access to copies of your book list in a friend's home here.

MARTHA SELLERS
Abercrombie Apt. No. 4,
Brevard, North Carolina.

AFRICA NEEDS MEDIUM

I cannot thank you enough. I have had particularly letters of encouragement and inspiration, assurance of prayers and gifts. These acts of love and goodwill are indeed true expression of the Christ Spirit and a real manifestation of obedience to His sermon on the Mount.

I still need the help of a medium who would come to Nigeria to help me spread the full truth. Healing, clairvoyance, clairaudience, psychometry and materialization will be of great help to all my suffering

LETTERS TO THE EDITOR

● Get It Off Your Chest ● Air Your Views

brethren in the chains of ignorance, superstition and the bondage of orthodoxy.

REV. S. NGIGHA

P.O. Box 15,
Aba, Nigeria.

PRO-REINCARNATION

Regarding the reincarnation controversy. One point does not seem to have been sufficiently emphasized. I am referring to the ability of many people who, in the hypnotic state, can seemingly recall previous existences. Many of these people have described events in previous lives which were subsequently verified. Although such evidence as this is inconclusive, it does seem to add support to the pro-reincarnationist viewpoint.

D. J. HUISMAN

132 West 78th St.,
New York City 24, N. Y.

WHY DESTROY?

The Reincarnation controversy may have been good for circulation but it certainly is not helping all Spiritualists to live together in peace.

How about asking your readers, "How can Reincarnationists **pro** and **con** live together as good Spiritualists?"

The issue of Reincarnation could well be kept out of Spiritualism. Let the Reincarnationists hold to their belief without forcing it onto the non believer, and let the Non-Reincarnationists not trouble themselves about those who choose to accept it. Spiritualism, basically the continuity of Life and communication, is positive; let us help it grow by our agreement, rather than tear it apart with our differences.

Why destroy what we have, in order to prove what TIME will prove incontrovertably?

JACOB I. APSEL

1413 Meinecke,
Milwaukee 6, Wisconsin.

LEARNED ACKNOWLEDGMENT

It is known that Spiritualism is a branch of the field of study commonly known as The Occult Sciences. A visit to the Congressional Library will reveal the fact that available are thousands of titles devoted to Spiritualism.

Currently a number of "occult" works are published by the university presses; the publishing departments of the leading universities. One could search through the catalogues of the following university presses and find a large number of "occult" titles both profound and revealing: Oxford, Cambridge, Pennsylvania, Harvard, Yale, Oklahoma, Princeton and others in the English-speaking world.

The University of Hawaii has recently published a work related to occultism. Duke University published a quarterly devoted to "parapsychology," a branch of occult investigation.

In fact, it is seldom that a publisher's catalogue of current books does not offer one or more titles pertaining to the "occult."

Everyone, with exception of the minority who are still illiterate in this modern world, seeks to obtain a better understanding of the unseen causes of the material phenomena of life. Truth shall prevail and the great quantity of published literature on the subject of "survival" attests to the true attitude of the masses toward **SPIRITUALISM**.

ISRAEL SHOTZ

2643 West 33rd St.,
Philadelphia 32, Penna.

FAMILIAR WITH PROBLEMS

Being in the newspaper business, many of your problems are familiar to me: kind of paper used in printing your magazine; type of articles published and in general, trying to please every reader. The latter is impossible to do,—considering each reader's own personal ideas. I think you do remarkably well, and get out a well balanced, unbiased magazine,—presenting information in a sincere way.

LOUISE REYNOLDS.
19-21-23 South Detroit St.,
Xenia, Ohio.

PRAYERS NEEDED

I read your article, "Convinced the hard way" with a great interest. Knowing that you have walked a hard way to accomplish your father's object as much as you can on hearing your father's spiritual voice, "Spread the message of Spiritualism into the world," I was very much inspired with appreciation.

Would you please let the people know the reality of spirit through experiences on Spiritualism, and show them the attitude toward it—for instance, prayers of gratitude for the ancestors' spirits, practice of good things to keep their spirits in peace.

CHIYOKO HONJO,
FOUNDER OF SHINRI-JIKKO-KAI
16, 5 Yamanoue-Machi,
Kanazawa City, Japan.

INFORMATION WANTED

I notice a reference to the Colville Psychic Foundation in your column. I wonder if you could give me the address of this foundation, who is behind it, and just what kind of work they are doing. I am setting up a foundation for parapsychology, and I would like to learn what I can in this respect as a start about various people in this endeavor.

W. H. BELK, Jr.
308 East 5th Street,
Charlotte, North Carolina.

It so happens that Mrs. Pressing and I were the founders of the Colville Psychic Foundation which was formerly known as the American Foundation for Psychic Research. (See by-laws enclosed).

I do not mind telling you that to start a foundation such as you outline is quite a problem, especially in the deep South where the orthodox diehards, with few exceptions, refuse to accept what you call parapsychology, which in any case, is the expression of fourth dimension potentialities.

Of course my "beloved" friend, Dr. Rhine, has made great inroads among the diehard materialists but even he shies from the spirit hypothesis, confining his investigation to mind in the body, contacting mind in the body.

We Spiritualists go one step further and endeavor to prove that mind in a spiritual body can contact mind in the material body and vice-versa.

These are the problems that the members of your proposed foundation will have to tackle and sooner or later you will find that the spirit hypothesis cannot be denied—whether you or your group accept this hypothesis is something else again.

ANIMAL SURVIVAL

I was the happiest person in the world when I discovered, through reading **Psychic Observer**, and various books purchased from **Psychic Observer Book Shop**, that animals survive death same as humans. I am an ardent lover of all animals, in fact respect all of God's creatures, even the creeping, crawling varieties.

Considering the cruelties inflicted upon animals, am confident in the knowledge that they survive death, and that the whole brute creation will then, undoubtedly, be restored not only to the vigour, strength and swiftness which they had at their creation but to a far higher degree of each than ever enjoyed. . . .

One of your books saved me from a nervous breakdown, if not complete insanity. "The Soul of a Dog" by F. M. Archer.

MARTHA R. P. KING.
Route No. 1,
Rosslyn, Kentucky.

BOTH SIDES

Have enjoyed the **Psychic Observer** ever since I started reading it several years ago, and especially the recent articles about Reincarnation. Am so glad you have not taken sides but have opened your magazine to those for and against. We all need mental stimulation occasionally and I believe these articles are supplying it.

MRS. HUGH KAHLERT
2303 Georgetown Ave.,
Toledo 13, Ohio.

Why Red Indians Are Spirit Collaborators

THE INDIAN A WORTHY GUIDE

By DE WITT C. REED

They have a right to recognition on the basis of soul equality

OFTEN Spiritualists ponder, and thousands of other persons visiting seance rooms ask, why it is that American Indians so commonly manifest, act as spirit guides and so frequently serve as chief-control to many mediums?

This perhaps, is quite natural in view of the fact that only in remote instances have any of us of this generation even so much as casually contacted the Red-man and more so when we consider that few of us have every really studied the Indian, his life, his character or that which went to make up his spiritual being.

Many of us do understand in a general way, as several spirit friends have vouchsafed to us when manifesting, that the Indians were genuine Spiritualists and, in earth-life, had constantly contacted their own loved-ones in spirit, and thus we more readily comprehend how with some knowledge of the laws of communication, combined with the wholesome contacts with Nature which they expected while on earth-plane, it comes more easily to them than others to get in touch with earth again. "Even so," we say, "but why should they come to me?"

Most students of psychic phenomena have in one way or another become well acquainted with these explanations for this striking aptitude of the aborigine for seeking and establishing contact with the "white man," and also in "independent voice," Indians invariably manifest not only with greater ease than the average personality which comes through, but with greater power. Not all, however, grasp the spiritual significance which underlie the phenomena itself.

Seance Ethics

Perhaps it is fair to say that with most of us, when Indians manifest, there is but a sort of half-hearted acquiescence in our acceptance of the proffered help and guidance they voluntarily extend us and frequently an element of doubt in our minds as to the propriety of such personal help or the desirability of guidance whatever from spirit types commonly regarded from earth standards as "lesser intellectuals."

True, dutiful to what may be termed the ethics of the seance-room, when our Red-brothers come, we respond with a hearty welcome, but does there not remain with the average sitter often some measure of mental reservation?

It seems, therefore, that because this reticence does more or less prevail, coupled with the fact that the American Indian, passed to Spirit, is so frequently universally an integral factor in the average seance, we ought to familiarize ourselves somewhat with the lives on earth of the Indians and thus gain some insight into the high worth of these men and women who trod our continent before our ancestors came and relieved them of it.

The most essential claim to "respectability" with which we should be concerned, perhaps, is the Indian's right to be regarded as God-fearing. The common conception of the Indian as a sun-worshiper is entirely erroneous and none but the most superficial writers of books which deal with the Indian proclaim this mistake.

Chiyesa (Charles A. Eastman)

writing of his own race, put it: "The Indian no more worships the sun than the Christian adores the Cross."

John James, who lived more than sixty years among the Choctaw Indians of Texas, in his book, "My Experience With Indians," says: "I claim for the North American Indian the purest religion, and the loftiest conceptions of the Great Creator, of any non-Christian religion that has ever been known to the old world. He has no priests, no idols, no sacrifices, but goes direct to the Great Spirit and worships Him who is invisible, and seeing Him by faith, adores Him in spirit and in truth, who is a Spirit and planted a similar spirit in His creatures that there might be communion between the two."

The Great Spirit

Chiyesa, a Sioux, says: "In the life of the Indian, there is only one inevitable duty—the duty of prayer, the daily recognition of the Unseen and Eternal. His daily devotions are more necessary to him than his daily bread. He awakes at daybreak, puts on his moccasins, and steps down to the water's edge. Here he throws handfuls of clear, cold water into his face, or plunges in bodily.

"After the bath, he stands erect before the advancing dawn, facing the sun as it dances upon the horizon, and offers his unspoken orison. His mate may precede or follow him in his devotions, but never accompanies him. Each soul must meet the morning sun, the new sweet earth and the Great Silence alone."

All Indians believed in the one Great God and held Him to be "omnipotent, eternal and beneficent." The Pawnees taught that "He is Supreme Ruler, pervading all the universe."

Among the different tribes on the northern continent there were various names for the one Great Spirit, such as Orenda, Manito, Wakonda, Ollebis, Agriskoue, Maona, Tirawa, according to the individual tribal tongue.

In some instances He was worshiped as a personal God but more often as an impersonal all-pervading spirit and always with a "completeness of worship" unexcelled by any other peoples or races on the face of the globe.

So much then for the Indian's concept of the God-head. What may we say of the Indian's own spirituality as exemplified in practice and as expressed in his daily life? Knowing God and worshipping Him as the Great Spirit, by his life did he evidence the truth and purity of his worship?

Brave Protectors

In a very interesting book written by Ernest Thompson Seton (The Gospel of the Red Man) the author tells us much of the spiritual nature and conduct of the American Indian and incidentally something of his occult and psychic capacity which so naturally seem to follow.

Seton says: "Consulting white-men who knew the Indian in primitive days, and especially by conferring with Indians who were educated as whites after spending their youth in the ancient way of their people has enabled us to say that we have achieved something like a comprehension of the Indian creed, of his unwritten laws, and of his sense of relationship and duty to the Great Oversoul, the Creator and Ruler, as well as to his neighbor and to himself."

This same authority tells us that

the Indian from childhood is taught that when manhood is attained, he must consecrate that manhood to the service of his people; that he must be a good provider for his family; a brave protector and a kind and helpful neighbor; that his condition in the next world will be governed by his record and his behavior here and that if he has been a good father, a kind neighbor and a brave defender of his home-land, he need have no concern for his future well-being.

Truly, God has not left Himself without witness at any time nor in any part of His universe, seemingly, for Seton assures us that the evidence is indisputable that the Red-man, before Columbus and the others ever dreamed of coming to this land, had already achieved a knowledge of the Creator of the universe and was worshipping Him in a religion of true spirituality, kindness and truth.

Men are fast coming to recognize the high claim of a moral obli-

gation to study the yesterdays of this imperial race of strong characters, and as we have indicated, no full appreciation of the Indian's participation in seances can be properly understood, without, at least, some knowledge of his spiritual nature, character and readiness to be of service.

Only through ignorance will any investigator of psychic phenomena discount or discredit the element of Indian contact and communication and no Spiritualist, when he encounters it in the seance room, once he makes himself acquainted with the American Indian sufficiently, ought ever to evince any attitude of aloofness toward our Red friends in spirit or display any sense of "superiority" when these stalwart spirits manifest.

Let our welcome and our greetings to them ever be genuine and let us show the Spirit World that we have an intelligent understanding of the Indian's right to recognition on a basis of soul equality.

SPIRIT PAINTING BY MONET



RED FEATHER

He is one of the spirit collaborators, associated with the destiny of Psychic Observer. This painting was received through the mediumship of Rev. Geraldine Pelton, Miami, Florida.

What Is Spiritualism? —Con't. from Page 2)

tion from a consideration of psychic phenomena in general which is of absolutely primary importance, and that is that man, now in his normal and physical condition, is primarily a spiritual being. He possesses a body, which is his physical instrument for coming in contact with a physical world, but he is not that body.

He is a "living soul" as the Bible terms it, or a spirit; he is the Ego or the thinker. He is whatever your terminology elects to call him, but he is something vastly more than his body.

Frees The Soul

In life he may be confined to that body without being identified with it, as a man might be bedridden without actually being his bed, or a tenant be confined to his house without being its structure.

By reason of the fact that a man is not his body, but simply uses it as a machine, its loss or destruc-

tion merely removes his means of manifestation without essentially affecting the man. The death of the body frees the soul from the limitations of the brain-and-sense mechanism and the constriction of the human form. It certainly removes him from contact with physical things and people and out of the thrall of space and time, but that emphatically is not the same as being "dead" in the sense of having ceased to live.

What Memory Is

Death only claims the clay, the outworn or useless instrument damaged by disease, accident, or old age; it cannot have any jurisdiction over the spirit, and its prime effect is to set that higher self free. The liberation is into a higher level, with an unfolding of the powers which already exist in ourselves in rudimentary form in what we term the sub-conscious. It is the next stage after this, but it is not Heaven; it is a step for-

ward but it is not the end of the journey.

Thus we establish two ideas of first rate importance; we are spirits now, and because we are spirits we do not die. Evidence shows that spirits surviving in their new state can and do communicate with those they have left, when the right conditions are present. The communications frequently show a most recognizable individuality.

Memory is intrinsically bound up with personality, and hence if we retain our memories then our personality remains; and conversely, if personality is to be retained, so also must be our own memories. In other words death, while it changes our environment or world, does not immediately change ourselves.

From those who have gone on, we learn that the next stage is as logical a sequence to this, as one day in the week is related to that which precedes it. But the difficulty is that, in this present state, our standards are material, while in the future state they are spiritual; that is, the standards of this world are inverted in the next.

But as this present world is the passing and the transient, while the next is considerably more permanent, the question is which standard is the logical one to adopt. It would be quite useless as a business policy to work to one objective on Wednesday and to reverse it on Thursday; common sense would counsel us to fix upon some lasting standard and work by it all the time.

If therefore we establish the points that we are spirits now, and as such cannot die; and that we pass into a realm of spiritual standards with a character built by our sojourn here; then it would seem only sensible to fashion our individual and collective lives here upon a spiritual pattern so that they merge naturally into the next stage.

In this way, the progress of the soul would be normal and regular, and not subject to dislocations and set-backs, the consequences of which may be both serious and prolonged.

Soul's Progress

The old ideas of death, the grave, the Judgment, and then Heaven or Hell are crude and childish interpretations of truths misunderstood. In our greater knowledge and intelligence today, and with the assistance of new psychic data, we are called upon to revise them. Just as our conceptions of the universe have increased beyond computation, so also we must enlarge our view of our own being and our future. Then we contemplate not the seventy-odd years of human life, but the age-long progress of the soul.

Therefore, it becomes of vast moment that the stages of the soul's progress should be accomplished in orderly fashion, and that we should conduct the business of today with a view to tomorrow's commitments and demands. Yet how frequently do we spend the today of our mundane existence with never one single thought for the spiritual tomorrow! Those who teach us from the other side are eloquent enough in their reproof for so elementary and tragic a mistake.

The adoption of this viewpoint today would mean nothing less than a revolution in the world's thought, and it is just that revolution which is essential to the progress, and even to the safety of civilization. It would mean that we should be turning from the viewpoint of matter to that of spirit, and at once our perplexities and our problems would take on a new complexion. Difficulties, that from the materialistic angle are insoluble, would be found to dissolve in the light of spirit, and a civilization that is rapidly becoming unworkable would find a new harmony.

Material Possessions

We are in the grip of a materialistic age; and though it is true that the materialism is breaking down under the attacks of modern science and a growing knowledge, yet the process is so slow that there is every chance of nations destroying each other before they have time to learn wisdom. Spiritualism is one of the most potent agencies in altering the thought of the world, and especially so because it is founded on a basis of experimental fact.

If man can be proved to be a spirit, as indeed he can, then it is clearly insufficient for him to base his calculations on the supposition

(Con't on Page 5, Col. 2)

FLYING HUMANS

Mysterious cases of transportation and levitation

By Frank Lind

We should never deny what we cannot understand. Never assert that all accounts of levitation are impossible and the inventions of a long line of jokers anxious to "take a rise" out of the gullible public.

● Incredible, but well-attested cases are on record of men or women being miraculously transported from one place to another or levitated above the ground by an unknown agency.

A PART from astral flights there are not a few well-authenticated cases of people being suddenly lifted up in the air, as if by invisible hands, and carried away to a considerable distance.

This will be dismissed as quite incredible by the unimaginative skeptic, who prides himself that he is possessed of a plentiful supply of common sense, and is not prepared to accept anything as absolute fact unless, like a lamp-post, it is so solid that he can hit his head against it.

Yet, strange to relate, certain individuals do seem to have availed themselves of some weird and swift mode of transit, not merely in imagination, but actual fact.

They have, according to the testimony of trustworthy authorities, been whisked through the air, a considerable distance from one place to another, without any visible support; thus to all appearance defying the gravitational pull of the earth, as well as upsetting the sense of gravity of the practical-minded scoffer.

Mrs. Guppy

However, it is ever easy to dismiss with a jest something for which one fails to find a satisfactory explanation.

Perhaps the best-known modern instance of this strange speeding-through space is that of Mrs. Samuel Guppy II.

This lady, a medium held in good repute, it was solemnly claimed (by those who saw her departure and arrival) had the breathless experience of being transferred more than three miles, in the twinkling of an eye, from her own home in Highbury to that of Charles Williams, another medium, who resided at 61 Lamb's Conduit Street.

"She dropped down," as one writer puts it picturesquely, "like a log on the top of a table around which, closely packed, ten people were sitting in a seance."

A sitter had jokingly expressed the wish that she should be apportioned to the gathering. Immediately there followed a heavy thud. One or two of those present emitted astonished screams.

A match was quickly struck, to reveal Mrs. Guppy on the table!

Obviously she had been taken completely by surprise, and had been given no intimation of what was to occur, for she was in her dressing-gown, with nothing on her feet but bedroom slippers; while the ink on a pen she held, with which she had been writing, was still wet.

St. Joseph

We are reminded, by this Munchausen escapade of Mrs. Guppy's, of those elephants in Hindu mythology which are stated to have the power of traveling high above the ground, since (I apologize for the impropriety of so referring to a lady's person) she was of almost elephantine proportions.

St. Joseph of Copertino (seventeenth century) is an outstanding example of several holy men who have been exalted thus, in a literal sense, above their fellows.

Repeatedly, and often at most inconvenient moments, he was levitated; once for no less than a quarter of an hour over the high altar. On this or another occasion, his sandals fell off, leaving his bare feet dangling in a most undignified manner.

"His levitations and ecstatic flights through the air from one place to another were so frequent," states the Rev. Montague Summers, "that the Bull of canonization says no Saint can be compared to him in this respect."

However, another "flying saint,"

the Neapolitan, St. Alphonso Li-guori, ran him close.

Montague Summers is prepared to admit that others besides saints have indulged in these aerial acrobatics; including some mediums in modern times.

But he argues that, whereas the levitation of saints is by the aid of angels, that of "sorcerers is effected by the agency of evil forces, devils who bestow this favor upon an auxiliary and a companion."

He does not explain what happens in the event of the levitation of one who is neither saint nor devil, an ordinary individual, such as you or I, who is neither wholly good nor wholly evil.

Habakkuk

Are we to conclude that an angel supports such a person on one side and a demon on the other?

Cases of levitation and aerial flights date back to most ancient times. Reference is made to them in the Bible.

We read in Ezekiel xii, I: "Moreover the spirit lifted me up, and brought me unto the east gate of the Lord's house which looketh eastward." Also, we are told that Elijah, walking with Elisha, was carried away by a whirlwind.

Habakkuk, having been transported from Judea to Babylon, to provide Daniel with food in the lion's den, was then carried back to Judea through the air.

Again, in the Acts of the Apostles it is stated by the warders of St. Peter: "The prison house we found shut in all safety, and the keepers standing before the doors; but when we opened we found no man within."

In the opinion of Rene Sudre, Crawford's cantilever theory, which postulates the extrusion of elastic

Spiritualism? What Is

(Con't. from Page 4, Col. 5)

that he is a body and that the body's needs are the all-important consideration. Neither is it enough to make material possessions the aim and end of life, nor to assess everything by the monetary standard. Ordinary prudence should make us see further and more clearly.

This may be the counsel of Scripture, but it is useless to urge the appeal of the Bible to those who do not accept its teaching. Advice will not carry far, and the gospel of spirit and self-discipline is not very acceptable to the materialist or the robust free-thinker.

But, providing scientific evidence of such a cumulative character as to compel conviction, we can reach the sceptic and agnostic and give them demonstrable grounds for the facts of spirit, the certainty of survival through death, and the logic of the continuity of character into a new and spiritual environment.

Upon this basis alone we can hope to link up all nations, all creeds, and all beliefs; for the facts of spirit are the same for all men, all races, and all times. On any material basis men's aims must increasingly diverge. All men, however, must acknowledge the fact of death, but when they look upon this in the light of Spiritualism they find they are indeed envisaging life, and seeing it with a new purpose and a greater aim. They see beyond the body to the soul, and beyond the physical to the spiritual world.

If therefore Spiritualism can provide such a ground for universal agreement, and this on a scientific basis, then it is hardly too much to suggest that it offers to the world a new hope and a definite contribution to its upliftment.

and resisting pseudopods from the body of the medium, adequately explains levitation.

"From a theoretical point of view," he maintains, "the levitation of a person is as easy to understand as that of an object. The teleplastic levers have naturally their fulcrum on the floor. Their shape is not definite; it may be that of a simple stay, or a cloudy cushion, or even a complete human materialization. The force of gravity is not eluded, but simply opposed by a contrary upward power. The spent amount of energy is not above that required for the production of a fair phenomenon of telekinesis."

He might more aptly have said "as difficult to understand." For such pseudopods, though they might serve the purpose of lifting a person's body, will not account for a high and distant flight after levitation, as then the cantilever

call it "visual memory," but it merely means that a photographic image has been printed on the sensitive film of some part of the brain, so that this may be thrown on to the screen of memory at will.

If a picture of an object can be visualized it is reasonable to suppose that the vibrations that comprise it also exist.

Reasoning along the same lines; if thoughts conjure up visions, then thoughts must be composed of vibrations, and thus are a form of matter. In which case they can be impinged by the force and direction of a missile by those who have mastered the art.

Thoughts, therefore, can be concentrated so as to heal or injure, and can be a considerable force for good or evil.

The ancients knew the value of vibrations in the form of musical rhythms, though they had no idea why their bodies reacted as they did to variations of color and sound. Africans use tribal dances, such as war dances, to generate specific emotions.

The music played always has a definite effect upon the mind and body. Even oldtime jazz and ragtime, modifications of African rhythms, produce such effects.

The rhythms of the Russian ballet, Spanish, Hungarian, Polish, Italian and Portuguese folk music all serve a purpose, that of energizing the body, exercising the limbs and relaxing the mind.

As one travels further East the culture of rhythms reaches a higher stage, till in India one finds it at its most refined.

Hindu music, so little understood in Europe, consists of the Chatura, Tisra, Khand, Misra and Sankrian, which have four, three, five, seven and nine beats respectively. Each opens a door in the emotional nature of Man, acts as a cathartic and improves his health.

The famous tarentella of the Italians was composed to cure cholera, or St. Vitus' Dance caused, some say, by the bite of the tarantula spider.

In order that Man shall enjoy health and happiness certain emotions should be awakened from time to time. The vibrations caused by music affect the hearing apparatus, through the nerves, so that health-giving substances or hormones are discharged by the glands into the bloodstream.

Songs, music and dancing are all aids which Man should harness. What a dull, depressing legacy was handed down to us through the Puritans, who banned singing, dancing, the festival of Christmas, and every type of harmless levity that helps to throw off worries and brings health.

"The Spiritual Healer"

would have to be of an inordinate length and strength to oppose the gravitational pull of the earth.

Are there any mediums alive, since the D. D. Horne demonstrations, who have been transported or, at least, levitated?

Yes, the well-known medium Colin Evans, was lifted from the ground in this miraculous way.

In his hands the medium held a switch connected with a camera. When he pressed the switch, a photograph of him was taken by infra-red light.

Reporters claim to have seen his body, outlined against the glass roof, and floating 20 feet overhead. This was the more remarkable because Colin Evans, although I do not know his exact weight, must be very heavy.

Both as to the *modus operandi* and the reason for these mysterious levitations and flights, we must acknowledge that we are so far ignorant!

Nevertheless there has been no lack of testimony as to this truly breathtaking phenomenon.

So, unless one thinks it justifiable to deny whatever one cannot understand, it would be rash dogmatically to assert that such flights are impossible, and that all accounts of them are but the invention of a long line of jokers anxious to "take a rise" out of a gullible public.

"PREDICTION"

HEALING RAYS

By Harvey Day

SCIENTISTS tell us that all matter is composed of vibrations, which are the source of life itself. Even the so-called solid materials we see and feel are composed of minute particles, infinitely smaller than atoms, which themselves are forms of vibrations.

You cannot move, breathe or even think without producing vibrations; and the difference between solids, gases and liquids is merely the difference of frequencies and wave lengths of the various vibrations.

Every object on earth has its origin in the sun. The power that gives life penetrates the ether in the form of sunlight which is broken down and filtered by clouds and atmospheric layers, such as the Heaviside Layer.

By gradual stages life burgeoned on earth and such lower animals as amoeba were born. Over a period of millions of years they evolved into higher creatures, until eventually Man came into being.

No object in this world is "dead" in the sense that it cannot be converted into living matter. Today the line between the living and the dead has been swept away, and Man has some affinity with every creature and thing on this earth.

Leaves that fall from a tree, manure, certain kinds of minerals, such as phosphates—all these enrich the soil, enable plants to flourish, which, if eaten, in their turn give life and sustenance to plants and human beings.

Many chemical changes, by which plants transform the minerals and water from the earth and convert them into sap and cellulose, baffle us, though chemists, also by complicated processes, have learnt to produce butter, sugar, chocolate and other edibles from dead materials like coal and wood.

Thought Vibrations

Nature in the raw, so say those who do not understand her, is cruel. But those who do, use the healing forces of Nature to cure and alleviate disease.

Not all such forces are harnessed by orthodox medical practitioners, though within recent years the better known forms of vibrations, such as sunlight and ultra-violet rays, have been used with good effect.

But what of the healing vibrations of the river and the sea; the vibrations brought to our bodies by wind and air currents; the vibrations that come to us through contact with the earth; the vibrations of music, sound and perfume?

Vibrations are also induced by thoughts, which themselves are forms of vibration. What is it that enables you to carry or conjure up a picture in your mind, perhaps years after you have seen it?

For want of a better name we

ALCOHOLISM

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PART II

EVERY sensitive person tends to "feel" the auras of individuals around him, also of homes, buildings and even cities. It was Emerson who remarked, upon meeting some unusual person, "What you are speaks to me so loudly that I cannot hear what you are saying." Auric emanations tend to inform other people what we are, regardless of the role we may be playing at the moment in life's drama. We radiate our characteristic vibratory note or wave length, and others respond to this "vibration" either with attraction, repulsion or indifference.

Seeing the Aura

Rev. Verne Cameron of Escondido, California, has contrived a sensitive device known as the "aurameter" with which he claims to be able to detect the outline and intensity of auric fields. Interesting sidelights of the Cameron discoveries are that every person has above the head a pattern of geometric designs and symbols (detected by the aurameter) which Plato long ago called the "archetype." This interlaced series of symbols sometimes extends several feet above the head of a developed individual, and is said to be the origin of the "totem-poles" of the western Indians. Many of the Indians were able to see the auric patterns above their friends and relatives, attached to them a spiritual significance and embodied their principal symbols in totem pole designs!

Dr. Meade Layne, a San Diego occultist and psychical researcher, tells me that on one occasion as he and several friends were experimenting with Rev. Cameron, the latter left the room and the remaining men visualized a large box of definite dimension as lying upon a table in the room. This was an "imaginary" box but was clearly visualized. Upon entering the room Cameron was able to detect with his aurameter the exact outlines of the thought-form of the box that had been created by these men!

The Psychic Method

Although the aura is invisible to ordinary, objective sight it can be seen easily by clairvoyant vision. One of the oldest exercises for developing auric vision is to sit in a dark room about eight or ten feet from a single lighted candle. First gaze at the candle flame objectively; then relax the visual faculty and try to keep the gaze steady with a soft, gentle stare. Do not blink the eyelids any more than necessary; ocular fatigue sometimes sets in with a smarting sensation but this is not harmful.

Gaze at the lighted candle as if you were looking far into the distance, and your vision happens to take in the candle while peering far ahead. One must keep relaxed, and tensing the sight restores normal objective vision.

In due course, perhaps with your first period of experimentation, you will begin to see many colors in the aura of the candle; then later forms, scenes, landscapes, even people and occult symbolism. Every person has some potential of auric sight, while many students have exceptional capacities that will unfold under a course of instruction and development.

Studying Human Auras

After you have begun to see something of the candle aura you can use the same simple technique with a friend or member of your family. While the aura can be seen under any conditions of light or darkness by a good clairvoyant, in the beginning it is best to have soft lighting—either candlelight or colored lights of low candlepower.

As you gaze at another person for purposes of auric analysis, there are three basic stages of perception. The first is relatively easy, and is sometimes attained with the first efforts. You will see what appears to be a stressed field, or powerful vibratory condition between you and the subject, and especially around the head, face, neck and shoulders of the subject.

Then the second stage, which may follow the first almost immediately, or may require hours (or weeks) of study and experiment, is the perception of colors, form and symbols in the aura. This is, of course, intensely interesting and can become a life-long study. There

THE HUMAN AURA

Its Perception, Healing Forces, Occult
and Spiritual Effects

by

GILBERT N. HOLLOWAY, D.D., Ph.D.



is no conceivable end to it, for there are so many wonderful ramifications of auric analysis—character study, health diagnosis and healing treatment, analysis of mental conditions, relief of possible obsessions—and a great many other occult and mystical effects.

Transfiguration

The third stage of aura study brings us to deeper spiritual mysteries. At times the individual you are observing will seem to fade away, with another countenance appearing, or there may appear to be a series of successive transformations.

There are at least two good possible explanations for this phenomenon. One is that discarnate intelligences are transfiguring momentarily that person, and are showing themselves to the clairvoyant vision of the observer. The ability to do this type of transfiguration work is a special phase of mediumship, and can be intensely interesting. In 1940 a Spanish medium in New York City showed to a group of us an excellent transfiguration of a Rosicrucian mystic who had passed on not long before. It was quite impressive.

Assuming, as will most of our readers, that every aspiring individual has with him a Band of spiritual intelligences, it is logically inevitable that these Invisible Helpers should often manifest themselves in and through the auric energies of the person who is their special charge on the earth plane.

Aura and Reincarnation

Reincarnationists who study the human aura and note these occasional changes of visage claim that these "overshadowings" represent past personalities of the soul entity who is being observed. In other words, it is claimed that if you are the subject of auric analysis by a reliable clairvoyant, who sees a number of changes in your appearance during the analysis—then these distinct changes may be attributed to your appearances in previous lives on earth! This line of reasoning involves many philosophical assumptions that are highly controversial. Nonetheless, among certain spiritual and occult schools the clairvoyant study of the aura is thought to yield one of the convincing proofs of reincarnation—to those able or willing to discern them.

All auric studies of a subjective nature are dealing with very subtle factors which are sometimes distorted by imagination, wishful thinking and other annoyances. But this criticism can be levelled against practically all mental phe-

nomena. Useful study of the aura requires honesty, integrity in evaluation, highly sensitized perception and a good understanding of essential human nature.

Law of Psychic Attention

There is a simple yet vital truth in psychic perception that I have often dramatized to audiences by saying that it is worth at least one thousand dollars to every student who applies it. It is a first-rate professional secret, and if you are successful with it and it changes the entire course of your career, you may remit to us in care of this journal!

The psychic law is this: when you relax with eyes closed and center your inward attention at a point just below the center of the forehead (the Third Eye of occult lore) and then visualize at that point any person, place or condition—you will immediately begin to receive psychical impressions about that person or place. The better your concentration and inward attention, the more you will see, hear or inwardly know, and the more accurate and informative your impressions will become. I have used this method, with certain advanced techniques based upon it, for a number of years with thousands of persons and it has proven both useful and successful.

When one studies the aura with the eyes open and sees it "around" the subject, this is termed in psychic science objective clairvoyance. But when you close the eyes and mentally fix the subject on the sensitive screen of the inner Third Eye, this is known as subjective clairvoyance. You will still see the colors, symbols and other impressions relating to the individual, but you will see them all within, and not as external conditions.

These internal impressions are just as accurate and useful as those obtained from objective clairvoyance—if not more so. The subjective method enables you to study the auras and other conditions of persons who are not near you at the time. They can be across the street, across the country, half-way around the world—or conceivably in another world or dimension of existence!

Inward Concentration

The absolute imperative of this method is that one concentrate all attention first upon the Third Eye center, or ajna chakra in the forehead (which Alice Bailey in her last book termed the center of all higher Extra-Sensory Perception) and then establish there momentarily the person or condition that is to be the subject of occult analysis. If there is faulty concentration the method will not work at all, or will be quite unreliable. With keen concentration it has almost unlimited possibilities.

Using the law of psychic attention one can move through space (which is essentially psychical) and time (also mental and spiritual in essence). One can move the inward attention forward in time and thus prophesy; or move backward in so-called time and read the Akashic Records—yes, even the karmic record of past incarnations. All of this has been done by many good sensitives down through the years, and by the author with some success as well.

The Aura and Healing

Harry Edwards of England, said to be one of the greatest spiritual healers of this century, in his excellent books on spirit healing stresses the importance of the manipulation of auric energies of people who are ill. This can be done by the healer himself when contacting the patient, when making magnetic passes through the aura, or by direct mental suggestion.

In true spirit healing, as described by Edwards and others who specialize as channels for such influence, the invisible operators act directly upon the spiritual or etheric body of the patient, and this healthful influence is magnetically transferred through the aura and glandular centers to the suffering or abnormal physical body. Every "natural healer" has a

strong, vital aura, plus the desire and capacity to radiate powerful life energies to those who are depleted and out of balance. The healer is not draining his own forces if he properly understands the technique; he is a channel through whom the spiritual world, angelic ministry and sometimes the Celestial Hierarchy pour unlimited cosmic energy for healing purposes.

True Research Needed

Millions and millions of dollars are being spent every year in vast programs of medical and drug research. A considerable percentage of this is wasted effort and money. If one-third of such sums could be utilized for research in psychic and spiritual healing—along with corrective diet, fasting and drugless methods—what transformations there would soon be!

Drugging the body and experimenting with palliatives is usually the wrong approach. Spiritual healing emphasizes CAUSES of disease, which are first found in the consciousness, emotions and spiritual body of the patient.

Much of the future in the healing arts belongs to the spiritual and drugless approach. The medical interests should have full freedom to pursue their ideas and points of view, BUT THIS SAME FREEDOM SHOULD BE GIVEN THE SPIRITUAL AND DRUGLESS HEALERS.

Unfortunately, this is not the situation. Selfishly and at times even tyrannically, the medical and drug interests have forced through legislation in the United States (and other countries) that imposes unfair and unjust restrictions upon other practitioners of the healing arts. This is one of the great wrongs crying aloud for redress in the modern world!

Auric Condensation

In 1916 Prof. W. J. Crawford of Belfast University made some very significant experiments through the mediumship of Kathleen Goligher. During test seances there were externalized from the medium some "psychic rods" or "pseudo-pods" which moved, levitated and otherwise affected material objects.

Trying to fathom the origin of the ectoplasmic substance comprising the unique rods, Prof. W. J. Crawford arrived at the interesting explanation that in some way they were a condensation of auric energies from the medium, and to some degree from the sitters.

Thus it would appear that for success in the production of physical phenomena certain special conditions are required—first in the body chemicalization and aura of the medium, and also to some degree in the auras of all present. Inharmonious conditions impair the efforts of invisible operators, and can even nullify their work entirely.

Miracles of Jesus

The Great Master not only was deeply en rapport with the Spirit World and had wonderful help therefrom, but was in full control of his own auric energies. This is one of the hallmarks of Adeptship, and especially of the Avatar. His act of walking upon the water was a demonstration of mental control of auric energies in such a way as to nullify normal gravitational forces; when the body was without weight He could move it over the water at will.

He healed by a touch, by verbal command, and at a distance, as with the centurion's son. Just to be in his presence, in faith-consciousness, had a profound healing effect. Slowly the healing work

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of the early church is finding its way back into the religious sanctuaries and inspirational gatherings of the modern era. Such a development is long overdue.

Summation

From the foregoing it should be apparent that a basic understanding of the aura is very important to the spiritual student. The aura is, in one sense, a bridge between the purely mental and the physical. Both mind and body affect the aura.

Everyone should attempt to strengthen the aura, as it is the basis of a magnetic, winning personality and a sustained life dynamic. Vital energy is health, also the foundation of constructive will-power.

Build the aura through good health habits on the physical plane, through good thoughts and regular daily meditation. Stop eating dead, foodless foods; drinking unnatural stimulants, smoking noxious weeds and living a life contrary to Nature's Laws.

Fast at least one or two days monthly, and preferably one day in seven, or once a week if you are serious about your spiritual development. Drink fruit juices on your fasting day, or a simple fasting liquid composed of tepid water to which is added (each glassful) a few drops of lemon juice and a trace of pure honey.

Do good breathing exercises faithfully each day. Breathe more and eat less. Build habits of vital, positive thinking through right associations and the reading of good literature. Never give up in the struggle for self-improvement. Meditate from 15 minutes to one-half hour daily, and more when you are guided to do so from within.

Lift your thoughts to God; to the Invisible Masters, Teachers and Loved Ones, who will certainly do their part from the Cosmic Realm. This kind of living and thinking promotes every good and natural phase of the spiritual life, and is the highroad to happiness, good health and abundant expression.

NEXT ISSUE: Responding to reader interests and requests we shall give MORE TRUTH ABOUT THE FLYING SAUCERS. The real truth about the "saucers" is of greatest importance to all Spiritualists, psychic scientists and occultists. Watch for this unusual column next issue, and give it your earnest thought.

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Thank You . . . Ministering Angels

You may not know the name of your Guardian Angel but most certainly you should know that you would not be here on earth at this time were it not for their constant and vigilant ministrations.

"And the Angels do ever behold the face of My Father," said Christ.

—By—

DIANE SEVERY

IT was Saint Paul who asked "Are not all ministering spirits?" And at another time said "Give thanks always for all things unto God." If we had the power to see and the insight to comprehend the many situations in which our Guardian Angel or our spirit helpers have saved our lives, we would be exceeding grateful. In this age of instability and gross materialism, many need to be reminded constantly that there is no death and that our discernate friends are still "on the job," to speak in common parlance.

Just a short time ago a friend of the writer's, living in an old country house, was washing a pitcher at the kitchen sink above which was a shelf on which stood heavy crocks, jugs, and jars. The friend was alone in the kitchen while her husband was working in another part of the house, hammering vigorously.

As the friend finished washing the pitcher and was standing meditatively at the sink, she heard a voice say very plainly and forcefully, "Now go and rinse the pitcher with hot water from the stove." Just as she reached the stove a very heavy jug from the shelf, under which she had been standing, crashed to the floor and broke into numerous pieces.

Spirit Protection

If she had not heeded the voice, she would have been struck by the jug that was loosened from its place by the hammering, and would have been seriously injured. The friend was convinced that the voice was from the spirit side of life and she was thankful to God that she had been delivered from a serious accident.

Another instance of spirit protection was when the writer and her three children were driving from Los Angeles to New York. The two older children and myself took turns driving. It was quite dark when the daughter was at the wheel and going around a mountain curve, that the writer felt uneasy suddenly for no known reason, and said, "When you get around the bend, go slow and then stop and see if we can figure out what's ahead."

Just as she stopped, wholly without any warning whatever, a train whizzed past us, within not more than two feet of hitting us! We had stopped at a railroad crossing, invisible to all of us—a crossing overgrown with grass and weeds, and at a very dangerous place. Though we were almost on the tracks, yet we have been warned from the other side of life, our lives spared, and we were exceedingly grateful.

Ministering Helpers

A similar instance is narrated by the author of NATIVES OF ETERNITY, Flower Newhouse. It seems that one foggy night when Flower was a girl, she and her mother with a married couple were driving through the Pocono Mountains of Pennsylvania when a flashing signal from her Guardian Spirit was a warning that they were in danger.

Flower cried out to the driver, urging him to stop immediately. No sooner had he stopped the car when a night flyer whizzed past them. Sleepiness as well as the heavy fog prevented them from seeing the railroad crossing which was not clearly indicated.

Still another illustration of ministering helpers from the invisible was the case when a middle-aged couple, driving late one night through a desolate region of Georgia, the swampy part. They had a puncture. The husband searched uncertainly through the car for tools.

Unfortunately there was no flash-

light, which added to the strain of searching. It was finally decided that they would need help from a passing motorist who possessed a pocket light. The highway, however, was devoid of cars, and there had not passed them a single car for more than an hour.

Nevertheless, the wife suggested that they pray for help and protection. Despite the fact that cars were very infrequent on that road, they had scarcely opened their eyes, after their prayer, when a touring car approached them. The driver of the car stopped of his own will and sprang lightly to the side of the grateful couple.

The person who volunteered his assistance was a tall, lean, young man with abounding vitality and good humor. His significant greeting was "It is not safe for you to have trouble in this desolate place."

Special Providence

Later on, the couple thought long over these words. Without further remarks, the young helper busied himself about the car while the husband held the flashlight brought over from the stranger's car. Within a few moments the youth said, "Your car is ready now. You may go on your way." The husband extended a generous bill to the young man.

He declined with the remark, "I have no need of that." When the couple were comfortably seated in their car they were intending to call out a friendly farewell to their rescuer, but they suddenly realized there was no car and no person anywhere in sight. These two wide-eyed people peered up and down the highway. "That is very strange," said the husband. "It is almost unaccountable."

"What do you suppose became of our helper? Perhaps he represented some special providence." When the wife spoke it was to say, "He came in answer to our prayers—a ministering spirit."

A friend of the writer's who lives in Los Angeles and does a very great and far-reaching work for humanity has had many amazing reminders of the work of "ministering spirits," throughout his entire life.

When this friend was eight years old and was conducting a party of wood-choppers through one of the

swamps in the vicinity of his father's farm to observe certain ant hills, the lad suddenly felt impelled to stop. One of the men shouted for him to go on.

"But I can't," replied the child, "my Spirit Sister is holding me by the legs!" The men thought that the lad had suddenly gone crazy, but they changed their minds upon coming up to where he was standing. They discovered that just ahead of him lay coiled, ready to strike, a very large rattlesnake.

The child had not seen the snake. After the men had killed the rattler, they were interested in learning from the boy more about his "Spirit Sister."

Startling Experiences

On another occasion the same lad was driving one day, when a part of the harness broke; the horse ran away and the seat turned backward, throwing the boy out of the wagon. As he lay on the ground stunned, the person he called his "Spirit Sister" stood over him and said, "Breathe deeply and you will be all right in a minute. You are not hurt."

He took a deep breath, glanced about, and discovered that he was over in a ditch, but was grateful he was not seriously injured. The horse and what was left of the wagon reached home. The men who started out to find the lad, met him on the road. He told his mother when he reached home about the help and guidance of his "Spirit Sister."

Nobody had ever told him that he had once had a sister that had passed on when he was but six months old—too young to remember. It was now that his mother took him aside and told him that her first child had been a girl and that she would have been twelve years older than he if she had lived.

The lad had never heard these facts mentioned before, and he was certain that his brothers and his other sister never knew there had been an elder sister, since they never mentioned her.

Some time after the runaway accident, the same lad was riding on a train, when boylike he stuck his head out of the window, looking at something that had just passed. Suddenly two invisible hands seized him by the shoulders and pulled him back with tremendous force.

The man in the seat behind the boy who had also thrust his head out of the window was not so fortunate. The same instant the lad was pulled back, the other man's head struck a telegraph pole which killed him instantly. He did not see the pole, since he was not looking in that direction.

During a very severe thunder storm, the boy whose guide and protector under God was his "Spirit Sister," was standing on the front porch of the house watching the lightning play around

BUT IS IT FAILURE...?

We have to face the position, this for reasons we may not be able to understand, that at times some people are not healed and this article does help to provide a positive approach that is helpful.

Only good can be the outcome of our desire to be healed.

HAVE you been disappointed in not being healed when you have believed so earnestly? So was St. Paul!

His story can be read in II Corinthians, chapter xii. There Paul says of himself:

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. . . .

For this thing I besought the Lord thrice, that it might depart from me.

And He said unto me My grace is sufficient for thee: for my strength is made perfect in weakness.

We are not told what Paul suffered from, but his physical shortcoming is mentioned many times in his chronicles; we are told he decided to glory in his infirmity that the power of Christ should rest upon him and Satan confused.

And his life showed that he did confuse Satan for "bearing" all things, believing all things, despite physical suffering; indeed,

because of physical suffering, he was able to show that power of endurance that only God can give.

He went on to preach the word without being filled with a sense of his own importance. His physical weakness was a tower of strength since it gave him that humility of bearing which is the mark of Christ.

And that grace to endure it ours if we will. Just as St. Paul decided to glory in his infirmity if he could not be healed, so with us today. If we ask for healing and do not receive it, maybe it is because the greater gift of grace—grace to endure and show forth the power of God—is being bestowed on us.

Many ancient philosophers and saints have pointed out that to receive such grace is better than receiving healing, since, when one is ill is cured the body is free to contract another, perhaps of a worse nature.

Therefore, if, having faith, we are yet denied healing, we can be perfectly sure that only good can be the outcome of our desire to be healed. For, in the simple process of attuning the mind to receive the gift of healing, we may be taking the first steps on the road to the knowledge of that divine grace: a peace that passes understanding.

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By ALBERT E. SCHEFFLER

Learn How To Do The Thing You Were Born For.

IT HAS BEEN SAID before, but we are saying it now more flatly and firmly, that the only way to become a really good Spiritualist is to start from scratch and keep at it.

Really good can be a matter of one year or of many years, as one takes advantage of all the opportunities to produce the finished product. It is a delight to discover that one could do at least one thing better than the other members of a set, and this invariably holds down discouragement to a minimum and increases efficiency.

For example, to see Spirit lights in a darkened room or to hear Spirit sounds requires no special skill, but takes time which you might consider too precious to waste just to sit looking and listening. What really counts is how you apply yourself during whatever period you sit for the phase you are undertaking, and still have time for family, fun, civic work and yourself.

So putting in an extra year or so will not kill you; for if it would, thousands of present-day mediums would long since have passed on to the Spirit world.

You can save hours a day, or a

week by first selecting a manifestation most suitable to your particular "constitution"—one that is practically ready-made for you and only waiting for you to release it. In this way much of the time-consuming work is done for you when you cooperate with your Spirit forces.

It takes less than half the time to develop your psychic powers when you are supposed to be a mental medium, than it takes the time-honored way to force your mediumship into channels that are not intended for you. A person can be handy with a saw, hammer, dishcloth, needle, rake, shovel or a broom. Anybody can learn something in two years; but it does not follow that one should expect to reconstruct the tissues of his body in a week-end when it has taken at least eighteen years for that same body to mature.

Your Life's Work

Furthermore, if you follow the teachings of your unseen helpers, you are assured of a uniformly good development, and can look forward to getting the most from each minute you apply yourself. A small fist can grasp a spoon and hold it; but it takes training to get a small child to sit up straight and eat like a little lady or gentleman.

Learning how to do the thing you were born to do pays off big in time and work saved, and in satisfaction; and allows you to accomplish your life's work without the effort becoming a task. Ducking this approach to your psychic development now will only mean sitting longer and later, and on far less favorable circumstances under which to attract and hold the priceless favors of the Spirit world.

the end of a rod which fascinated him. All of a sudden "Something" seized him and pulled him toward the corner of the house with tremendous force.

As it did so, a bolt of lightning struck within two feet of where the lad stood. The force of the bolt shattered one of the large trees that grew in the yard. The child was stunned. Before him appeared his "Spirit Sister," who said, "Just move your legs and arms and take a deep breath. You are all right."

He moved his fingers which began to prickle as if filled with needles, and his legs which felt as if they had been hammered with spikes. He was, however, able to crawl into the house where he soon recovered completely.

When, finally, on another occasion, the same lad was in a Western city, accompanied by a man and woman with whom he was out walking, suddenly the boy felt impelled to shout "Stop!" And he stood still. They were surprised, but paused and looked around them to see what had happened.

When Warnings Come

At this instant, a coping from one of the large buildings that they were passing, fell and struck the sidewalk with a great crash just where the next step would have taken them. They asked the lad how he knew the stone was going to fall.

He told them that "Something" seized his legs and that he knew who that "Something" was, and that therefore, he heeded it and heeded it quickly. He later explained to them that the "Something" was his Spirit Sister who had always been with him at all times of danger.

But warnings do not always come that way. The ways and means are God's. A Northern friend of the writer's tells of the following incident of spirit protection. Living at the time of the story in Fort Worth she had arranged to visit friends in Dallas, taking the 7 A. M. train.

Suddenly, while she was preparing to leave, her daughter sat up in bed and said, "Mother, you must not go to Dallas on that train. Uncle Henry is here and declares that the train will be wrecked and several people will be killed."

Spiritual Helpers

But the mother who felt the visit was urgent was impatient, saying "Stuff and nonsense! You and

Uncle Henry have run me around by the nose long enough. I'm going on that train."

But at this, the daughter grew hysterical, sobbed and shrieked, "Uncle Henry says I must not let you go! He's walking up and down and swinging his arms about."

The friend knew that that was his habit when he was very much excited, so not feeling that she ought to ignore Uncle Henry or leave her daughter in her present nervous condition, she took the 9 A. M. train which was detained because of the wrecking of the 7 o'clock train, which resulted in the death of fourteen or more persons, and the injury of a large number besides. The friend's gratitude was beyond expression for her preservation.

"And their angels do ever behold the face of My Father," said the Christ. Probably nobody knows the name of his Guardian Angel, and perhaps not the names of his spiritual helpers, but most certainly he should know, as does the writer, that he would not be here on earth at this time, if it were not for their constant, vigilant, unwearied ministrations, for which we are inexpressibly grateful.

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72
PSYCHIC OBSERVER, MARCH 10, 1954
THIS year is the 72nd anniversary of the foundation of the Society for Psychical Research. From the very beginning, the problem of Survival has been one of the main interests of the Society; and that is my excuse, if any excuse is needed, for discussing some aspects of the problem.

I shall not however, talk about the evidence for Survival. In this article I am only concerned with the conception of Survival; with the meaning of the Survival Hypothesis; and not with its truth.

A very great deal of work has been done on the problem of Survival, and much of the best work by members of the Society. Yet there are the widest differences of opinion about the results.

A number of intelligent persons would maintain that we now have a very large mass of evidence in favor of Survival, that on the evidence available the Survival Hypothesis is more probable than not.

Some people—and not all of them are silly or credulous—would even maintain that the Survival Hypothesis is proved, as near to being so as any empirical hypothesis can be.

On the other hand, there are also many intelligent persons who certainly reject these conclusions. They would agree that the evidence is evidence of something, and very likely of something important. But, they would say, it cannot be evidence of Survival; there must be some alternative explanation of it, however difficult it may be to find one.

Why do they take this line? I think it is because they find the very conception of Survival unintelligible. The very idea of a "disparate human personality" seems to them a muddled or absurd one; indeed not an idea at all, but just a phrase—an emotionally-exciting one, no doubt—to which no clear meaning can be given.

A "Dream-World"

Anyone who maintains that the idea of Survival is after all intelligible, must also be claiming that we can form some conception, however rough and provisional, of what "the next world" or "the other world" might be like.

The skeptics I have in mind would say that we can form no such conception at all; and this, I think, is one of the main reasons why they hold that the conception of Survival itself is unintelligible.

I wish to suggest, on the contrary, that we can form some conception, in outline, at any rate, of what "a next world" or "another world" might be like, and consequently of the kind of experiences which disembodied minds, if indeed there are such, might be supposed to have.

The next world, I suggest, might be conceived as a kind of dream-world. When we are asleep, sensory stimuli are cut off, or at any rate are prevented from having their normal effects upon our brain centers. But we still manage to have experiences.

It is true that sense-perception no longer occurs, but something sufficiently like it does. In sleep our image-producing powers, which are more or less inhibited in waking life by a continuous bombardment of sensory stimuli, are released from this inhibition.

And then we are provided with a multitude of objects of awareness, about which we employ our thoughts and towards which we have desires and emotions.

Mental Images

In other words, my suggestion is that the Next World might be a world of mental images. To those who experienced it an image-world would be just as "real" as this present world is; and perhaps so like it that they would have considerable difficulty in realizing that they were dead.

We are of course sometimes told in mediumistic communications that quite a lot of people do find it difficult to realize that they are dead; and this is just what we would expect if the Next World is an image-world.

Let us now put our question in another way and ask what kind of experience a disembodied human mind might have.

We can then answer that it might be an experience in which imaging replaces sense-perception; "replaces" it in the sense that imaging would perform much the same function as sense-perception performs now, by providing us with

Professor Habberley Price Takes A Look At...

THE NEXT WORLD

★ ★
objects about which we could have thoughts, emotions and wishes.

There is no reason why we should not be "as much alive" or at any rate feel as much alive, in an image world as we do now in this present material world, which we perceive by means of our sense organs and nervous system. And so the use of the word "Survival" (life after death) would be perfectly justifiable.

Question of Definition

It will be objected, perhaps, that one cannot be said to be alive unless one has a body. But what is meant here by "alive"? It is surely conceivable (whether or not it is true) that experiences should occur which are not causally connected with a physical organism.

If they did, should we or should we not say that "life" was occurring? I do not think it matters much whether we answer Yes or No. It is purely a question of definition.

If you define "life" in terms of certain very complicated physico-chemical processes, as some people would, then of course, life after death is by definition impossible because there is no longer anything to be alive.

In that case, the problem of Survival (life after bodily death) is misnamed. Instead it ought to be called the problem of after death experiences. And this is in fact the problem with which all investigators of the subject have been concerned.

After all, what people want to

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SURVIVAL and the idea of "Another World" is the subject of this treatise, delivered to the S.P.R. by H. H. Price, Wykeham Professor of Logic at New College, Oxford. He is not dealing with the evidence for survival but only with the intelligibility of the survival hypothesis. Spiritualists will note that in some subjects his conception, allowing for differences of terminology, accords with the accounts often given from spirit sources. With other parts of his address Spiritualists will violently disagree. A severely abridged version appears below:

★ ★ ★
know, when they ask whether we survive death, is simply whether experiences occur after death, of what likelihood, if any, there is that they do; and whether such experiences, if they do occur, are linked with each other and with ante mortem ones in such a way that personal identity is preserved.

It is not physico-chemical processes which interest us, when we ask such questions. But there is another sense of the words "life" and "alive" which may be called the psychological sense; and in this sense "being alive" just means "having experience of certain sorts."

Feeling Alive

In this psychological sense of the word "life" it is perfectly intelligible to ask whether there is life after death, even though life in the physical sense does ex hypothesi come to an end when someone dies.

Or, if you like, the question is whether one could feel alive after bodily death, even though (by

hypothesis) one would not be alive at that time.

★ ★ ★
It will be quite enough to satisfy most of us if the feeling of being alive continues after death. It will not make a bit of difference that one will not then be alive in the physiological or biochemical sense of the word.

It may be said, however, that feeling alive (life in the psychological sense) cannot just be equated with having experiences in general. Feeling alive, surely, consists in having experiences of a special sort, namely organic sensations—bodily feeling of various sorts.

In our present experiences, those bodily feelings are not as a rule separately attended to unless they are unusually intense or unusually painful.

They are a kind of indifferenced mass in the background of consciousness.

Emotions and Wishes

All the same, it would be said, they constitute a feeling of being

alive, and if they were absent (as surely they must be when the body is dead) the feeling of being alive could not be there.

I am not at all sure that this argument is as strong as it looks. I think we should still feel alive—or alive enough—provided we experienced emotions and wishes, even though no organic sensations accompanied these experiences as they do now.

But in case I am wrong here, I would suggest that images of organic sensations could perfectly well provide what is needed.

We can quite well imagine to ourselves what it feels like to be in a warm bath, even when we are not actually in one; and a person who has been crippled can imagine what it feels like to climb a mountain.

★ ★ ★
Moreover, I would ask whether we do not feel alive when we are dreaming. It occurs to me that we obviously do—or at any rate quite alive enough to go on with.

This is not all. In an image-world, a dream-like world such as I am trying to describe, there is no reason at all why there should not be visual images resembling the body which one had in this present world.

Causal Laws

In this present life (for all who are not blind) visual percepts of one's own body form as it were the constant center of one's perceptual world.

It is perfectly possible that visual images of one's own body might perform the same function in the next.

They might form the continuing center or nucleus of one's image world, remaining more or less constant while other images altered.

If this was so, we should have an additional reason for expecting that recently dead people would find it difficult to realize that they were dead, that is, disembodied.

To all appearance, they would have bodies just as they had before and pretty much the same ones. But of course they might discover in time that these image-bodies were subject to rather peculiar causal laws.

For example, it might be found that in an image-world our wishes tend ipso facto to fulfil themselves in a way they do not now.

A wish to go to Oxford might be immediately followed by the occurrence of a vivid and detailed set of Oxford-like images; even though, at the moment before, one's images had resembled Piccadilly Circus or the palace of the Dalai Lama in Tibet.

In this case, one would realize that "going somewhere" — transferring one's body from one place to another—was a rather different process from what it had been in the physical world.

Spiritual Body

Reflecting on such experiences, you might come to the conclusion that your body was not after all the same as the physical body you had before death.

One might conclude perhaps that it must be a "spiritual" body or "psychical" body, closely resembling the old body in appearance, but possessed of rather different properties.

It has been said, of course, that phrases like "spiritual body" or "psychical body" are utterly unintelligible, and that no conceivable empirical meaning could be given to such expressions.

But I would suggest that it might be a way (rather a misleading way, perhaps) of referring to a set of body-like images.

If our supposed dead empiricist continued his investigations, he might discover that his whole world—not only his own body, but everything that he was aware of—had different properties from the physical world, even though everything in it had shape, size, color and other qualities which material objects have now.

And so eventually, by the exercise of ordinary inductive good sense, he could draw the conclusion that he was in "the next world" or "the other world" and no longer in this one.

I think, then, that there is no difficulty in conceiving that the experience of feeling alive could occur in the absence of a physical organism, or, if you prefer to put it so, a disembodied personality could be alive in the psychological sense, even though by definition it could not be alive in the physiological or biochemical sense.

I now turn to another problem (Con't on Page 9, Col. 2)

THE JOURNEY THROUGH DEATH

By ERNEST S. HOLMES

It is human to grieve over the loss of dear ones. We would not wish it to be otherwise. We love them and cannot help missing them. But a true realization of the continuation of the individualized soul will rob our grief of any sense of hopelessness.

IMMORTALITY is not something we purchase from the Almighty, nor is it a bargain we make with the universe. Immortality—either is a principle in nature and common to all or it has no existence whatever.

We may be grateful to the divine wisdom that if we are immortal, and we most certainly are, there was nothing we personally could have done to make it this way. Nor could we do anything to destroy the eternal stamp of individualization which an almighty will has sent upon us.

Some will say: "How is it that the dead are raised up, and with what body do they come?" This question was asked nearly two thousand years ago. Thousands of years before that there had been a teaching that this physical universe is but a counterpart of an invisible pattern which contains the image of this physical universe.

"The pattern of earth is found in heaven, as above, so beneath; as beneath, so above." "What is true on one plane is true of all." This teaching was, and still is, that for everything in this physical universe there is a corresponding reality in a mental and spiritual world.

Sense Faculties

It is now being demonstrated in our psychological laboratories that we possess mental faculties which reproduce the activity of our senses without using the organs of these senses.

In other words, they are demonstrating that we can see, hear or think at a distance, or receive thought from a distance. While this phenomenon is no new thing in the world it is only recently that it has been investigated by recognized scientific and academic circles.

It is now demonstrated that the faculties of the senses can be duplicated in mind alone. This means that the soul can operate independent of the physical body. Nature has provided that we can live without this physical instrument. Nature who leaves no gaps and provides for all emergencies

would not have done this unless these non-physical faculties were some day to be used transcendently of this physical environment.

While it is true that the soul needs a physical body on this plane, it will certainly not need it on the next. Jesus said, "In My Father's house are many mansions." He also said that flesh and blood do not inherit the next plane; they must be left behind.

The soul is only lightly connected with this body even while functioning through it; it is really independent of it at all times. This body is merely its physical organ. It is the body that does and not the soul. We should remember that we are spirits functioning on this plane but transcendent of it. We are fourth-dimensional beings functioning in, but not confined to, a three-dimensional world.

"My Father's House"

Since Nature has equipped us with bodies here, she will undoubtedly do so hereafter. It is not difficult to conceive that there is a matter more subtle than the kind we are in the habit of handling. It is not difficult to conceive that there can be a body within a body.

The resurrection body will be as definite and tangible as this one, a fit instrument for the future evolution of the soul. This does not mean that the body we now have is evil or corrupt; it merely means that it belongs to this plane only. Divine wisdom has provided another body for another plane. "In My Father's house are many mansions."

If we could only forget our theological complexities and let our soul commune individually with the universe, it would tell us all these things, because we already know them inwardly. We must not become confused by the morbid conceptions of the hereafter that theology has mistakenly laid before us.

What more can life demand of us than that we do the best we know and try to improve? If we

have done this we have done well and all will be right with our souls, both here and hereafter. It seems logical to suppose that our place hereafter will be what we have made it. We certainly cannot take anything with us but our characters. If we have lived in accordance with the law of harmony here, we shall continue to live after this Divine Law.

When we came into this life we were met by loving friends who cared for us until we were able to care for ourselves. We can believe that when we enter the larger life there will be loving hands to greet us and friends to care for us until we become accustomed to our new surroundings. Nature looks after everything and provides for herself at every turn of the road.

It seems that our work in the next world will be a continuation of our work in this one. We should not look forward to heaven as a place where there will be nothing to do, but as a place where our work will be done in greater harmony with the Divine Law because of a better understanding of it.

True Realization

It is human to grieve over the loss of dear ones. We would not wish it to be otherwise. We love them and cannot help missing them. But a true realization of immortality and the continuation of the individual soul will rob our grief of any sense of hopelessness.

We shall know that loving friends have met them and that their life still flows on with the current of eternity. We shall feel that we have not lost them. They have only gone before.

No man need prepare to meet his God. He is meeting Him every day and each hour in every day. He meets Him in the rising sun, in the flowing stream, in the budding rose, in the joy of friendship and love, and in the silence of his own soul.

"Spiritual Healer"

BE STILL AND KNOW

—By—

IRMA A. BUCHANAN

"**B**E STILL and know that I am God." No more beautiful or beneficial passage can be found in the Great Book. When trouble comes or cares overburden, the thoughtful, sincere repeating of this phrase brings immediate relaxation, the first step in ease and clear thinking.

With nerves all a-quiver, just the gentle admonition to be still is soothing. Being quiet is lessening of tension. Unless, and until, we do this we can have but small hope of receiving help from the spirit forces. By contacting them—or rather making it possible for them to contact us—we bring healing magnetic forces to our aid.

No spirit ever comes to harm us. Every contact with our loved ones in spirit is for our benefit, for our healing, whether it be healing of the body, soul or spirit; in other words, mental, physical or spiritual. We each need healing of one or all almost constantly. We receive help from the Spirit World if we but ask for it and make ourselves receptive to it.

Be Still . . .

We have been assured from Spirit that each of us is assigned twelve guides when we are born. These never leave us. More are added as time goes on. We never are alone, never left to shift for ourselves, never deserted though every earthly being turn his back on us. What a glorious, inspiring knowledge! Besides that, and above everything else, we know that God is over all, has given His angels charge over us, as He tells us in Matthew 4:6.

"Be still and know that I am God." When we have become still and the Spirit World has come to our assistance, we are calmed. Then when we recognize that God's love for us has provided us with the blessing of that spirit guidance, we are indeed blessed.

In the darkest night of sorrow or fear the words, "Be still and know that I am God," bring surcease from pain, sorrow, apprehension. Dwell on the phrase; repeat the sentence as many times as there are words in it, accenting a different word each time, and digest the full meaning, thus: **Be still and know that I am God. Be still and know that I am God, and so on:**

Be: Don't just think of being still, but **be still.**

Still: Don't just quiet a little, but **be perfectly still.**

And: Being still is a great relief, but there is more. **Be still and, besides that, know that I am God.**

Know: Don't just suppose or think perhaps; but **know that I am God.**

That: Know that thing to the exclusion of all else when we would be soothed.

I: I, God, not someone else, because there is no other god. **Know that I am God.**

Am: I am God. There is no doubt about it; I really am God.

God: Not trouble, not sorrow, not an imaginary something, but **God.** **Be still and know that I am God.**

Thought Vibration

By the time one goes through this glorious sentence this way, it has come to mean much more to him than ever before. Further, he is calm. He is assured. He is ready to face what life offers, righting such wrongs as he can, enduring those which he can not right, and able to discern the difference between the two.

When we are all upset, jittery and possibly cross, the Spirit World is repulsed. Our loved ones can do little more than look on in sorrow, longing to help us, grieving because we make it impossible for them to do so. We may wonder why this should be so. It is true, because thoughts have vital power.

Thought is vibration. Thoughts of depression, hate, anger, greed, self pity, self condemnation, cause the ethers to quiver on a rate of vibration which repels the Spirit World; not because our loved ones cease to wish to come to us, but

The Next World —(Con't. from Page 8)

which may have troubled some of you. If there is a next world, where is it?

Surely the next world, if it exists, must be somewhere, and yet, it seems, there is nowhere for it to be. The answer to this difficulty is easy if we conceive of the Next World in the way I have suggested, as a dream-like world of mental images.

Mental images, including dream images, are in a **space of their own**. They do have special properties. Visual images, for instance, have extension and shape, and they have spatial relations to one another. But they have no spatial relations to objects in the physical world.

If I dream of a tiger, my tiger-image has extension and shape. The stripes have spatial relations to the yellow part, and to each other; the nose has a spatial relation to the tail.

Again, the tiger-image as a whole may have spatial relations to another image in my dream, for example, to an image resembling a palm tree.

But suppose we were to ask how far it is from the foot of my bed, whether it is three inches long, or longer, or shorter: is it not obvious that these questions are absurd ones?

We cannot answer them, not because we lack the necessary information or find it impracticable to make the necessary measurements, but because the questions themselves have no meaning.

Space Of Its Own

In the space of the physical world these images are nowhere at all. But in relation to other images of mind, each of them is somewhere.

Each of them is extended, and its parts are in spatial relation to one another. There is no *a priori* reason why all extended entities must be in physical space.

If we now apply these considerations to Next World as I am conceiving of it, we see that the question "Where is it?" simply does

because we make it impossible, through God's natural laws.

All being vibration, we should be extremely careful what kind of vibrations we send out into the ether. By them we either harm ourselves or better our conditions. Likewise we either harm or improve the conditions of others. Thoughts are things; dangerous things if handled improperly.

Modified Thinking

Wrong thinking usually is impulsive thinking. When we will stop in the midst of wrong thinking and be still, we will modify our thinking; we will see that wrong thoughts, like anything else that is wrong, never can work for good.

All such thoughts are negative, and nothing negative ever brought about good. When we recognize God—know that I am God—we automatically reject the negative, which is another name for the bad, and accept the positive, which is a synonym for good.

To those who grieve or worry, "be still and know that I am God," and

Let not your heart be troubled, friend;

There is no sorrow love can't end. Spirit friends are standing by. But we must help, and not defy.

Be still and know that I am God; He'll uphold with staff and rod. Guardian angels come to bring Love and good in everything.



Your Personal Religion

Your religion is good if it is vital and active, if it nourishes in you confidence, hope, love and a sentiment of the infinite value of existence, if it is allied with what is best in you against what is worst. If it renders forgiveness more easy, duty more dear. If it does these things it is good, little matter its name, for it comes from the true source and binds you to man and God.—Charles Wagner.

The Eight Deadly Sins of the Modern World

Pleasure without conscience. Cleverness without character. Science without humanity. Wealth without work. Industry without morality. Politics without principles. Religion without reality. Government without God.—E. D. Jarvis, D.D.

not exist. An image-world has a space of its own.

We could not find it anywhere in the space of the physical world, but this would not in the least prevent it from being a spatial world all the same. If you like, it would be its own "Where."

It follows that when we speak of "passing" from this world to the next, this passing is not to be thought of as any sort of movement in space.

It should rather be thought of as a change of consciousness, analogous to the change which occurs when we "pass" from waking experience to dreaming. It would be a change from the perceptual type of consciousness.

Let us now try to exploit the conception of a world of mental images a little more fully. Would it not be a "Subjective" world? And surely there would be many different next worlds, not just one; and each of them would be private.

Each His Own World

Indeed, would there not be as many next worlds as there are incarnate minds, and each of them wholly private to the mind which experiences it?

In short, it may seem that each of us, when dead, would have his own dream world, and there would be no common or public Next World at all.

"Subjective," perhaps, is rather a slippery word. Certainly an image-world would have to be subjective in the sense of being mind-dependent, dependent for its existence upon mental processes of one sort or another; images, after all, are mental entities.

But I do not think that such a world need be private, if telepathy occurs in the next life. It is reasonable to suppose that in a disembodied state telepathy would occur more frequently than it does now.

It seems likely that in this present life our telepathic powers are constantly being inhibited by our need to adjust ourselves to our physical environment.

If this is right, an image-world such as I am describing would not be the product of one single mind only, nor would it be purely private. It would be the joint product of a group of telepathically-interacting minds and public to all of them.

Nevertheless, one would not expect it to have unrestricted publicity. It is likely that there would still be many next worlds, a different one for each group of like-minded personalities.

Normal Evidence

It will of course be objected that memories cannot exist in the absence of a physical brain, nor yet desires, nor images either.

But this proposition, however plausible, is after all just an empirical hypothesis, not a necessary truth.

Certainly there is empirical evidence in favor of it. But there is also empirical evidence against it.

Broadly speaking one might say, perhaps, that the 'normal' evidence tends to support this materialistic or epiphenomenalist theory of memories, images, and desires, whereas the "supernormal" evidence on the whole tends to weaken the materialist or epiphenomenalist theory of human personality (of which this hypothesis also the brain-dependent character of memories, images and desires is a part).

Moreover, any evidence which directly supports the survival hypothesis (and there is quite a lot of evidence which does, provided we

are prepared to admit that the survival hypothesis is intelligible at all) is *pro tanto* evidence against the materialistic conception of human personality.

Not Absurd

In this lecture—I am not of course trying to argue in favor of the Survival hypothesis—I am only concerned with the more modest task of trying to make it intelligible.

All I want to maintain, then, is that there is nothing self-contradictory or logically absurd in the hypothesis that memories, desires and images can exist in the absence of a physical brain.

The hypothesis may of course be false. My point is only that it is not absurd; or, if you like, that it is at any rate intelligible, whether true or not.

To put the question in another way, when we are trying to work out for ourselves what sort of thing a discarnate life might conceivably be (if there is one) we have to ask what kind of equipment, so to speak, a discarnate mind might be supposed to have.

What we take out with us, I suggest, can only be our memories and desires, and the power of constructing out of them an image-world to suit us.

Obviously we cannot take our material possessions out with us; but I do not think this is any great loss, for if we remember them well enough and are sufficiently attached to them, we shall be able to construct image-replicas of them which will be just as good, and perhaps better.

In this connection I should like to mention a point which has been made several times before. Both Whately Carrington and Professor Ducasse have referred to it, and no doubt other writers have. But I believe it is of some importance and worth repeating.

Ecclesiastically-minded critics sometimes speak rather scathingly of the "materialistic" character of mediumistic communications.

Lodge's Cigar

They are not at all edified by these descriptions of agreeable houses, beautiful landscapes, gardens and the rest. And then, of course, there is Raymond Lodge's notorious cigar.

These critics complain that the next world as described in these communications is no more than a reproduction of this one, slightly improved perhaps. And the argument apparently is that the "materialistic" character of the communications is evidence against their genuineness.

On the contrary, as far as it goes, it is evidence for their genuineness. Most people in this life do like material objects and are deeply interested in them. This may be deplorable, but there it is.

If so, the image-world they would create for themselves in the next life might be expected to have just the "materialistic" character of which these critics complain.

If one had been fond of nice houses and pleasant gardens in this life, the image-world one would create for oneself in the next might be expected to contain image-replicas of such objects, and one would make these replicas as like 'the real thing' as one's memory permitted: with the help, perhaps, of telepathic influences from other minds whose tastes are similar.

This would be all the more likely to happen if one had not been able to enjoy such things in this present life as much as one would wish.

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A Better Life Through Conscious Self - Hypnosis

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ADMITTING the genuineness
of psychic phenomena, need
we accept the spiritistic
theory?

It may be said that many stu-
dents of great experience attribute
all such phenomena to obscure,
transcendental faculties of the in-
carnate mind which emerge in pec-
uliar conditions.

The animistic arguments are
ably and logically presented by M.
Rene Sudre in his "Introduction to
Human Metaphysics."

All animistic theories may be
summed up and expressed in F. W.
H. Myers' doctrine of the sublimi-
nal mind. According to this concep-
tion of human personality, the
mind operates in two distinct
phases, though sometimes the two
phases intermingle.

There is the objective mind tak-
ing cognizance of the objective
world through the channels of the
five senses. And there is the sub-
jective or subliminal mind which
has higher perceptive powers be-
yond our normal span of con-
sciousness.

Normal consciousness is there-
fore only a partial manifestation of
a deeper, larger self, and is not
the whole personality, any more
than the visible or earth-turned
face of the moon is the whole moon.
Myers uses the illustration of an
iceberg, the major part of which is
below the surface of the water.

Human Personality

The small visible part of the
iceberg represents the normal
range of consciousness within the
limits of ordinary sensation.

But below the threshold of nor-
mal sensibility is a deeper part of
us submerged which perceives in-
tuitionally, is the seat of the emo-
tions, the storehouse of memory,
the repository of obscure, repressed
instincts.

This great student well compares
the normal mind to the visible spec-
trum of sunlight; beyond it on
either side is a wide tract imper-
ceptible to the eye, yet crowded
with radiation.

And so in rare moments of rap-
ture, in dream, hypnotic state,
trance, or other supernormal con-
dition, this deeper self emerges
with mental powers proportionate
to a higher and larger conscious-
ness.

Psychologists will find this con-
ception of the human personality
most illuminating as throwing
light on peculiar abnormal states
of the mind.

Psycho-analysis and hypnotism
are largely appeals to the "man in
the cellar."

And so we find Professor Charles
Richet, the great French physiolo-
gist and keen psychic student, sug-
gesting that all mental or subjective
supernormal phenomena can be
attributed to an extended work-
ing of the incarnate mind. This is
a faculty of lucidity, of cognition,
other than the known faculties of
perception.

Richet coins the term "cryptes-
thesia," meaning a sensibility of
perception whose nature escapes us—a condition of mental lucidity
which is not explained in the classi-
cal physiology of sensation.

Frank Podmore seemed to think
that mental phenomena might be
explained in terms of telepathy
alone.

Count Gasparin

As far back as 1851 Dr. Herbert
Mayo, F.R.S. advanced the idea that
the mental phenomena of Spiritual-
ism might be explained as a sort
of exo-neural activity of the brain.
Thus in his book "Truths Contained
in Popular Superstitions" Dr. Mayo,
who was Professor of Physiology in
Kings College, London, writes:

"I hold that the mind of a living
person is always to a certain extent
acting exo-neurally, or beyond the
limits of the bodily person, and in
the lucid state this exo-neural ap-
prehension seems to extend to
every object and person around it."

In relation to objective physical
phenomena we find as long ago
as 1854 a psychic force theory ad-
vanced by Count de Gasparin,
and a little later by Professor
Thury, Sergeant Cox, Professor
Robert Hare and Sir William
Crookes.

In brief, this theory attributes
telekinetic and other physical man-
ifestations to some extension in
space of the nervous energy of
the medium, just as the power of
a magnet for example extends be-
yond itself and can influence dis-
tant objects within its field of
exteriorized force.

The living organism of the me-
dium is credited with a power akin
to magnetism or electricity, which
can be exteriorized, affecting me-

chanical or physical manifestations
external to the medium.

Thus Dr. Carpenter put table-
tilting down to some kind of uncon-
scious muscular cerebration.

Michael Faraday, the great sci-
entist, believed this to be the expla-
nation of simple so-called supernor-
mal phenomena.

The researches of Dr. W. J. Craw-
ford certainly established the fact
of a causal connection between the
medium and the physical manifes-
tations. The medium's weight in-
creased or lessened according to
the intensity of the phenomena
produced.

To sum up. It will be observed
that advanced inquirers usually fall
back on the spiritistic theory as
the simplest and most probable
explanation of all the facts.

The point is that animism is not
the antithesis of spiritism; spirit-
ism is rather the logical comple-
mentary conclusion of animism.

To acknowledge our bigger and
deeper selves only serves to make
more acceptable the theory of the
existence and survival of the soul.

The demonstration of the essen-
tial spirituality or psychic make-up
of our own nature; of the undoubt-
ed possession of supernormal fac-
ulties independent of the bodily
organism, only serves to strengthen
the conviction or probability of the
soul continuing to function after
the material mechanism is dis-
posed of.

Animistic theories only serve to
refute the materialist view of man's
real nature, to emphasize the tran-
scendence of mind over matter; that
the body is not the ego.

Podmore Said It

I can best illustrate this reason-
ing by a quotation from Frank
Podmore himself, an acknowledged
opponent of the spiritistic theory,
as showing that indeed spiritism
is the logical inference of animism.

Here is what Podmore wrote:

"Whether the conditions of the
Beyond permit those who are there
to enter sometimes into relations
with the living may be true or not;
in any case, it is clear that the
question would become of second-
ary importance if it could be dem-
onstrated on the basis of facilities
inherent in the spirit, that the life

IS
**SPIRITUALISM
NECESSARY?**

Views of Famous Researchers

—By—

Ronald McCorquodale

★ ★ ★

of the spirit is not dependent on
the life of the body."

Lastly, the spiritistic case is per-
haps most ably stated by Professor
Ernesto Bozzano, the Italian sci-
entist and great psychic researcher,
in his work "Animism and
Spiritism."

He makes a brilliant analysis of
all Sudre's animistic theories, and
by masterly reasoning upholds the
spiritistic hypothesis.

Professor Hans Driesch, the
German biologist, describes him as
the best theoretician in the psychic
field, and is confirmed in this by
the late Stanley De Brath, a most
knowledgeable man on the subject,
very well read, and translator of
Bozzano's books.

Discarnate Mind

Mr. F. J. Crawley, formerly
Chief Constable of Newcastle, has
expressed the same high opinion
of Bozzano's contribution to the
subject.

Professor Bozzano concludes:
"The totality of animistic phenom-
ena demonstrates that in the deeper
strata of human consciousness
there are psycho-sensorial faculties
of a high order independent of the
laws of natural selection, and must,
therefore, be spiritual senses exist-
ing already formed; and latent in
the subconsciousness till they
emerge and are used in a spiritual
environment after the crisis of
death."

Moreover, it may be noted that
the greatest minds in Psychical
Research—Myers, Barrett, Hyslop,
Hodgson, Mrs. Sidgwick and others
—have concluded that only the
theory of discarnate mind at work
can account for all the evidence—
evidence contained, for example, in
the elaborate and ingenious system
of cross-correspondences as de-
tailed in the S.P.R. Proceedings.

But animism undoubtedly ac-
counts for much of the phenomena
attributed to discarnate spirits.
We must realize that no matter
how true the spiritistic theory may
be, we ourselves, are spirits, here
and now, capable of psychic
activity.

The point is that animism and
spiritism form a double aspect of
a single cause, which is the human
spirit in its dual phase of incarnate
and discarnate existence.

**ASTARA ITS AIMS AND
PURPOSES**

There are no obligations.

Tolerance and understand-
ing are the keynotes. Those
seeking knowledge are
welcome

—By—

W. Y. STEARNS

ROBERT and Earlyne Chaney,
the founders of Astara
Foundation in Los Angeles,
are two proud people these
days. And well they might be,
for it was barely a year and a
half ago that they first started or-
ganizing their church and school,
with the high hopes of gaining a
membership of fifty people the
first year.

Over seven hundred are en-
rolled, many from foreign coun-
tries: Australia, India, Cuba, Swit-
zerland, Canada, and Puerto Rico.

This phenomenal growth might
seem surprising at first, but as one
becomes better acquainted with
this remarkable couple, it is easy
to understand. It would be diffi-
cult to find two more sincere, un-
selfish, and devoted people. The
full richness and completeness of
their individual lives can be sensed
radiating from their magnetic per-
sonalities. It permeates their en-
tire church and all its activities.
Before coming to Los Angeles

Robert was for years associated
with Camp Chesterfield, Ind.,
where he demonstrated many
phases of psychic phenomena, but
specialized in spirit photography.
The first class I ever attended in
this rare type of phenomena, I
was amazed to discover that no
camera whatever is used.

Pictures were produced on films
from newly purchased packages
of ordinary camera film, in a room
well lighted by a yellow developing
lamp, by the mere application of
the medium's hand, while the film
is held against the person's body.
They are then developed in the
regular solutions.

Dr. Zeller

From a group of about forty
people, about 75 per cent received
recognizable pictures of loved
ones, and all got a picture of at
least one person. Many had sev-
eral in a group picture.

I, myself, received a remarkable
likeness of my mother which I
prize very highly, as she passed
away in 1948.

At Astara's weekly classes, Rob-
ert's Master of Ceremonies, so to
speak, is Dr. Zeller, who passed
on about forty years ago. He
"takes over" when Robert goes
into trance and usually introduces
the succeeding speakers.

A most interesting thing hap-
pened at one class in which there

were two visiting, retired nurses.
When Dr. Zeller came through, it
developed that both nurses had
worked with him in hospitals on
this plane of life, and mutual rec-
ognition resulted in quite a get-
together. (Incidentally, Robert has
submitted to numerous tests, un-
der extreme test conditions, before
various groups, from religious
leaders to hard-headed scientists.)
But the classes are just one
phase of the work done at Astara.
It draws on the wisdom of the
Ancient Mystery Schools that were
in existence thousands of years
ago.

Keynote-tolerance

The lessons are in very capable
hands. It was they who helped
and directed Robert and Earlyne
in the founding of their church,
and the teachings which they
bring to the classes are an intrigu-
ing study in the mysteries of the
past.

Things of an occult nature seem
to hold a certain fascination for
most people, and it is in such a
school as Astara that this inner
longing for knowledge of the un-
known can best be satisfied.

Sunday services are conducted
with dignity, but not restraint.

Robert's whimsical and some-
times subtle humor is injected into
them in just the right proportion
to make them human. His presen-
tation of Biblical subjects is inter-
esting, logical and fraught with
conviction.

Tolerance and understanding
are the key-notes of Astara, and
he frequently mentions that one
is under no obligation to sever
connections with any other church.
Anyone seeking knowledge in a
fascinating field of research from
out of the past, is always welcome.

The lessons learned in the fun-
damentals of successful living are
just as applicable today as they
were in the days of the ancients.
Religion, keeping pace with mod-
ern science is indeed a revelation.
If the Pilgrim Fathers had had
this type of service there would
have been no need for that man
in the aisle with the long stick.

Various Activities

Robert's billet reading at the
end of the service invariably brings
good cheer and often good advice
from those on the "other side."
One remarkable instance was when
a Japanese girl received a message
from a Japanese relative in spirit,
and Robert reported it verbatim
so that the girl understood it per-
fectly. He is not in trance during
this time, but merely "hears" with
that "inner ear" frequently re-
ferred to in the Bible.

At the close of the service,
Earlyne offers a prayer and a short
period of healing for all present.
Many remarkable results have
been obtained, both here and from
the daily prayers sent out from
the center.

Many other activities and special
classes, combined with an ever
enlarging membership, made it
necessary to find larger quarters,
and so Astara embarked upon a
building campaign. The new
Temple of Astara will resemble
Egyptian architecture.

To be able to build such a re-
nowned organization in so brief
a time is indeed ample proof of
the Law of Compensation. "As ye
give, so shall ye receive," and as
the leaders of Astara are giving
so unstintingly of themselves, so
shall their fortunes multiply, and
their opportunities to do good in-
crease, and the benefits derived
shall be both numerous and di-
verse, and those who will benefit
most will be those who choose to
call themselves Astarians.

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Birmingham: Birmingham Church of Spiritual Science, 2524 Seventh Ave., North; Services: Sunday 3:15 & 7:15 P. M.; Minister: Rev. Gertrude Baker; Treas: Beulah Kennedy.

ARIZONA

Phoenix—Harmony Chapel (Spiritualist) 621 N. 5th Ave.; Services: Sun. 9:45 & 11 A. M.; 6:30 & 7:45 P. M.; Healing: Wed. & Sun. 7 P. M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALpine 4-1990.

ARKANSAS

Hot Springs—Ch. of Spirit and Truth, 208 Plateau; Sun., 8 P. M.; Circle, Wed. 8 P. M.; Rev. Julia Martin, Phone 6-632.

CALIFORNIA

Alameda—Brotherhood Spiritualist Church 1407 9th St.; Sun. & Thurs. 7:30 P. M.; Rev. Pearl E. H. Manning; Phone: LA 2-2316.

Alhambra: The Pyramid Church, 326 South Atlantic; Services: Sun. 7:30 P. M.; Thurs. 2 P. M.; Ministers: Rev. Emma and J. R. Kingham; Phone: ATLantic 2-8632.

Berkeley: St. Jude Spiritual Church, 1336 Berkeley Way, Minister: Elder Divine Ruth Mayers; (Universal Church of the Master) Phone: 3-7306; Sec'y: Horace Johnson, 719 18th St., Oakland, California; Ass't pastor: Rev. Charles B. Turner.

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

Fresno—Wayside Chapel, 1350 Van Ness Ave.; Services: Sunday 7:30 P. M.; Rev. Wesley Meeker, Founder & Pastor of The Parlor Lecture Club.

Fresno—Universal Educational Religious Society of Divine Science, 744 Mildreda Ave.; Sunday, Healing 7:45 P. M.;—services 8 P. M.; Class: Fri. 8 P. M.; Services Tues. 8 P. M. at Pacific Grove; Minister: Rev. Edna Kelley.

Hanford: Church of Revelation, Inc., 1306 North Irwin St.; Sun. & Thurs. 8 P. M.; Class: Monday & Tuesday evening; Rev. Janet Stine Wolford; Phone: 1738.

Hollywood, California
Spiritual Science Ch., 1904 North Argyle Ave.; Rev. Mae Taylor.

Long Beach, California
People's Spiritualist Church, 785 Junipero Ave.; Services: Sun. 11 A. M. & 8 P. M.; Minister: Rev. Edith M. Niles, 909 Junipero Ave.; Phone: 906-540.

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

"The Chapel in the Sky," Spiritual Science Church 216, Suite No. 1506, Villa Riviera Hotel, 800 E. Ocean Blvd.; Vespers followed by circle Sun. 2:30 P. M.; Lecture and circle Sun. 7:45 P. M.; Director: Rev. Richard Minugh; Assistant: Rev. Leigh Denton; Phone: 6-7261, Ext. 1601.

Temple of Spiritual Science, Town Hall, 835 Locust Ave.; Sun. 7:30 P. M.; Thurs. 7:30 P. M. at 527 W. 4th St.; Pastor: Rev. Rosa Locker; Phone: 63-5123.

Los Angeles, California
Astara Foundation, 508 South Hobart Blvd.; Services: Sun. 2:30 & 7:30 P. M.; Robert G. Chaney & Earlyne Chaney; Phone DUNKirk 4-3427.

Agasha Temple of Wisdom, Inc., 460 North Western Ave. (2 blocks north of Beverly); Services: Sunday 8 P. M.; Pastor & Founder: Rev. Richard Zenor; Phone: Hollywood 4-6252.

Universal Temple, 1200 W. Florence Ave.; Sun., Wed. & Fri. 7:45 P. M. Wed. 2 P. M.; Pastor: Rev. Eula Perryman Goff; Ass't Pastor: Rev. Walter H. Goff; Phone Pleasant 2-7858.

Spiritualist Church of Divine Light, 954 South Vermont Ave.; Services: Sunday, Lecture & Messages, 2 & 7:30 P. M.; Messages: Wed. & Thurs. 7:30 P. M.; Minister: Rev. Beulah Englund; Helper: Little Billy Hall; Phone DU 91956.

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

Universal Church of The Master, 1318 West 8th St.; Circle: Tues. & Fri. 2:30 & 7:30 P. M.; Minister: Rev. Addie G. Faulkner; Phone: DUNKirk 3-6084.

Spiritual Ch. of Revelation, Embassy Auditorium, 839 S. Grand Ave.; Thurs. 2 & 3:45 P. M.; Sun. 2:30 & 4 P. M.; Minnie Sayres.

Ch. of Psychic Light, 617 Venice Blvd.; Sun. 2:30 and 7:30 P. M.; Rev. Katie Whittemore, 227 S. Flower St.

Spiritual Science Church, 247 W. 58th St.; Tues. 2 P. M.; Wed. 8 P. M.; Fri. 7:30 P. M.; Sun. 11 A. M. & 8 P. M.; Rev. Frank Mickley, Phone: TII 2104.

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Temple of "Soul-Truth," 801 South Wilton Ave.; Services: Sun. 2:30 & 7:30 P. M.; Friday 7:45 P. M.; Open Class and Messages; Minister: Rev. Danny Hart.

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Oakland Citadel, Ebell Hall, 1440 Harrison St.; Lecture, Healing and Message work, Friday 7:45 P. M.; Pastor: Rev. Carol Manning; Phone: GLencourt 2-0413.

First Temple of Spiritualism, 1442 Alice St.; Services: Sun. & Tues. 8 P. M.; Minister: Mitzie Monroe, 2014 Fifth Ave.; Phone: TEmplebar 5-3442; Sec'y: Earl Dowd.

Sacramento, California
First Spiritualist Episcopal Church, 1 O. O. F. Bldg., 34th & Broadway; Sun. 7:45 P. M.; Minister: Rev. Wilson H. Besore; Phone: HUDson 1-1895.

Divine Inspiration Center, 1526 "N" St.; Services: Sun. & Wed. 7:30 P. M.; (U.C.M. Charter) Minister: Rev. Ewaldell; Phone: HU 6-3697; Church Phone: HU 4-3831.

San Bernardino, California
1st Spiritualist Ch., 6th & Arrowhead; Sun. 8 P. M.; Pres.: Ann Cannara; Sec'y: C. A. Cannara.

Church of Infinite Truth (I.G.A.S.) 754 Mt. View Ave.; Services: Sun. 11 A. M.; Minister: Rev. Ruth Feather; Phone: 855-248.

First Spiritualist Episcopal Church, 132 East Fifth St., Sunday 2 P. M.; Church Phone: 86-9286; Co-Pastors: Rev. Lula Taber & Rev. Gloria Taber-Braxton; Phone: 89523.

San Diego, California
Inspirational Church of The Master, 2730 "A" St.; Services: Sun. 11 A. M. & 8 P. M.; Wed. 8 P. M.; President: Rev. Elsie L. Brillinger; Phone: Woodcrest 8-2907.

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Golden Gate Spiritual Church (N. S. A.) 1901 Franklin St.; Sun. 8 P. M.; 2nd & 4th; Wed. 7:45 P. M.; Rev. Florence S. Becker, 194 Brentwood, Minister.

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The Spiritualist Church, 414 Mason St.; Sunday 7:30 P. M.; Sec'y: Jane Musick; Minister: Mary E. Taylor; Phone JUniper 7-1232; Vice President: N. B. Williams.

San Jose, California
Grace Spiritual Church, I.O.O.F. Hall, 3rd & Santa Clara Sts.; Message circle: Sun. 2 P. M.; Healing & Meditation: Sun. 7 P. M.; Lecture: 8 P. M.; President: Rollo Hall; Sec'y: Raymond F. Swisher, 120 N. Buena Vista.

Santa Barbara: Universal Chapel of Light, 1509 Del la Vina; Services: Sunday 7:30 P. M.; Friday 8 P. M.; Minister: Rev. Johanna Ruhnau; Phone: 26344.

Stockton—Spiritual Science Ch. No. 204, Eagle Hall, 531 E. Main St.; Sun., Healing: 7:30 P. M.; Lecture: 8 P. M.; Messages: 9 P. M.; Every first Sun. Billet Reading; Minister: Rev. Edna Miller; Sec'y: Rev. Cecelia Isert.

Westminster: The Church of Revelation No. 21, 7862 East 10th St.; Services: Sunday 2:30 P. M.; Minister: Rev. Lucille H. Couch; Phone: Westminster 4152.

COLORADO

Denver, Colorado
Star of The East Spiritualist Church, 1379 Kalamath (On bus line 50 Services: Sun. 7:30 P. M.; Lecture and messages: Tues. & Sat. 3rd Sat. Social; Minister: Rev. Freida Nicklis, 3440 Zuni; Phone: GLEndale 7344; Ass't. minister: Nora Walters, 500 West 8th St; Phone: AI 5052.

Spiritual Science, Association, 321 Taber Bldg., 16th & Curtis; Services: Sunday 7:30 P. M.; Wed. & Fri. 8 P. M.; Tues. & Thurs. 1:30 P. M.; Minister: Rev. Sophie Busch-Tracy.

Temple of Harmony Spiritualist Ch. Inc., 333 West Ellsworth Ave.; Sunday: 10:30 & 7:30; Wed. 7:30 P. M.; Rev. Ida Fleming; Allan J. Miller.

CONNECTICUT

Hartford, Connecticut
The First Church of Divine Light, Inc., 303 Park St.; Services: Sunday 2:30 & 7 P. M.; Wed. 8 P. M.; Minister: Rev. Mary Hanson; Sec'y: Wilma Doucette, 108 High St., Manchester, Connecticut; Phone: (Manchester) Mitchell 9-1841.

Hartford Spiritualist Temple, Inc., (N.S.A.) 758 Asylum Ave.; Services: Sun. 7 P. M.; Wed. 8 P. M.; Pres. & Pastor: Grace Hoxie, 86 Gillet St.; Sec'y: Shirley Gustafson, 501 Hilliard St., Manchester, Conn; Treas: Anna P. Nadeau.

Norwich—First Spiritual Union, 29 Park St.; Sun. 2:30 & 7 P. M.; Pastor: Rev. Maysie W. Wheeler; Sec'y: Otis Braniard.

Stamford: Albertson Memorial Spiritualist Church, 485 Summer St.; Sunday 3 P. M.; Thurs. 8 P. M.; Minister: Rev. Raymond E. Burns.

DISTRICT OF COLUMBIA

Washington, D. C.
1st Spiritual Science Church, 1900 "F" St. N.W., Park Central Apartment Hotel; Suite 604; Services: Tues. 2:30 P. M.; Sun. Tues. and Thurs. 8 P. M.; Rev. Alice Tindall; Phone MEtropolitan 0540, Ext. 604.

First Spiritualist Ch. 131 "C" St. N.E.; Sun. 8 P. M.; Minister: Rev. Alfred H. Terry; Phone: Lincoln 3-1572.

Ch. of Two Worlds, 2460 16th St. N.W.; Services: Sun. & Wed. 8 P. M.; (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: EMMerson 0010; Sec'y: Freda Dorothy Egbert, 7529 Alaska Ave., N.W., Washington (12).

Christian Light Church of Divine Healing, 801 East Capitol; Services: Sunday 8 P. M.; Minister: Rev. Millie M. Thrash; Phone LI 3-7573.

Bradenon: Universal Spiritualist Church, American Legion Auditorium, 607 13th St.; Sunday: Healing, 7:30 P. M.; Services, 8 P. M.; Minister: Rev. C. Reaume King, 8918 13th St., Tampa; Phone: Tampa 33-4365; Sec'y: Eleanor Abrams, Route No. 2, Box 42, Palmetto, Florida; Phone Palmetto 4-1499.

Daytona Beach: Hays Memorial Spiritualist Ch., 221 First Ave.; Sun. Wed. and Fri. 7:30 P. M.; Wed. and Fri. 2:30 P. M.; Minister: Rev. Margaret Springstead; Ass't. Minister: (Sunday) Enid Brady; Phone: 2-2432.

Fort Lauderdale, Florida
Beckoning Light Spiritualist Church, Woman's Club; Services: Sunday 8 P. M.; Wed. 8 P. M.; Fri. 7:30 P. M.; Minister: Rev. Jewell Williams, 200 N.E. 4th St.; Phone: 2-3160.

Holly Hill—Universal Science Temple of Two Worlds, 748 Acirema Drive (West Center St., off 8th St.) Services: Sun. & Wed. 7:30 P. M.; Wed. 2:30 P. M.; Minister: Rita La Chappell; Phone: 2-2707.

Homestead—Redland Spiritualist Episcopal Church, 28 N.W. 1st St.; Odd Fellow Hall; Sun. 8 P. M.; Rev. Sada Hobson, Phone 253 M 4.

Jacksonville: Baptist Movement of Divine Healing-Meditation. For fall and winter schedule of services and classes, write sec'y: Maude Emery Winters, 2148 Roselle St.; Phone: 7-5461.

Melbourne—Indian River Universal Psychic Science Temple, 8 miles South of Melbourne, and 2 miles South of Malabar on U. S. Highway 1; Sun. 8 P. M.; Sat. 8 P. M. (Materialization) Phone (after 6 P. M.) Melbourne: 399-J-3; Sec'y: Dorothy W. Smith, Box 74, Malabar, Florida; Minister: Rev. Clarence Lee Smith.

Miami, Florida
Elizabeth Memorial Church (Spiritualist) 729 N.E. 71st St., Service: Friday 7:30 P. M.; Minister: Rev. Marie Wilson; Phone: 7-1411.

Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P. M.; Healing Center: 7:15 P. M.; Minister: Rev. Ruby J. Schmidt; Ass't pastor: Rev. Lucille L. Wedge; Phone: 87-8486.

Temple of Truth, 115 S.W. 8th St.; Services: Sunday 8 P. M.; Minister: Rev. Marguerite Tallmadge; Sec'y: D. S. Marks.

The Spiritual Church of Christ, 612 N.W. 65th St.; Services: Sun. & Tues. 8 P. M.; Thurs. 2 P. M.; Minister: Rev. Maude Allen; Phone: Miami 7-0511; Sec'y: Martin P. Beirne.

Spiritualist Memorial Church, 819 N. W. 22nd Place; Services: Tues., Thurs. & Sun. 8 P. M.; Minister: Rev. Madge Hart; Phone: 64-8949.

Sarasota, Florida
Shrine of The Master (Spiritualist) Woman's Club, Palm & Park Sts.; Services: Fri. 7:45 P. M.; Minister: Rev. Dorothy Graff-Flexer.

St. Petersburg, Florida
Church of The Beloved (Spiritualist) 2806 Central Ave.; Sun. 7:30 P. M.; Religious Study Class, Tues. 8 P. M.; Minister: Ethel Post-Parrish; Assisted by James M. Parrish and Lena Barnes Jeffs; Phone: 77-4134.

People's Spiritualist Church, 1011 Ninth Ave., North; Sun. & Wed. 7:30 P. M.; Personal Problem Clinic, Mon. & Wed. 1 P. M.; Rev. Nellie Curry and Rev. Lillian Dee Johnson, Co-pastors; Phone: 7-88124.

Universal Psychic Science, 625 12th St., North; Rev. Helene Gerling, Minister; Rev. Linda Lynn Linhos, Ass't. Pastor; Rev. J. Bertran Gerling, Director.

Church of Spiritual Philosophy, 1715 Tangerine Ave., South; Services: Sunday & Thursday 7:30 P. M.; Ministers: Rev. M. McBride Pantom; Phone: 53-9155.

Tampa, Florida
Shrine of The Master Spiritualist Episcopal Church, 1308 Memorial Highway; Sunday 7:45 P. M.; Minister: Rev. Dorothy Graff-Flexer; Phone: 31-7341.

The Universal Spiritualist Church, 8806 Florida Ave.; Services: Sunday 7:30 P. M.; Class: Tues. 8 P. M.; Direct-Voice: Wed. 8 P. M.; Trumpet & Ballot: Thur. 8 P. M.; Minister: Rev. Nellie Cherry; Phone 91-6371.

West Palm Beach: Universal Church of The Master, Inc. (Charter No. 408) 423 Iris St.; Services: Sunday & Wed. 8 P. M.; Minister: Rev. Mary E. Shillito, Apt. No. 5, 534 Clematis St.

ILLINOIS

Berwyn: The Golden Rule Church of Christ, 1212 South Harvey Ave.; Services: Sun. 3 P. M.; Wed. 8 P. M.; Healing and messages; Minister: Rev. Anna Zalokar; Phone: Stanley 8-2344.

Champaign, Illinois
First Church of The Spiritualist, 219 South Water St.; Services: Sun. 3 & 7:30 P. M.; Sec'y: Mildred Philbeck; Pres.: Earl Beighler; Phone: 6-5152; Guest workers welcome.

Twin City Church of The Spiritualist, 32 East Daniel; Sun. & Tues. 7:30 P. M.; Minister: Rev. Floyd Humble; Phone: 6-6711.

Chicago, Illinois
The Second Spiritualist Episcopal Church, 116 South Michigan Ave., Suite 608; Services: Sunday 11 A. M., 2:30 & 7:45 P. M.; Ministers: Clifford & Sylvia Birchfield; Phone: ANdover 3-0770.

First Roseland Spiritualist Church, 10957 South Park Ave., Services: Sun. 4 & 8 P. M.; Pastor: Deon Fry.

CHICAGO—Continued

First Church of Spiritual Science, 6330 Stony Island Ave., Services: Sunday 4 & 8 P. M.; Monday and Friday 8 P. M.; Ministers: Rev. Jessica Chambers & Rev. Crawford Chambers; Phone: DR 3-0024.

Ayres Memorial Spiritualist Church, 1645 North Cicero Ave., Services: Sunday 7:45 P. M.; Minister: Rev. F. Harriet Crane, 234 North Menard Ave.; Phone: ES 8-0016; Sec'y: Mary W. Cooper, 3942 West Ohio.

Friendly Church of Christ, 1529 North Larrabee St., Sun. 3 & 8 P. M.; Tues. 8 P. M.; Minister: Rev. Harold Klingensmaier; Ass't pastor: Rev. Blanche Steinback.

First Spiritualist Episcopal Church, 721 West Belmont St.; Worship service, Sunday 7:30 P. M.; All message service, Wednesday 7:30 P. M.; Minister: Rev. Rosemary Kelly Jackson; Phone: BI 8-2701.

Belmont Spiritualist Church, 1219 Belmont Ave.; Services: Sunday 7:45 P. M.; President: Lester J. Bolmani; Phone: SEeley 3-1275.

Liberal Psychic Science Church, 3449 West Altgeld Ave.; Sun. 2:30 & 7:30 P. M.; Class: Mon. & Fri. 7:30 P. M.; Social: last Saturday of each month; Minister: Rev. Anthony Camardo; Phone: CAPitol 7-6333.

Silent Prayer Sanctuary, 3602 West MeLenn Ave.; Services: Sunday, 7:30 P. M.; Wed. 8 P. M.; Leader: Sophia Schaffer; Phone: ALbany 2-6417.

First Temple of Universal Law (Natural Law), 4740 N. Western Ave., 5th Floor; Sun. 10:45 A. M. & 8 P. M.; Charlotte Birkner.

First Fraternal Spiritual Ch., 4039 W. Madison St.; McEvory Hall; Sun. 2:30 to 5 P. M.; Rev. Emma Binz.

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

Flower Candle Light Guide Spiritual Science Ch., 3165 N. Clark St.; Sun. 3 & 8 P. M.; Rev. Mary Kearney; Phone: GR 7-1707.

Englewood Psychic Science Church, White Sanctuary Healing Center, 6514 South Ashland Ave.; Service: Sunday 7:30 P. M.; Healing Service: Thursday 8 P. M.; Minister: Rev. Harry A. Tufts; Phone: WA 5-4750.

Sunflower Spiritualist Church, 2424 North Avers Ave.; Sun. 7:45 P. M.; Wed. 2 P. M.; Rev. Lena Schaefer; Phone: ALbany 1416.

St. Paul's Spiritual Church, 4201 W. Armington; Sun. 8 P. M.; Pastor: Rev. Louise Quinn; 3124 West Ohio; Phone: KEDzie 3-1174.

Church of the Greater Spiritualism No. 2, 549 North Cicero Ave.; Sun. 7:30 P. M.; Healing Services: Friday 8 P. M.; Rev. Ruth Foster, pastor; Rev. John Fastert, Ass't pastor; Phone: CO 1-2429.

First Spiritualist Church of Divinity, 6146 South Ashland Ave.; Founder: Freda Brown; Services: Sun. 8 P. M.; Sec'y: Elsie Travers, 8028 South Green St.; President: Jack Bellow, 7829 South Green St.; Phone: VI 6-5016.

Scientific Center of Spiritualism, Orchard Room, Midland Hotel, 172 West Adams St.; Sun. 2:45 & 7:30 P. M.; Catherine Larney.

Brotherhood Ch. of Spiritual Light, 5052 N. Merrimac; Sun. 7:30 P. M.; (Social every 3rd Saturday each month) Pastor: Rev. Albert A. Soch; Ass't Pastor: Rev. F. Williams; Phone: RODney 3-4422.

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P. M.; Service 8 P. M.; Pres. Theo-Siers; Phone: B. E. 5-7455.

Church of The Spirit, 2651 North Central Park Ave.; Sun. Jr. Church 10:30 A. M.; Evening service, 7:00 P. M.; All message service, Wed. 7:45 P. M.; Pastor: Rev. Frank Joseph; Ass't Pastor: Rev. Ernst A. Schoenfeld.

Cicero: First Spiritualist Church, 5033 West 25th Place; Services: Sunday 7:45 P. M.; Monday, 8 P. M.; Lyceum: Sat. 1 P. M.; Minister: Rev. Lena Crane; Phone: TOWnhall 3-6542.

Infinite Christian Spiritualist Church, 1193 West Main St., Services: Sunday 8 P. M.; (I.G.A.S.) Minister: Rev. Allen Dittman; Sec'y: Irene Longhead.

East St. Louis, Illinois
Spiritual Science Church, 16th & Cleveland Ave.; Sun. & Wed. 7:45 P. M.; Minister: Goldie Ryburn, 4928 Converse Ave.; Ass't Pastor: Earl H. Williams, 737a Collinsville Ave.; Phone: UPTon 3-5416; Sec'y: Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

Memorial Spiritualist Temple, 1120 St. Clair Ave.; Services: Sun. & Wed. 7:45 P. M.; President: Bert L. Hess, 5605 Warren Ave.

Joliet—1st Spiritualist Ch.; Jasper & Glenwood Pl.; Sun. 2:30 P. M.; Pres: Florence Fisk, 205 N. Joliet; Phone: 9346; Vice President: Syvert Rorem, Kanakee, Illinois.

Peoria, Illinois
Spiritual Church of God Center, 416 Hamilton Blvd., G.A.R. Hall; Services: Sun. day 7:45 P. M.; Minister: M. E. Price, 106 North Madison Ave., Apt. B-1; Phone: 6-3554; Sec'y: Ethel M. Gibson.

First Spiritualist Episcopal Church, Labor Temple, 400 North Jefferson Ave.; Sunday 7:30 P. M.; Minister: Rev. Emma Petty; Phone: 6-1113; Sec'y: Orle Adams, 601 Margaret St., Pekin, Illinois.

Rockford: Psychic Science Spiritual Church, 1507 Bruner St.; Services: Sun. Healing 7 P. M., regular service 7:30 P. M.; President: Mary E. Jayce; Phone: 5-6390.

Streator—First Spiritualist Episcopal Church, 104 W. Hickory St.; Sun. 7:30 P. M.; Roy and Nora Gustin, ministers.

INDIANA
Chesterfield: Chesterfield Camp Church, Chapel services every Sunday 2:30 P. M. to 4 P. M. Open all winter; Mediums of Camp reside.

Evansville, Indiana
Union Spiritual Church, 3rd Ave. & Michigan St., Thurs. & Sunday 8 P. M.; Minister: Rev. Jeannette Hoepfel.

Fort Wayne, Indiana
Spiritualist Church of Divine Science (N.S.A.) 1615 Wells St. (cor. Spring) Thurs. 2 & 7:45 P. M.; Sun. Lyceum, 9:30 A. M. 7:30 P. M.; Minister: Rev. Bernice Brock, 1604 Andrews St.; Phone: A-4567.

First Liberal Spiritual Church, 1914 1/2 South Calhoun St.; Services: Sun., Thurs. & Sat. 7:45 P. M.; Minister: Rev. Anna M. Patterson, 3409 Harvester; Phone: E-6204; Sec'y: Rev. Alma Vanderbeck, 2820 Freeman St.

INDIANA — Continued

2 SPIRITUALIST CHURCHES

(Con't. from Page 11)

Bay City, Michigan
Spiritualist Church of Divine Science, 600 North Van Buren St.; Sunday 11 A. M. & 2 P. M.; Minister: Rev. Flossie McCollum-Mitchell; Phone: 31138; Sec'y: Lois Hogan.

Congregation of Spiritual Unity, 215 South Linn; Sunday 7:45 P. M.; President: Clara Trombley, 909 Hart St.; Essexville.

Memorial Tabernacle, K. of P. Temple cor. W. Lafayette & Dragon; Sun. 8 P. M.; William & Mildred Cosner; Phone: WA-8-6756.

Center of Spiritual Hope, Berlum Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P. M.; Minister: Hazel Damrau; Ass't Pastor: Ina Stigall.

First Spiritual Temple, Strathmore Masonic Temple, 14059 Hubbell Ave.; Sun. 7:30 P. M.; Sec'y: Rev. Goldie Dodd.

Dr. Robert Jensen Memorial Ch., 2024 Vinewood Ave.; Clara Barnett Smith.

First Psychic Church of Brightmoor, 21723 Fenkell Blvd.; Sun. Tues. Wed. & Thurs. 8 P. M.; Elizabeth Armistage.

St. Paul's Church, Christian Corinthians of America, 15327 Santa Rosa Drive, Sun. 7:30; Rev. F. Kemsley; Phone: UN 4-1336.

First Church of Spirit Communication, 3916 Avery Ave.; Homer W. Watkins.

Bible Christian Spiritual Church, 4464 Cass Ave.; Services: Sunday 2 P. M.; Minister: Rev. John Veysey; Phone: Tasmnos 5-9134.

Trinity Spiritual Church, 2501 Coplin; Sunday 8 P. M.; President: Mable Allison; Phone: WA 4-8677; Sec'y-Trea: Marie A. Orr; Phone: Tuxedo 2-1459.

Allen Memorial Spiritualist Episcopal Church, Federation of Woman's Club Building, 616 West Hancock St. (at Second Ave.); Services: Sun. 7:45 P. M.; Minister: Rev. Edith L. Green; Phone: TYler 4-1004.

Eaton Rapids — Spiritualist Episcopal Church, East Hamlin St.; Rev. Ruth Walling.

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

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

Grand Rapids, Michigan
First Church of Truth, 26 Shelby St.; Sunday 3:30 & 7 P. M.; Sec'y: Frank L. Whitford, 1311 Calgary, N.E.; President: Maud McGraw.

Jackson, Michigan
Goodfellow Spiritualist Church, 1014 Le Roy Ave.; Services: Sunday and Wednesday 7:30 P. M.; Minister: Rev. James Tingley.

The Corinthian Sp'list Ch., 116 Summit St.; Sun. 3 and 7:30 (Messages 3:30; Supp. 5:30); Rev. Bessie Wells; Phone: 31278.

Muskegon—First National Spiritualist Church, 600 Jefferson Ave.; Sunday, 3:30 and 7:30 P. M.; Dr. William R. Aldred.

Kalamazoo: Christian Spiritualist Chapel, 1417 North Westledge Ave.; Services: Sun. 2:30 & 7:30 P. M.; President: Dr. Beth Roche; Phone: 4-2961; Sec'y: Mollie Cole, 714 North Rose Ave.

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

Pontiac, Michigan
1st Spiritualist Ch., 16 Chase St.; Lyceum; 10:30 A. M.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Mable Barnes.

Church of The Good Samaritan, 128 West Pike St.; Sunday 7:45 P. M.; (Third Thursday) Minister: Rev. Juanita Parris, 3355 Pontiac Trail, Route No. 1, Walled Lake, Michigan.

First Church of Truth, 26 Shelby St.; Sunday 3:30 & 7 P. M.; Sec'y: Frank L. Wittforth, 1311 Calgary, N. E.

Port Huron—Spiritualist Episcopal Ch., Masonic Temple, 6th St.; Sun. 7:30 P. M.; Pastor: Bessie Thomas; Sec'y: Nora E. Baetcher, 344 N. Bailey St.; Romeo, Michigan.

Roseville—Church of Harmony of the C. G. of A., 17359 Roseville Blvd. (at Maple); Lyceum; Sun. 11 A. M. Services; Sun. 7:30 P. M.; Message Circle; 3rd Sun.; Rev. Christine Drake; Phone: PR 61946.

MINNESOTA
Duluth, Minnesota
First Spiritual Temple, 601 Fifth Ave.; Sun. 7:30 P. M.; Minister: Rev. F. W. Hutchinson; Rev. Bessie Magnuson & Ann Smalley; Sec'y: Ida Anderson, 320 1/2 N. 7th Ave., E.

Minneapolis, Minnesota
Christian Ministry, 614-620 East 15th St.; Services: Sunday 11 A. M., 3 & 7:45 P. M.; Wednesday 8 P. M.; Pastor and President: Rev. H. M. Paulson.

Spiritualist Episcopal Church, (Psychic Center) 1416 Second St., South, I.O.G.T. Hall; Services: Sunday 7:45 P. M.; Minister: Rev. Clara S. Johnson; Phone: 7915.

Second Spiritualist Church, 23rd and Lyndale Ave., North; Consultations Thurs. 5 to 7 P. M. at the Church—services at 4:45 P. M.; President: John Koorn; Sec'y: Lily Hinman, 3420 19th Ave.

St. Paul, Minnesota
Spiritual Science Church No. 205, 311 Frontier Bldg., 4th & Robert Sts.; Sun. 2:30 P. M.; E. W. Hottinger, Sec'y, 937 Dodd Road, West St. Paul; Phone: Elk-hurst 4815.

Golden Rule Spiritualist Church, 25 East 5th St.; Services: 2:30 P. M. Sunday; 1st & 3rd Wed. 1 P. M.; Sec'y: C. A. Peterson.

Order of The White Cross, Inc., 186 North Sandicate Ave.; Services: Sunday 2:30 P. M.; Sec'y: William Sharp; President: Clifford E. Reed; Founder: Clara Gathany.

MISSOURI
Kansas City, Missouri
Truth Center of Christianity, "The Little White Chapel on Broadway," 3841 Broadway; Sun. & Wed. 7:45 P. M.; Minister: Dr. Maurice D. Russell; Phone: WESTport 4723.

Ethelaine Chapel, 4317 State Line; Sun. 7:45 P. M.; Rev. Minnie McDonald, Pastor; Phone: Jefferson 6750.

St. Joseph, Missouri
Christ Memorial Spiritualist Church (S.E.C.) 2102 Felix (at 21st St.) Sunday and Wed. 8 P. M.; Minister: Rev. Lytle Sensabaugh, 111 North 20th St.; Sec'y: Bernice Grew, 209 South 15th St.

St. Louis, Missouri

Independent Assembly of Spiritualists, Psychic Center, 3813 Washington Blvd.; Thurs. & Sun. 8 P. M.; Rev. Ida E. Eggers, Minister.

Corinth National Spiritual Church, 2148 Salisbury; Sunday 8 P. M.; Minister: Rev. Nellie G. Carter; Phone: Ch 6291.

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

Memorial Spiritual Science Church, Kingsway Hotel, Kingshighway and West Pine Blvd.; Sunday 8 P. M.; Chartered by State Ass'n of Missouri; Minister: William R. Fuller; Phone: Flanders 2436.

Soul Science Spiritualist Church, Sheraton Hotel, Pine Room, Sunday, 7:45 P. M.; Minister: Rev. Iona Brandt, 3683 Dover Place.

Christian Spiritual Science Church, Blue Room, Roosevelt Hotel, Delmar & Euclid; Emma Roney-Rohlfing, 5705 Chippewa Blvd.

NEW HAMPSHIRE
Portsmouth—1st Sp'list Science Ch., 114 Maplewood Ave.; Sun. 3:50 & 7:30 P. M.; Wed. 7:30 P. M.; Rev. Frank Daley; Phone: 3103.

NEW JERSEY
Camden, New Jersey
Second Spiritualist Church (N.S.A.) Legion Room, Walt Whitman Hotel, Broadway & Cooper St., Sun. 7:45 P. M.; Minister: Rev. Catherine Broome, 246 South 34th St.; Phone: Woodlawn 3-7446.

4th Spiritualist Ch., 28 N. 26th; Sun. & Wed. 7:30 P. M.; (N.J.S.S.A.) Minister: Elizabeth Giberson, 288 Linden, Woodlynne; Ass't Pastor: Margaret Davies.

Cliffon—Church of Spiritual Advice, 17 Yearance Ave.; Martha Heilmann.

East Orange—Ch. of Sp'list Harmony, 7 Hollywood Ave.; Connie Clark.

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

Jersey City, New Jersey
First Spiritualist Church, 535 Oakwood Ave.; Services: Sun. & Wed. 8 P. M.; Minister: William O. Davies, 251 Markland Ave.; Sec'y: M. Frances Morse, 152 Holland St.; Phone: 76-9290.

Long Branch: Trinity Church of Psychic Science, 111 Washington St.; Services: Sunday 8 P. M.; Tues. 2 P. M.; Minister: Rev. Mary Reva Wood; Phone: Long Branch 6-7604.

Newark—Mother Temple of Psychic Science, 532 Springfield Ave.; Tues. 1 & 7:30 P. M.; Rev. Dorthea Dancer, Mediator: HU 2-1773; Psychic Science Temple—Services, Wed. 1:30 & 7:30 P. M.; Rev. A. Miller; Thurs., Rev. Rena L. Nagel; Fri., Rev. D. C. Dancer, Psychometrist; Sun. 3 & 7 P. M.; Guest Mediums.

Paterson—1st Spiritual Ch., 142 Carroll St.; Sun. & Wed. 7:30 P. M.; Wed. 2 P. M.; Emily Freestone-Hewitt.

Rumson—First Spiritual Science Church, 15 Highland Ave.; Tues. 8 P. M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson 1-0399-R.

Teaneck: Holy Trinity Church of Psychic Science, 75 Teaneck Road; Services: Sun. Tues. & Thurs. 7:30 P. M.; Mon. & Thurs. 2 P. M.; Minister: Rev. Helen Paul; Phone: Teaneck 6-3622.

Union City, New Jersey
Divine Psychic Mission of Consolation, 419 38th St.; Founder: Rev. Anna Doerner-Simms; Pastor: Rev. H. C. Millare.

Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A. M.; Tues. 10 A. M.; Tues. 8 P. M.; Fred Boeck; Tues. & Thurs. 2 P. M.; Thurs. 8 P. M.; Rev. Elsie E. Richter; Phone: Union 4-0393.

Spiritual Ch. of Divine Guidance, 517 37th St.; Sun. 7:30 P. M.; Tues. 2 P. M.; Fri. 2 & 8 P. M.; Social 2nd Fri. 2 P. M.; Rev. Ann P. Ruger; 4th Friday, 8 P. M.

West Englewood: John's First Memorial Spiritual Church, 27 West Forest Ave.; Sun. & Wed. 8 P. M.; Classes: Tues. 2 P. M.; Tues. & Thurs. 8 P. M.; Minister: Rev. W. Louise Gallo; Phone: Te 7-6335.

Westwood: First Violet Memorial Spiritualist Church, 28 Sixth Ave. (G.A.S.) Message service: 1st and 4th Sunday 8 P. M.; Minister: Rev. Minnie McHugh; Phone: Westwood 5-2864.

NEW YORK STATE
Albany, New York
First Spiritual Church, 264 Central Ave.; Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. Frederic B. Mantle; President: Lena B. Henning.

Ministry of Spiritual and Divine Science, (Rensselaer) 55 State Road, Hampton Manor, (Route 9-20); Services: Sun. & Wed. 2:30 P. M.; Development Class, Tuesday; Direct-Voice & Materialization, Thurs; Minister: Rev. Margaret Lewis; Phone: Albany 3-8974; Sec'y: Maud Jacobsen.

Binghamton, New York
First National Spiritualist Church (N.S.A.), 47 Front St.; Sun. 8 P. M.; Minister: Robert G. Howell; Phone: 3-0695; Sec'y: Irene Breno, 1500 North St.; Endicott; Pres.: Reuben V. Howell.

Brooklyn, New York
St. John's Spiritualist Ch., 8025 Third Ave. (B.M.T. Local-77th St. Station) Sun. & Fri. 8 P. M.; Wed. 2 P. M.; Minister: Rev. Lillian Johnson; Phone: BE 2-7969.

Spiritualist Church of Divine Understanding, Suite No. 12, 316 Flatbush Ave.; Wednesday and Friday 7 P. M.; Saturday 1 P. M.; Class: Thursday Evening; Minister: Alta Beyer; Phone: MA 5-2495.

Church of Divine Guidance, 222 Eldert St.; Services: Tues. & Thurs. 2 P. M.; Tues. & Thurs. & Sun. 8 P. M.; Minister: Margaret Seaman; Phone: Glenmore 6-6592; Sec'y: Mrs. Hull, 126 Cornelia.

Buffalo, New York
Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson; (Phone: WA 4651).

Sacred Heart Spiritualist Church, 89 Butler Ave.; Sun. 7:45 P. M.; Medium's Day 1st Sun.; Rev. Rosa E. Orlowski; Phone: EL-7543.

Buffalo, New York
Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson; (Phone: WA 4651).

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Buffalo, New York
Temple of Divine Science, Sp'list Ch., 267 Sycamore St.; Sun. 7:45 P. M.; (Medium's Day, 4th Sun.); K. L. Henderson; (Phone: WA 4651).

Sacred Heart Spiritualist Church, 89 Butler Ave.; Sun. 7:45 P. M.; Medium's Day 1st Sun.; Rev. Rosa E. Orlowski; Phone: EL-7543.

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Sacred Heart Spiritualist Church, 89 Butler Ave.; Sun. 7:45 P. M.; Medium's Day 1st Sun.; Rev. Rosa E. Orlowski; Phone: EL-7543.

BUFFALO—Continued

Center of Psychic Science, Fraternity Hall, 971 Jefferson; Sun. 7:45 P. M.; Pres: Joseph Bies; Pastor: Norman Mootz.

Spiritualist Church of Life (N.S.A.) 79 Nazarene Spiritual Science Church, Inc., 172 Goodell St.; Services: Sunday & Wednesday 7:45 P. M.; Minister: Rev. Rowland A. Henry; Phone: MO 1683.

Corning: Universal Spiritualist Church, Odd Fellows' Temple, Erie Ave.; Sunday: 7:30 P. M.; Medium's Day 3rd Sunday; Sec'y: Grace E. Allen, 130 Cedar St.; Minister: Rev. Jaroslav Tuma; Phone: 2-0718.

Cortland, N. Y.
Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (G.A.S.) Sun. and Wed. 8 P. M.; Pres: Marjorie Newman; Phone: SK 6-2357; Pastor: Rev. George Gullmette; Sec'y: Kathryn Hall.

First Church of Spiritual and Divine Science, 97 Oswego St.; Services: Sun. 10:30 A. M.; Wed. 8 P. M.; Minister: Rev. Kathryn Daines, 29 Clayton; Phone: 1711-W; Healer: Mabel Smith, 3 West St.

East Aurora—1st Spiritualist Temple, 29 Temple Place; Adult Study Group: Sun. 5 P. M.; Children's Study Group: Sun. 7:45 P. M.; Regular church services following; Pastor: M. Ethel Squier.

Lockport — Lock City Spiritualist Temple, 11 Cottage; Sun. 7:30 P. M.; Wed. 7:45 P. M.; Medium's Day—3rd Sunday 3:30 & 7:30 P. M.; Violet Southland.

Long Island
Franklin Square, L. I., N. Y.
John Francis Boyd Memorial Spiritualist Church, 177 Madison Ave., North Franklin Square (Long Island, Nassau) Tues. & Thurs. 2 P. M.; Mon., Tues. & Thurs. 8 P. M.; Sunday 11 A. M. & 1 P. M.; Minister: Rev. Irene Boyd; Phone: Floral Park 2-3522.

Jamaica, L. I., New York
Ch. of Eternal Light, 9050 170th St. (cor. Jamaica Ave.); Services: Mon., Tues. & Thurs. 2 & 8 P. M.; Rev. William Skidmore, Pastor; Phone: Hegeman 3-0789.

Richmond Hill South: Church of Spiritual Guidance, 111-41—120th St.; Messages: Sun. 8 P. M. & Wed. 1 P. M.; Classes for Spiritual Unfoldment and Psychic Development; Minister: Rev. Mollie Beck; Phone: Virginia 3-5979.

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

West Hempstead: Spiritual Church of Magdalena, 559 Henry St. (2 blocks south of Hempstead Turnpike at Nassau Blvd.); Services: Sun. & Wed. 8 P. M.; Wed. & Thurs. 2 P. M.; Thurs. 10:30 A. M.; Minister: Rev. Marion Miller; Phone: Hempstead 1-3404.

New York City
Temple of Light (G.A.S.) Suite No. 708; 152 West 42nd St., inspirational address and healing service, Sunday 11 A. M.; Tues., Thurs., Fri. & Sun. 7 P. M.; Tues. & Fri. 2 P. M.; Class: Mon. 7:45 P. M.; Rev. William Charles Owens, Pastor; Rev. Marion Owens, Sec'y.

N.Y.C. Psychology Forum, Studio 608 Steinway Hall, 113 W. 57th St.; Tues. 8 P. M.; Ann Koernig, Director, 64 W. 9th St.

Temple of The New Dawn, Inc., 211 West 57th St.; Sunday 8 P. M.; Universal service, timely talk, meditation, music, healing service, cosmic message; Rev. Neta Karin Crane, Rev. Doris Herzog, John J. Basante; Phone: ENdicott 2-8964.

Spiritual Temple of Light Church, 163 West 71st St. (1 flight up) East of B'way; Message service: Sun., Tues. & Thurs. 8 P. M.; Class: Saturday 8 P. M.; Minister: Rev. Jean Delores Stewart.

All Souls Spiritualist Ch., 505 West 146th St.; Sun. 11:30 to 1:30 P. M.; Evening, 8:30 to 11:30 P. M.; Rev. J. L. Plaskett.

Seventh Spiritualist Church, Hotel McAlpin, 34th & Broadway; Message service: Tuesday 7:30 P. M. in Room 364, Hotel McAlpin; Minister: Rev. Lillian Bleser, 446-40th St., Brooklyn, N. Y.

Spiritual and Ethical Society, Studio, 605, Steinway Hall, 113 W. 57th St.; Sun. 8 P. M.; Leader: Fred W. Schneider, 608 W. 140th St.

First Spiritual Science Church of Brooklyn, Studio No. 856, Carnegie Hall, 154 West 57th St.; Services: Tuesday & Friday 6:30 P. M.; Minister: Rev. Frances H. Parker, 685 St. Marks Ave., Brooklyn, N. Y.; Phone: P.R. 8-4406.

United Spiritualists' Church, 300 West 56th St.; Services: Sunday 11 A. M.; Message services: Sun. & Tues. 7:30 P. M.; Wed. & Fri. 7 P. M.; Thurs. & Sat. 1 P. M.; Sec'y: Martha Feinstein; Phone: Circle 5-4566.

Metaphysical Spiritual Society, Inc., 248 West 73rd St. (West of B'way); Director: Hazel Watson; Messages: Sun., Tues., Thurs. and Sat. 8 P. M.; also Sat. 2 P. M.; Classes Tues. 2 P. M. and 8 P. M.; Phone: Schuyler 4-3795.

Spiritualist Church of Guiding Light, 865 East 156th St. (Bronx) Services: Sun. & Tues. 8 P. M.; Wed. 2 P. M.; Minister: Rev. Helen A. Thury.

Beacon Light Spiritualist Church, 123 West 94th St.; Services: Thursday 1 & 7 P. M.; Saturday 7 P. M.; Minister: Rev. Hermine Leger.

Helen Brand Memorial Church (G.A.S.), Studio No. 36, 1423 Broadway Studios (near 40th St.); Services: 2nd & 4th Sunday 2:30 P. M.; Minister: Rev. Hazel Brand Herrejon (Closed during July and August).

Cathedral of Faith, 205 W. 80th St.; Message services: Wed. & Fri. 1 P. M.; Mon., Wed., Thurs. & Fri. 7 P. M.; Sunday: Healing, Lecture & Meditation, 6:15 P. M.; Messages 7 P. M.; Minister: Rev. Richard Renardo; Phone: TRafalgar 3-0994.

Church of Divine Guidance (U.S.C.), Room No. 203, Great Northern Hotel, 118 West 57th St.; Services: Thurs. 10 A. M.; Fri. 2 & 7 P. M.; Class: Tues. 8 P. M. & Wed. 2 P. M.; Minister: Rev. Martha K. Seidler.

Cathedral of God, 54 West 82nd St. (up stoop, front) Message services: Thurs. & Sun. 7 P. M.; Bible Classes: Tues. 7 to 8 P. M.; Unfoldment Classes: Tues. 8:15 to 10:15 P. M.; Minister: Rev. V. Barbara Lesnowich.

Aquarian Brotherhood of Christ, Embassy Hotel, 70th & B'way, Suite No. 106; Carolyn C. Duke, Sun. 6 P. M. & Mon. 7:30 P. M.; Class: 2:45 P. M.; Apply: Rev. Olive Kruger; Fri. 7:30 P. M.

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(NEW YORK CITY—Continued)

First Spiritual Science Church, Inc. of N.Y.C.; Studio No. 1010, Carnegie Hall, 56th & 7th Ave.; Services: Sun. Healing-Meditation 4 P. M.; Rev. Jennie Moore, Minister. Message meeting Thurs. 7:30 P. M.; Rev. Zara Lakes, Ass't to Rev. Moore; Phone: Jerome 7-8212.

ARTHUR FORD, 140 East 46th St., Appointment only; Phone: PLaza 5-9300.

Mercy Chapel, Studio 1010, Carnegie Hall, entrance 56th and 7th Ave.; Healing, Messages and Classes Mon. 7:30 P. M.; Minister, Rev. William Henry DuBois.

Stead Memorial Center, 41 W. 88th St.; Sun. 8 P. M.; Classes: Wed. 2 & 8 P. M.; also Fri. 8 P. M.; Rev. Bertha Marx, Minister.

The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave. (BRONX, 60 N. Y.); Services: Mon., Wed. & Sun. 7:30 P. M.; Minister: Rev. Angela J. Sessa; Phone: Tremont 8-9134; President: Leopold Sessa.

Fourth Spiritual Science Church, Inc., Studio No. 703, Steinway Bldg., 113 W. 57th St.; Hindu Yoga lecture and message service, Sat. 8 P. M.; Sun. 5:15 P. M. & 8 P. M.; Astrology Class 7:30 and Developing Class 8:30 on Mondays; Healing Meditation and Psychic Circle, Tues. 8 P. M.; Minister: Dr. Sant Ram Mandal, (India).

Spiritual Science Mother Church, Inc., Studio 1010, 7th Ave. & 56th St.; Sunday sermon. Messages 7:30 P. M.; Minister: Rev. Glenn Argoe; Phone: CO 5-2952; Wed. 1 to 3:30 P. M., messages: Ida McGovern; Classes for spiritual unfoldment, Wed. & Thurs. 8 P. M.; Glenn Argoe; Messages: Friday, 1 to 3:30 P. M.; Rev. Zara Lakes.

Third Church of The Creator, 1574 Mayflower Ave. (BRONX) Services: Sun. 7:30 P. M.; Class: Fri. 8 P. M.; Tues. 2 to 3 P. M.; Wed. 7:30 P. M.; Thurs. 2 to 3 P. M.; Healing, Mon. 8 P. M.; Minister: Rev. Pauline Marsiglia; Phone: TAlmadge 2-1236.

Church of The Eternal Star, 237 West 72nd St.; Message services: Tues. & Thurs. 1 P. M.; Minister: Wed., Fri., Sat. & Sun. 7:30 P. M.; Rev. Rose Ann Erickson; Phone: TRafalgar

SPIRITUALIST CHURCHES

(Con't. from Page 12)

OREGON

Portland, Oregon

Spiritual Science Healing Center, 1433 S. E. Taylor St.; Sun. & Wed. 8 P. M.; Rev. Frieda W. Merhaut; Phone: East 3792.

Universal Sanctuary of The Soul Temple, No. 2 (Spirit Guided Friends) 5729 S. E. Boise; Sun. & Wed. 8 P. M.; Visitors Welcome; Minister: Rev. Jean Krause; Phone: SU 8986.

1st Spiritualist Ch. (N.S.A.), Red Man's Hall, 9th & Hawthorne Blvd.; Sun. Healing 7 P. M.; Service 7:30 P. M.; Visitors welcome; Pres: Alma Gudhart; Sec'y: W. B. Kurtz.

Salem: First Spiritualist Church, 460 North Cottage St.; Salem Women's Club; Circle and healing, 6:30 P. M. Sunday followed by regular service 7:30 P. M.; President: Irving M. Zeller; Sec'y & Treas.: Myrtle E. Bruijn, 1925 North 5th St.

PENNSYLVANIA

Bradford—The Christian Spiritual Church, 46 Chestnut St.; Services: Sun. Divine Healing 7:30 P. M.—Sermon, lecture and messages, 8 P. M.; Minister: Rev. S. M. Van Duyzers; Sec'y: Jacoba Van Duyzers, 30 Edna Ave.; Phone: 8316.

Erie—1st Free Psychic Church, 2516 Peach St.; Sun. & Thurs. 8 P. M.; Pastor: Rev. Emil Penningroth.

New Castle, Penna.

Spiritualist Church of Truth, McGoun Hall, 2154 East Wash., St.; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

Philadelphia, Pennsylvania

First Association of Spiritualists, Master & Carlisle (near Broad St.) Sunday 3:30 & 8 P. M.; Wed. 8 P. M.; Minister: Rev. Mary Fulton.

Second Association of Spiritualists of Philadelphia, 11 East Thompson St.; Wed. 8 P. M.; Sun. 7:45 P. M.; Minister: Rev. Alida Neife.

Third Spiritualist Church, 3044 Germantown Ave.; Sunday, Lyceum 3 P. M., regular service 8 P. M.; Message service Wed. 8 P. M. and Fri. 2 P. M.; President Joseph B. Scott, 7223 Algard St.

Universal Spiritualist Brotherhood Church, 3012 Girard Ave.; Sunday 7:45 P. M.; Wed. 7:30 P. M.; Minister: Rev. Anna K. Rose, 1004 West Wyoming Ave., Philadelphia 40.

Pittsburgh, Pennsylvania

First Church of Spiritualists (N.S.A.), 256 Bouquet St.; Sunday: Healing Clinic 7 P. M.; Lecture and Messages 8 P. M.; President: George A. Chase; Phone: MAYflower 1-2179.

Spiritual Church of Revelation, 114 Federal St., (Northside) Services: Sun., Tues., Thurs. & Fri. 3 & 8 P. M.; Class for spiritual unfoldment, Fri. 8 P. M.; Minister: Rev. Katherine Fiedell Kane; Phone: FAirfax 1-0766.

Reading—First Spiritualist Church, 1047 Penn St.; Services: Sun. 7:30 P. M.; Wed. 7:45 P. M.; President: Laura Harbach, 1250 North 11th St.

Titusville—Alliance Church of Infinite Science, 105 North Washington St.; Rev. Marie E. Roggenkamp, President; Sec'y: Rev. Leon E. Shaw.

RHODE ISLAND

Providence, Rhode Island

W. T. Stead Spiritualist Church, Inc., 32 Haskins St.; Services: Sun. 2:30 & 7 P. M.; Wed. 7:30 P. M.; Sec'y: Olive Lowe; Phone: Plantations 1-6604.

TEXAS

Beaumont: South Park Spiritual Christian Church, 3795 Ave. "A"; Prayer meeting & regular services: Sunday 7 P. M.; Wed. 7:30 P. M.; Minister: Rev. Katy Marsh; Healer: Abbie Womack; Phone: 5-1846.

Dallas—First Spiritualist Church (N.S.A.) 4921 Reiger; Devotional Services: Sun. 7:30 P. M.; Message service: Wed. 8 P. M.; Minister: Nancy A. Huston; Sec'y: Joseph S. Huston.

Fort Worth: Third Spiritualist Church, Room No. 106, Westbrook Hotel; Services: Sun. 7:45 P. M.; Minister: Rev. Blanche Hanley; Phone: W-I-1258; Church Phone: ED 3431; Sec'y: Fern O. Maguire, 1003 Elmwood; Pres: Zeno R. Maguire.

Houston, Texas

First Spiritualist Church, 3523 Beauchamp St.; Sun. Lyceum 6P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer: Harry H. Adams.

Second Spiritualist Church, 4301 Rossmore Blvd.; Services: Sun. and Tues. 8 P. M.; Minister: Rev. Elsie Hicks; Phone: LI 6229.

San Antonio

Universal Psychic Science Temple, 607 Jackson St.; Fri. & Sun. 7:45 P. M.; Rev. Clara Ann Williams; Phone: Garfield 8648.

VIRGINIA

Norfolk, Virginia

Light of Truth Ch., of Divine Healing, 20th & Omohundro Sts.; Wed. & Sun. 8 P. M.; Rev. Fred A. Jordan, Pres. I.G.A.S. Memorial Spiritualist Church, 307 West 37th St.; Services: Wed. & Sun. 8 P.M.; Minister: Rev. Floyd Thornton, Phone: 25070; Sec'y: Bessie D. Francis, 110 East 28th St.

Richmond: Richmond Temple of Truth UPS, 3004 Parkwood Ave.; Services: Sunday 8 P. M.; Minister: Amy L. Jefferys; Phone: 84-0376.

WASHINGTON

Bremerton—Goodwill Spiritualist Church, 637 4th St.; Sunday: Circle 6 P. M.; Services: 7:30 P. M.; President: Rev. Ruth P. Huffman; Phone: 3-9435; Sec'y: Christine Plantt.

Seattle, Washington

Universal Spiritualist Library, 3009 Arcade Bldg.; Open Daily; Hattie La Marche, Librarian.

Mary A. Tower Memorial Spiritualist Ch., 916 E. James St.; Sun. 8 P. M.; Pres. & Pastor: Mary B. Crisp, 410 14th Ave.; Phone: Ea 6021.

Tacoma: National Spiritualist Church, 608 Fawcett Ave.; Sunday 11 A. M.; President: Minnie M. Richardson; Phone: MARKET 1884.

WEST VIRGINIA

Charleston, West Virginia

1st Sp'lst Ch., 1202 Elmwood Ave.; Wed. 8 P. M.; Sun. 7:30 P. M.; Rev. Beulah Brison; CAPITOL, 27-549.

Huntington, West Virginia

Clara Pritchard Memorial Spiritualist Church, (N.S.A.) 510 Fourth St.; Services: Sun. & Thurs. 7:30 P. M.; Minister: Rev. Marie E. Doyle, 524 Sixth Ave.; Phone: 9884.

Wheeling: Way Memorial Temple, Broadway and Maryland; Sunday Lyceum, 9:30 A. M. Regular services, 10:45 A. M.; Sec'y: Ed Schneider, 615 North Front St.

WISCONSIN

Milwaukee, Wisconsin

True Spiritual Church, Inc., 2482 West Center St.; Services: Sun. 2 P. M.; Church Center, 4229 West Garfield Ave.; Rev. Lillian Vacarri; Rev. Loraine Nesbitt, Sec'y.

Christian Spiritual Ch., 2544 N. 27th St.; Sun. 3 & 8 P. M.; Rev. Marie J. Hillman; Phone: Division 4-2557.

Christian Unity Spiritual Science Church, 4876 North 19th St.; Services: Sun. 10 A. M. and 8 P. M.; Wed. 2 and 8 P. M.; Ministers: Dr. Walter and Dr. Ella Krahn, 2603 West Atkinson Ave.; Phone: Hilltop 5-0334.

1st Spiritualist Church of Milwaukee, 734 N. 26th St.; Sun. 10:30 A. M.; Pastor: Rev. F. Lorenz Lamping; Phone: HI 5-0774.

1st Psychic Science Ch., 2671 North Ninth St.; Sun. & Wed. 8 P. M.; Lyceum Sun. 10 A. M.; Joseph Sax; Pauline Benet.

Temple of Spiritual Vision, Woodmen Club House, 734 North 26th St.; Sun. 8 P. M.; Rev. Anita Kuchler, Pastor; Phone: Division 4-0043; 1416 North 14th St.

South Side Spiritualist Church, 1238 South 15th St.; Devotional service, and Lyceum Sunday, 10:30 A. M.; President: A. H. Kuhlmeier; Sec'y: E. Hildebrandt.

West Allis: First Spiritual Science Church, Group No. 142, of West Allis; 2219 South 55th St.; Sunday 3 P. M.; Minister: Rev. Valeria P. Horvath; Phone: Mitchell 5-3161.

CANADA

Brantford, Canada

Hope Memorial Spiritual Church, Chatham St. (cor. Queen); Healing, Messages & Open Circle, Sunday 3 P. M.; Worship and Messages, 7 P. M.; Pres.: W. C. Richardson; Leslie Livers, 290 West St.; Phone: 26097.

Brantford Spiritual Temple, 112 Darling St.; Sun. 3 & 7 P. M.; Minister: H. Meynell; Sec'y & Treas: Mary McClelland; 8 Gillkison St.

Calgary (Alberta) — First Spiritualist Church, 7th Ave. & Third St. East; Sun. 8 P. M.; Alice Rushton, 1224 Kensington Road.

Toronto, Canada

Church of Spiritual Upliftment, Lakeview Hall, Heale & Annetta Sts; Open Forum & Messages, Sat. 2:30 P. M.; Healing & Open Circle, Sunday 3 P. M.; Lecture & Clairvoyance, Sun. 7:15 P. M.; Classes: Mon. & Fri. Evening; Minister: Rev. Elizabeth McLennon; Phone: MU 9938.

Springdale Spiritualist Church, 137 Avenue Road; Sunday 7:15 P. M.; lecture, clairvoyance; Tues. 8 P. M.; healing, messages; Thurs. 8 P. M.; healing; Sat. 7:30 P. M.; discussion, messages (week nights —104 Clinton) Minister: William Partidge; Sec'y: Ernest Mann; Phone: MO 6522.

Britten Memorial Spiritualist Ch., 104 Clinton St.; Healing and Messages: Sunday 3 P. M.; Divine Service: Sunday 7:15 P. M.; Trance Seance: Wed. 8 P. M.; Healing and Messages: Thurs. 2:30 P. M.; Sec'y: Mrs. G. Chappell; Phone: ME7 455; Minister: Rev. Mae Potts, 252 Havelock St., Toronto 4; Phone: ME 1968.

Albert Memorial Ch., 207 Logan Ave.; Sun. 7:30 P. M.; Open Circle Wed. 8 P. M.; President: J. Taylor; Sec'y & Treas: Irene Donnelly.

Windsor—The Church of the Golden Chain, 638 Chilver Rd.; Sun. 7:30 P. M.; Minister: John Laidlaw, 1023 Sandwich St., E.; Sec'y: Irene Bright, 349 Oak Ave.; Phone: 42228.

Winnipeg, Canada

Inspirational Ch. of Truth, Greater World Center Parlor, I.O.O.F. Temple, Kennedy St.; R. W. Northmore.

First Spiritualist Church, 371 Polson Ave., Sun. 7 P. M.; Thurs. 8 P. M.; President: A. Barker, Milan Apartments.

Spiritualist Church of Divine Truth, Odd Fellows' Hall; Sun. 11 A. M. & 7 P. M.; F. W. Woodward, President.

PUERTO RICO

Ponce: First Liberal Psychic Science Center, Luna & Concordia St., Services: Sunday 10:30 A. M.; Wed. 8 P. M.; Minister: Rev. Esther R. Perez.

About BOOKS

YOU ARE UNLIMITED (\$3.00) by Rhoda Lachar; A step-by-step plan for Dynamic Living; distributed by Psychic Observer, Inc., 10 East Fourth St., Jamestown, N. Y.

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stymie them. Then, they develop themselves into superior and unlimited human beings who live positive, fruitful lives, who become aware of their undiscovered talents, who develop new abilities, and who become fully alive, confident and happy.

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Miss Lachar claims you need only begin to use all of you to be unlimited! Most of us use about one-tenth of ourselves. Even on executive levels, we only use about half of ourselves. You need not put up with such waste. YOU ARE UNLIMITED! will enable you to find your real self and make the wisest and fullest use of yourself. This book will stir, surprise, and delight you. It is a powerhouse which will propel you into dynamic, unlimited, and wonderful living.

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COMING EVENTS

NOTE. The opening and closing of all summer camps will be listed in this column without charge. All camp secretaries please send information at once.

June 25th to August 22nd, 1954: Official summer sessions at Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1954 program, write: Secretary, Mable Ruffe.

June 26th-Sept. 6th: Official summer session at Camp Silver Belle, Mountain Springs Hotel, Ephrata, Penna.; Sec'y: Ethel Post-Parrish.

August 12-15, 1954: 10th annual convention of the Federation of Spiritual Churches and Associations, Inc., Sherman Hotel, Chicago, Illinois; Chairman, Rev. Henry Zacharias, 2239 Farragut Ave., Chicago, 25.

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OPEN YEAR 'ROUND

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Even though the official season does not open until June, you can always find regular staff mediums at Chesterfield, Indiana, to serve you. Lecture and message service every Sunday 2:30 P. M. Modern Western Hotel (P-377)

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SPIRIT CHILDREN

"Suffer little children, forbid them not to come"

By DR. CHARLES ROHLFING

REALIZING many are skeptical and that some may scoff, before relating my happy experience with Spirit, I shall describe the conditions preceding the experience. Conditions have much to do with building up a favorable environment. There must always be a cause to produce an effect. That is GOD'S WAY OF LIFE.

Going back to my early life, at the age of six years my elder sister Martha, eighteen, was ill with Typhoid Fever. What occurred at that time dates back sixty-five years, therefore, I do not clearly remember my sister or her illness. I do remember however, very vividly overhearing my father describe how the doctor gave instructions not to give the patient water, and how she tearfully pleaded for water the last two weeks of her illness, yet Dad followed the doctor's instructions believing it was for the best.

After it was all over, Father grievously harbored the regret because he had not granted her wish. Because he spoke of the condition frequently it finally got under my skin too.

Do Something!

The suffering and passing of my sister Martha isn't any thing unusual. Illness, suffering and death are common. They occur daily, at all ages, under various conditions and circumstances.

In this case, I just couldn't understand why she had to go so young. Today, however, I view the matter from a more understanding view point.

Due to the circumstances of my sister's death, particularly in the prime of her youth, I believed she had been taken away prematurely and thereby denied the privilege and happiness of life on earth as I was enjoying it.

I always felt that, through death, she had been denied something very precious, something she could never regain and enjoy. But I was wrong. This will be explained later.

Nevertheless, in this state of mind, I built up a sympathetic longing for her as I grew older. A feeling "I wish I could DO SOMETHING" to help her regain that which I thought death had taken from her.

Eight years ago, my wife Frieda passed into Spirit life. Before that I had no time for spiritual seances. I was a strong orthodox Christian church member. But believe me, grief forced me to investigate Spiritualism thoroughly. That may be how you got into it. Or, as Paul, knocked to your knees by some other means.

It was during my second trumpet seance, after my wife's transition, that my sister Martha came in and talked with me. My . . . what a Soul satisfaction this was. I thought I had found myself.

Serious Interest

It was during later seances that my sister explained to me that during the many years she was in the Spirit world she had studied and worked and was now advanced to a position of a high teacher in the Spirit world. She now had several classes of Spirit children under her supervision.

That was an eye opener. Before that I didn't realize that I was blind to Spiritual understanding.

After I learned that I could contact and talk with Spirit through mediumship I arranged to have seances frequently. I wanted to ask questions and gather information, data on Spirit life in the Spirit world etc.

It wasn't long until I built a seance room in my own home where seances could be held. Later I married (Rev. Emma Roney Rohlfing) a trumpet, materialization and apport medium. Since then I have had daily seances with my Spirit wife, sister and others.

It was only natural that my wife should contact my sister in Spirit and learn of her work with children. One day my Spirit wife brought a little three year old Spirit girl in the seance to talk

with me. Later she brought a little boy the same age. Some time later, she brought another boy and girl. We decided to adopt them as our own because we learned to love them and they learned to love us dearly. Now I have been talking with them all in seances daily for over six years.

Understand, these children have no parents. They are children not wanted by their earthly parents; destroyed physically, or left on a door step, later passing into Spirit life. Now their earthly parents will be denied them.

Our Home Circles

Because I became very seriously interested in spiritual work, certain privileges were granted by the Spirit forces to my Spirit wife and the four Spirit children we adopted. Know that the spirit-world has strict rules and regulations by which all must progress. They were granted the privilege of spending all of their time with me in our home, EXCEPT, from 9th A. M. to 10:30 A. M.

Because I am a professional man, I have office hours at that time. So every week day morning at 9 A. M. they go to their classes in the spirit world for spiritual learning.

At 10:30, when my office hours are over they return to be with me the rest of the day and night. Of course they take a period of time out at night to attend worship in the spirit world while I sleep.

Understand, the reason why they are permitted to spend so much time with me is because, first, I have done something to help provide a place (seance room) where Spirit can return and work.

Secondly, the Spirit forces are anxious for Spirit children to gain all the knowledge possible to help them become good Spirit teachers when they are grown and mature beings. Know that children yet to be born in the next generations will need Spirit controls (Guarding Angels) in time to come, as you and I need them today. Therefore, the law of demand and supply must continue.

As a result of the time spent with me by the four Spirit children we have adopted, they have learned how we live in our home on earth, even though they died in infancy. They are observant when I wait on patients in the office in the evening. They go with us every place we go in the car. They learned to know the difference between a bus and street car, truck and auto.

They learned to recognize various streets we travel, eating places and stores we shop in. They attend the movies and enjoy the cartoons. We discuss these things in our seances. Often they tell me about something I had forgotten but they remembered.

They are learning to understand earth life even though they have no physical body, and the world thinks they are dead.

About two years ago, Martha began to bring other Spirit children out of her classes into our home and seance room to visit with us and have the privilege of earth experience. They come to spend Sunday and Holidays with us too.

Another Comforter

It requires more effort, more teachers to bring them back to the earth plane and care for them than it does to care for them in the Spirit world. Therefore, the number must be limited. But they rotate them, bringing one group one week, and another the next week.

About a year ago we attended a movie, one of Walt Disney's pictures "Peter Pan" (technicolor) "Bear Country" was shown. Martha went along with us taking with her a group of Spirit children.

The picture was highly spiritual, composed of natural scenes and coloring.

The next day while in seance, Martha said that the picture was so highly desirable, pleasing and appropriate for children that she had rounded up a group of teachers and arranged for each teacher to take a group of children and they were going in a body to see the picture every night that week. At the end of the week Martha informed me that they had taken

approximately one thousand Spirit children to see the picture.

In the beginning I said that I always had a longing to DO SOMETHING to help my sister who died young. Well, through this means I helped her to accomplish something, "DO SOMETHING" rather unusual, something very few have the opportunity and privilege to accomplish.

My longing prayer has been answered. Yes, THEY CAME FROM HEAVEN TO WORK ON EARTH. Jesus said, "I will pray the Father and He will send another Comforter who will continue to teach and lead you."

Last July, we drove to Yellowstone Park on vacation. Before leaving on the trip, Martha said, "I won't take the children on the road with you, but we will bring a group and meet you when you arrive in the park. They did, and remained with us on the rest of our vacation. Giving those Spirit children the earthly experience and pleasure we were enjoying.

Home Of Their Own

Students in the medium's classes have learned about the four children we have adopted, so they have asked Martha to bring them some. Which she did. Now those children have an earthly home to visit. Some one to call Daddy and Mother. They, too, will get earth experience or learning.

Children who pass into the spirit world as a result of sickness or accident and have their father and mother and earth home to come back to and visit are not given to some one else. The Spirit forces will care for them until their parents make the transition to the spirit world.

The children I speak of are those who were not wanted by their earth parents (they are many) and were destroyed. Yet, as previously explained these children need some one to love and a home of their own.

You may ask? Why couldn't they (the Spirit teachers) do all that without talking to me in the seance room.

Well, you don't visit among your relatives and friends without an invitation. You like to be invited so that you can feel at home and welcome during your stay. Always remember that Spirit people are just as natural as we are. They possess the same pride and expect the same courtesy, privilege and consideration as we do.

In my case, I had to find my way into the seance room, I had to seek and find. I had to talk to my loved ones and make them feel welcome. As they saw that I was in earnest they brought a Spirit child to talk to me. As I extended a cordial welcome to it they brought another. Then many more.

Without the seance room I could not have talked to my Spirit loved ones and welcomed them. That would have blocked further activity, just like a dead telephone. Now this work has grown to vast numbers.

A Great Service

Yes, they came from Heaven to work on earth. But remember, Spirit teachers don't bring Spirit children into corrupt homes or places. When corruption occurs they take them back to the spirit world until it is cleared away.

Spirit children, who have passed out of their physical body as a child, continue their growth in the spirit world to a mature size and being as they would have had they remained on earth in their physical body. They need the same care and education and attention (except the physical) just as children in this world.

And they get it from Spirit teachers. That is why sister Martha and many others bring them from Heaven to work on earth to help them to get earth knowledge and experience.

It is disheartening to know that there are so many Spirits who are saddened because their loved ones on earth scoff at the Spiritualists who claim that those who have passed on can be reached through mediumship by those on earth and refuse to investigate and try to communicate with them.

There is a great service that those of us on earth can render for those who have gone into Spirit-life. If those on earth would just investigate the true facts of Spirit communication and try to reach their Spirit loved ones a great and lasting happiness could be created for those on both sides.

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of Heaven. Matt. 19:14.

CHURCH NEWS

N. Y. C.: Rev. William H. DuBois, minister of Mercy Chapel and director of the Mercy Chapel Institute, awarded certificates of mediumship to Joseph Van den Heuvel, Syracuse, N. Y., and Sadie Bell Evans, N. Y. C.; also a certificate of ordination to Rev. Grace C. James, Des Moines, Iowa, by exchange of credentials.

Clifford Watson, director of the governing council of the Lord's Evangelical Church, Inc.; under which Mercy Chapel functions, will add Sunday services to the Chapel schedule in March. Rev. DuBois will have charge.

The second anniversary of the Chapel will be celebrated March 20th, at the Waldorf-Astoria Hotel.

Miami, Florida: Mable Green was ordained recently by Rev. Maude Allen, minister of the Spiritual Church of Christ, 612 North West 65th St. Rev. Green was sponsored by Kitty Lehman. According to Rev. Allen, Rev. Green will serve as assistant pastor of the church during the winter months.

Washington, D. C.: The four-page bulletin, issued by the Church of Two Worlds, Inc., 2460 16th St.,

N. W., announces the continuance of lecture and message services every Wednesday and Sunday evening at 8.

Recent guest speakers and mediums serving the church: Rev. Bertha Eckroad, Baltimore, Maryland; Gladys and Kenneth D. Cusance, Boston, Massachusetts.

The bulletin includes a prayer for the new year signed by minister of the church, Rev. H. Gordon Burroughs. The prayer follows: "With the coming of the New Year, we give thanks unto Thee, the Great Father of us all, thankful for friendships made, for tasks given us to do and for their accomplishment. We, Thy children, look forward to the New Year with the hope and sincere desire that we may be of further help to those with whom we come in contact, and by example show the way to a broader and fuller life of sweetness and confidence, spreading further the truth of the continuity of life and the association of angels with those on earth.

"For all our blessings we shall be thankful. With confidence shall we go forth, knowing that we are watched over and protected by Thy ministering angels, our own Loved Ones."

What is a Trance State?

By TERRENCE NORFOLK

A TRANCE state is the term for a bodily and mental condition which can be induced at will by certain people, or which may be induced by others, during which a state of abnormal mental perception is attained.

There can be many and varied types of trance. The forms of trance manifested by most mediums who demonstrate from the platforms of Spiritualist churches are extremely light trance states. In most cases, during trance addresses, I believe that the mediums are fully conscious of all that is being said by them or through them.

The mediumistic trance state for physical phenomena, direct voice, or deep trance control is something entirely different. In this, which the medium is usually able to induce at will, the breathing becomes deeper and slower, the pulse becomes weak, and to and to all intents and purposes the medium becomes unconscious. While in this state his or her body is controlled by a spirit entity, which will speak with its own voice and frequently display knowledge of matters quite beyond the power of the medium!

During the trance state, experiments have proved that the medium's body is in the nature of "suspended animation."

As a matter of fact I have known the deep trance state to last for over six hours, during which many spirit entities manifested, experiments were performed by doctors present at the seance—and yet the medium was not aware of anything, nor did he suffer the slightest ill-effect.

There are also states of trance produced through hypnosis, which can vary in depth, according to the treatment required.

Most important about any experiments with the trance-state is that they should not be conducted without the presence of experienced investigators and without some definite motive.

INTERNATIONAL NEWS

London, England: The next International Spiritualist Congress will be held in Amsterdam, Holland, September 11th to the 18th.

In a previous issue of Psychic Observer, we stated that this convention would be held in 1955, whereas the correct date has been set for September 11th to 18th, 1954.

The information above was submitted by David Bedrock, 72 Woodstock Road, Bedford Park, London, W-4, England.

Manchester, England: Evelyn Marsh, well known Manchester clairaudient, recently was engaged to "tell fortunes" at an orthodox church garden party. Out of curiosity the minister of the church visited her and was impressed when an accurate description of his brother and a message were given to him. But the minister refused to take seriously his brother's prediction that within a year he would leave his church and go to America to live, for there seemed to be not the slightest possibility that this could happen. Within the year, however, he had left for America.

Edinburgh, Scotland: Three years ago in Usher Hall, Harry Edwards treated Thomas Storrie, a boy from Australia, who suffered from curvature of the spine and a club foot as a result of rheumatic fever at the age of five. After treatment he not only removed his surgical boots and calipers but walked barefoot across the platform to show he could

fully flex the muscles. A few months afterward a letter arrived from the boy's father telling of his joy at finding him completely restored when he arrived.

Recently a photograph of the boy, now 18, and his family, was brought to Edinburgh Psychic College by his grandparents. Storrie has joined the Australian Forces and hopes to become a pilot in the Air Force.

Manchester, Eng.: On Tuesday evening, Dec. 1, Joseph de Santos, Manchester medium, saw a flying saucer while standing in the yard at the rear of his hotel. It was round and green with yellow and pale orange radiations from its rim. It remained stationary for a few seconds and then went off at a great speed. The same phenomenon also was reported seen that evening by residents of Burnley.

De Santos also stated that his spirit control was present and communicated that five intelligent beings were in the saucer and were operating a transmitting apparatus on whose screen appeared pictures of color and not images.

London, Eng.: The B.B.C. is broadcasting a series of three programs of true ghost stories narrated without script by the people who had the experiences. They include stories of a haunted house, a ghost seen in a mirror and a dead person's voice heard on a telephone. Many of the participants were skeptical until the events which they narrate took place.

Secrets from Mount Shasta

By Earlyne Chaney



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Astara's church services are presented at 2:30 and 7:30 Sundays by Robert and Earlyne Chaney. If you would like information about Astara's Home Study Lessons in both Ancient Wisdom and Modern Psychic activities, send your request for "Astara Literature" to the above address. (P-373)

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BIAS-SWANN

— Their Itinerary —



Clifford
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MIAMI, FLORIDA: Sunday, February 28th to Friday, March 5th, Beckoning Light Spiritualist Church, 1621, S. W. 6th St., Rev. Bertie Lilly Candler, Minister. Both mediums featured.

ST. PETERSBURG, FLORIDA: Sunday, March 7th, to Saturday, March 20th, People's Spiritualist Church, 1011 Ninth Ave., North; Rev. Nellie Curry and Rev. Lillian Dee Johnson, co-pastors; featuring Rev. Clifford L. Bias, assisted by Rev. Swann.

ST. PETERSBURG, FLORIDA: Sunday, March 21st, to Wednesday, March 31st, People's Spiritualist Church, 1011 Ninth Ave., North; featuring Rev. Charles Swann assisted by Rev. Bias.

CHICAGO, ILLINOIS: Sunday, April 4th, to Wednesday, April 14th; Scientific Center of Spiritualism, Midland Hotel, 172 West Adams St; Rev. Catherine Larney, minister; featuring Rev. Charles Swann and Rev. Clifford L. Bias.

NEW YORK CITY: Sunday, April 18th, to Wednesday, April 28th; Stead Memorial Spiritualist Church, 41 West 88th St., Rev. Bertha Marx, minister; featuring Rev. Clifford L. Bias and Rev. Charles Swann.



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