

That 'Second Coming'

ACCORDING to Criswell's predictions, published in California, "All races and religions are awaiting the 'second coming' of their Master. The Buddhists eagerly await Maitreya; the Shamanists awaiting the White Burkan; the Moslems, Muntazar; the Hindus, Kalki Avatar; the Jews Messiah; the Christian, Christ; and the Chinese the image of Gessar Khan, the ruler of the world! . . . "The American Indians await the 'Earth Mother' who will be a woman messiah, for man to date has made such a muddle of things, that it will take a woman to save the earth the next time! This is shared by many tribes all over the world, and a rapidly growing religion now in Egypt! This was also the basis for Ketti Fring's great novel 'God's Front Porch.' All faiths point to the year of 2,000, which is only 45 years away!"

There has been much said and too little unsaid regarding this so-called "second coming." The only sensible explanation would be that any second coming would be, not the individual that once lived on earth, but possibly some other personality who may be able to revive the teachings propounded by the leader who founded this or that religion.

In short, no one could swallow that the man Jesus would return to this earth in the flesh exactly as He was known by the Disciples. The only plausible explanation of the second coming would be a man or woman who could continue the work done by Jesus while on earth. What people will believe in this day and age is astounding, but if they get any satisfaction out of wishful thinking and want to hope for a new Saviour, so be it.

★

Fox Cottage

ACCORDING to a nation-wide United Press release, originating from Newark, N. Y., a new shrine is planned at Hydesville Spiritualist Camp.

The release read: "A replica of the famed Fox cottage, home of Modern Spiritualism destroyed by fire recently, will be built at the birthsite of the sect on Hydesville Road, northwest of this northern New York community.

"Margaret Lewis, president and founder of the Ministry of Spiritual and Divine Science at Hydesville, announced plans for the building project on the exact site which is marked by a stone edifice.

"She said the replica of the cottage, which was moved to Lily Dale, N. Y., in 1916, will contain furnishings of that period.

"A memorial shrine park is under construction on a triangular three-acre plot at the birthplace site."

★

\$1,500 A Year?

ACCORDING to "Psychical Research" a journal, published by the Association for Psychical Research, London, "There is little money in Spiritualism, save for the few leading mediums in the movement. It is doubtful whether more than fifty mediums in England make more than 500 pounds (\$1,500) yearly. Many of the rank and file earn less than 5 pounds (\$15) a week."

I have no idea where this journal obtained their information, but the above statement only goes to show how little the so-called psychic researchers know about the Spiritualist mediums. How could they? They seldom ask for their

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TRINITY

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—by—

COL. A. E. POWELL

IT IS WELL KNOWN that the Trinity is found in nearly all religions, including, in some mystic sects, even Islam. To attribute this to chance is not rational. Nor is there proof that they all copied from one another. It seems probable that there is a reason for unanimity. Analysis reveals that Trinity, Three-ness, is an automatic consequence of consciousness.

Try to think of one thing only, no matter what. You cannot. No one can. To think of one thing, you perform an act of separation: you divide ALL into two parts: the one you are thinking of, and the rest: shutting out all but the one thing does not destroy them, or take them out of existence.

This is the Fundamental Duality. Further: there is a barrier, a wall, no matter how tenuous, between the two elements, involving something of space, time, or characteristics. This is the relationship between the two. Hence the Fundamental Trinity, inescapable, unavoidable, inherent.

The "Good-Man"

The science of numbers is a perfect example. The instant you create in consciousness the Number One, you have created all numbers. To posit the One is to posit, by implication, every other number. By thinking of One, you have created, potentially, mathematics, from simple addition to the most abstruse calculus. Such is the creative power of thought.

Another example: the conception of Father implies a child — the Son. The 'alone-born' originates from a Source, the moment you place in consciousness the concept of Father. Between Father and Son, there is relationship, in itself dual; Fatherhood and Sonship, depending on the side from which you regard it. Hence Unity is ever the symbol for Father, Duality for Son — the 'God-Man'.

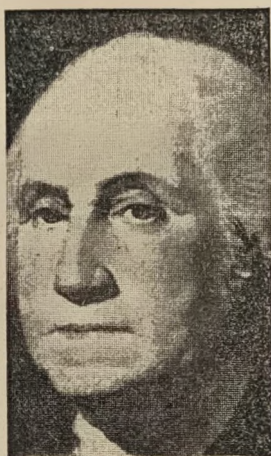
Truly may we say that this relationship is intangible, invisible, well symbolized by the Holy Spirit, the Holy Ghost.

History tells us of the schism between the Eastern and Western Churches, which turned on one word — 'and.' Did the Holy Spirit 'proceed' from Father, or from Father and Son?

Evolution vs. Involution

Take the analogy of Sun and Earth, and Gravity as representative of relationship between the two. Does gravity 'proceed' from Sun or Earth? Or does it proceed, or operate from both? The question answers itself. Each 'pulls' the other.

Suppose we call our initial One, 'God,' 'Nature,' 'Life-Force,' 'Spirit,' what you will: and suppose we call it 'opposite number,' its antithesis, the Many, 'Mater.' Relationship between the two is Interaction, Life, Living, Incarnation. Did Life enter Matter, and make it alive, Was Matter at first 'dead'? Could anything 'dead' come from



GENERAL WASHINGTON

Spirit? A contradiction in terms, beyond the power of consciousness to conceive.

Can you have Evolution without preceding Involution, something emerging from nothing? So far as science is concerned, 'dead' matter does not exist. All matter has responsiveness. What could be more 'alive' than an atom, or any of its particles. Is any one of them ever motionless? Is not motion

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WASHINGTON'S VISION OF THE FUTURE

EDITOR'S NOTE: This article is one of the chapters found in the book, "Psychic Experiences of Famous People" (\$2.50), compiled by Sylvan Muldoon, Darlington, Wisconsin. Other chapters include: "Joan Crawford's Unique Experience," "David Belasco's Monition," "General McClellan's Vision," "Abraham Lincoln Talked with Spirits in The White House" and seventy-five other authentic accounts of psychic phenomena.

Let every child of the Republic learn to live for God, his land and his union.

GENERAL George Washington, the father of our country, sat at a table preparing a dispatch. He looked up. Standing in front of him was the apparition of a beautiful woman!

"I would have risen," said Washington, "but the riveted gaze of the being before me rendered volition impossible. . . . My thought itself became paralyzed! A new influence, mysterious, portent, irresistible, took possession of me!"

All I could do was to gaze steadily, vacantly at my unknown visitant!"

The spirit visitant then showed Washington what he believed was a vision of the future destiny of the United States. But, wait, let us go back and tell the beginning of our story. General George Washington told of his strange psychic experience to his close friend, Anthony Sherman, who related it in The National Tribune, Volume 4, Number 12, under date of December 1880, through Wesley Bradshaw:

"The last time I ever saw Anthony Sherman was on the Fourth of July, 1859, in Independence Square. He was then ninety-nine years old, his dimming eyes re-kindled as he gazed upon Independence Hall, which he came to visit once more.

"Let us go into the hall," Sherman said to Mr. Bradshaw. 'I want to tell you of an incident in Washington's life—one which no one alive knows of except myself, and, if you live, you will before long, see it verified.'"

Valley Forge

When inside the hall, Mr. Sherman continued his story: "From the opening of the Revolutionary War we experienced all phases of fortune, now good and now ill, one time victorious and another conquered. The darkest period we had, I think, was when Washington, after several reverses, retreated to Valley Forge, where he resolved to pass the winter of 1777.

"Ah! I have often seen the tears coursing down the dear commander's careworn cheeks, as he would be conversing with confidential officers about the condition of his poor soldiers. You have doubtless heard the story of Washington going to the thicket to pray. Well, that was not only true, but he used often to pray in secret for aid and comfort from God, the interposition of whose Divine Providence, brought us safely through the darkest days of the tribulation. (Continued Page 2, Col. 1)

PROPHECIES FOR 1956

—by—

DR. HENRY WILLIAMS
DR. GEORGE MAXON

Delivered January 1st, 1956, through the trance instrumentality of Rev. Mable Riffle, Chesterfield, Indiana, at the People's Spiritualist Church, 1011 Ninth Ave., North, St. Petersburg, Florida. Collaborating with spokesman, Dr. Henry Williams, was George Maxon.

Mankind is beginning to respond to spiritual vibrations which will permeate the minds of all.

IN FOLLOWING the road markers of Tolerance and Peace, I have become more observing. I have watched, as time unfolds, and am ever willing to accept the divine guidance and wisdom of the prophets that live over here with me. Yes, I have met many of those you call great . . . the man who saw through time . . . NOSTRADAMUS; also that great soul, Mother Shipton; and many others. I have learned that the original Hebrew term—PROPHET—did not necessarily mean prediction but a divinely commissioned agent and interpreter of the counsel of the Most High.

In the times of Samuel—later of Elijah and Elisha, there were schools of prophets, associations where the gift could be nurtured and directed; but from the 8th century onwards, a prophet was one who had not been taught by man, but received his call and equipment direct from the spirit world. And so, having the faculty of spiritual insight, they not only proclaimed moral and religious truth, but anticipated the future as well. I have, many times, walked along

this spiritual highway and, as in the past, I will give the outlook for your earth world my thoughtful attention. Fear not, Children of Earth, by the first of 1957, peace will be in the making; prosperity and better understanding of the needs of the world will be in the hands of the rulers of every nation.

Again I say; FEAR NOT but pity the nation that acclaims the bully a hero, and that deems the glittering conqueror their leader . . . pity the nation whose statesmen are like the fox, whose philosophers are jugglers and whose art is the art of mimicking . . . pity the nation that welcomes new rulers with trumpeting, and farewells them with hootings, only to welcome another with trumpeting again . . . pity the nation whose sages are dumb with years and whose strong men are yet in the cradle. And finally, pity the nation . . . empty of religion.

Fear not: The United Nations will begin to see the fruits of their labors. There will be many stormy sessions yet, before they see the folly of fear . . . the very fear I am telling you not to fear BUT this great body of loyal citizens of every nation, will in 1957, be willing to sit around the same table and partake of the same bread of life.

Oh yes, dear children, there will (Continued Page 5, Col. 3)



MABLE RIFFLE

"One day I remember it well—the chilly wind whistling through the leafless trees, though the sky was cloudless and the sun shone brightly—he remained in his quarters nearly all day alone. When he came out, I noticed his face was a shade paler than usual, and there seemed to be something on his mind of more than ordinary importance. Returning just after dusk, he dispatched an orderly to the quarters of an officer, who was presently in attendance."

After a conversation which lasted about half an hour, Washington finally told them (the officer and Mr. Sherman) of this strange vision: "I do not know whether it is owing to the anxiety of my mind or what," he said, "but this afternoon, as I was sitting at this table engaged in preparing a dispatch, something seemed to disturb me. Looking up I beheld standing opposite me a singularly beautiful female."

Mysterious Visitor

"So astonished was I that it was some moments before I found language to inquire the purpose of her presence, for I had given strict orders not to be disturbed. A second, a third, and a fourth time I repeated my question; but received no answer from my mysterious visitor, except a slight raising of her eyes."

"I felt a strange sensation spreading through me. I would have risen, but the riveted gaze of the spirit before me rendered volition impossible. I assayed once more to address her, but my tongue had become useless! Even thought itself had become paralyzed! A new influence mysterious, potent, irresistible, took possession of me! All I could do was to gaze steadily, vacantly at my unknown visitor."

"Gradually the surrounding atmosphere seemed filled with sensations, and grew luminous. Everything about me seemed to rarify; the mysterious visitor herself becoming more airy and yet more distinct to my sight than ever."

"I next began to feel as one dying, or rather to experience the sensation which I have sometimes imagined accompanies dissolution. I did not think. I did not reason. I did not move. All that was impossible. I was conscious only of gazing fixedly, vacantly at my companion."

"Look and Learn"

"Presently I heard a voice saying, 'Son of the Republic, look and learn!' while at the same time my visitor extended her arm eastwardly. I now beheld a heavy white vapor at some distance rising fold upon fold. This gradually dissipated, and I looked upon a strange scene. Before me lay spread out in one vast plain all the countries of the world—Europe, Asia, Africa, and America."

"I saw rolling and tossing between Europe and America the billows of the Atlantic. And between Asia and America lay the Pacific. 'Son of the Republic,' said the mysterious voice, as before, 'look and learn.'"

At that moment I beheld a dark shadowy being, like an angel, standing, or rather, floating, in mid-air between Europe and America."

"Dipping water out of the ocean in the hollow of each hand, he sprinkled some upon America with his right hand, while with his left hand he cast some on Europe. Immediately a cloud arose from those

countries, and joined in mid-ocean. For a while it remained stationary, and then it moved slowly westward, until it enveloped America in its murky folds."

"Sharp flashes of lightning gleamed through it at intervals; and I heard the smothered groans and cries of the American people. A second time, the angel dipped from the ocean and sprinkled it out as before. The dark cloud was then drawn back to the ocean, in whose heaving billows it sank from view."

"Ye Are Brethren"

A third time, I heard the mysterious voice say: 'Son of the Republic, look and learn.' I cast my eyes upon America and beheld villages and towns and cities springing up, one after another, until the whole land, from the Atlantic to the Pacific, was dotted with them. Again I heard the mysterious voice say: 'Son of the Republic, the end of the century cometh, look and learn.'"

"And with this the dark shadowy figure turned its face southward and from Africa I saw an ill-omened spectre approaching our land. It flitted slowly over every town and city of the latter. The inhabitants presently set themselves in battle array against each other."

As I continued looking, I saw a bright angel, on whose brow rested a crown of light on which was traced the word UNION, place an American flag between the divided nation, and say, 'Remember, ye are brethren.' Instantly, the inhabitants, casting from them their weapons, became friends once more, and united around the National Standard."

The immediately foregoing portion of Washington's vision, obviously could have referred to the coming of the Negro slaves from Africa, the division of sentiment among the people over the question, the Civil War, and ultimate reunion under one flag. Be it as it may, the story continues:

"And again I heard the mysterious voice saying, 'Son of the Republic, look and learn.' At this, the dark, shadowy angel placed a trumpet to his mouth and blew three distinct blasts; and taking water from the ocean he sprinkled it upon Europe, Asia and Africa. Then my eyes beheld a fearful sight: From each of these countries arose thick, black clouds that were soon joined into one."

"And throughout this mass there gleamed a dark red light, by which I saw hordes of armed men, who moving with the dark cloud, marched by land and sailed by sea to America; which country was enveloped in the volume of cloud."

And dimly I saw these vast armies devastate the whole country and burn the villages, towns and cities, that I beheld springing up."

"As my ears listened to the thunder of the cannon, the clashing of swords, and the shouts and cries of millions in mortal combat, I again heard the mysterious voice saying, 'Son of the Republic, look and learn.'"

Land Victorious

"As the voice ceased the shadowy angel, for the last time, dipped water from the ocean and sprinkled it upon America. Instantly the dark cloud rolled back, together with the armies it had brought, leaving the inhabitants of the land victorious."

"Then once more I beheld the villages, towns, and cities springing up where I had seen them before; while the bright angel planting the azure standard he had brought in the midst of them, cried with a loud voice: 'While the stars

TEACHING SPIRITUAL SCIENCE TO YOUNG PEOPLE

—by—
GILBERT N. HOLLOWAY
D.D., Ph.D.

ONE of the common complaints voiced about the Spiritualist movement is, where are the young people? Apologists say that most young persons are not "ready" for the august truths of spiritual science. Also Plato is frequently quoted to the effect that before the age of 30 a person is occupied mostly with attractions of the sense world, and that the true love of spiritual things seldom manifests before the age of 50—leading on to understanding and wisdom at 70 and after!

Young Minds

I had an experience in Boston the other evening that gave me considerable cause for reflection about young people and their spiritual hunger. It was my pleasure to dine at the Ambrosia Club, an eating place for young men and women where health foods are served."

During dinner the talk was very light. Some of the girls attend the

remain in the heavens send down dew upon the earth, so long shall the Union last! And taking from his brow the crown on which was blazoned the word UNION he placed it upon the standard, while people, kneeling down said, 'Amen.'"

"The scene instantly began to fade and dissolve, and I at last saw nothing but the rising, curling vapor I at first beheld. This also disappearing, I found myself once more gazing upon the mysterious visitor, who, in the same voice I had heard before, said, 'Son of the Republic, what you have seen in this interpreted: Three great perils will come upon the Republic. The most fearful for her is the third; but the whole world united shall not prevail against her. Let every child of the Republic learn to live for God, His land, and His Union.'"

"With those words," concluded Washington, "the vision vanished, I started from my seat, and felt that I had seen a vision wherein had been shown to me the birth, progress, and destiny, of the United States."

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Emerson School of Drama so we talked of the theater, drama and emotion. One of the young men attends Boston University and is studying main currents of American thought and the rise of America as a world power in the 19th and 20th centuries. So we explored some of the facets of America's destiny. Then we drifted into the living room and listened to some excellent piano music. One of the girls gave a recitation from St. Joan, and another did an interpretive dance. The group atmosphere was now electric with interest in things cultural and of the higher phases of living."

So I turned to an intelligent Jewish girl of some 19 years and asked her if she believed in the survival of human personality following the change called death. This started a conflagration of interest, questions and comment on problems of the spiritual life!

Factual Information

These young people were hungry for spiritual knowledge! Nothing like this was being taught to them in the universities; their parents never mentioned anything of this nature, and their friends knew nothing about it, so they were living in a desert as far as spiritual-ity might be concerned."

I gave some of the basic information regarding the phenomena of death and the after-life, the nature and description of the Astral world and its spheres of consciousness. I found that an explanation of spirit agency, or the activity and influence of incarnate intelligences upon this plane, met with a varied emotional reaction."

Some of the young people—especially two of the girls—were frightened by the thought of invisible witnesses and participants in the scenes of earth. Perhaps they had a bad conscience! But I explained how natural is this intercourse between the worlds, and that we are separated from the etheric world only by tenuous vibrational frequencies of consciousness! Gradually they understood that the spiritual world surrounds and permeates this plane, and that we live, move and have our being in a vast ocean of Spirit."

Psychical Universe

These young persons, ages 17 to 25, were interested. They were listening, asking questions, thinking deeply. Naturally they had been taken in by the illusions of materialism. It was hard to conceive of a world of spiritual reality. But I then explained how modern nuclear physics reduced the physical world to energy in motion. "Solid" matter no longer exists in science. But where does this universal energy come from?

Science has no answer for this. Metaphysics and spiritual science declare that its origin is mind, or the World Soul. Consciousness is the Final Reality of Life, and is actually the only thing we ever know. Life is simply a continual shifting from one state of conscious awareness to another. We never know anything but states of mind."

Reincarnation

Inevitably one of the young men raised the problem of reincarnation. Why are people so different in intelligence, health and spirituality? How is universal justice established? Do people Really get what they deserve in the long run? Granting that we survive, where do we go from the etheric world? These are some of the most difficult questions of religious philosophy, but the young people thought of them."

I did not indoctrinate or pontificate. I gave the best answers that I knew about reincarnation and karma, also objections frequently raised to them. The question of authority was raised. Who is one to believe? How can we ever know what is true?

I explained that some accept the Papacy as authority, others revere the Holy Bible or other sacred scriptures. It was suggested to them that another authority is the inner selfhood the Intuitive Self that whispers to us from within when we listen properly. The philosophy of Intuitionism was explained, that intuition is the direct voice of Spirit within, and for many of us is the final and best guide of life."

Psychic Demonstration

Theory is wonderful, but demonstration is the essence of spiritual science. They asked me if I could see into the higher worlds. I told them, yes, at times when I was



This is the third in another series of articles, written exclusively for PSYCHIC OBSERVER, by Dr. Holloway whose radio talks can be heard over Station WINS, New York City, every Sunday, 7:30 A. M. ED.

highly attuned and in the "superior condition" of which Andrew Jackson Davis wrote. There was a request for readings, and I obliged by describing the auras and thought atmospheres of several persons."

One "hit" was scored that is still causing discussion at the Club. As I attuned with one of the young ladies, the impression came that there was trouble at home, especially with regard to financial matters. I told her of this, but that eventually it would work out and she would continue her education."

At 8 A. M. the following day, this girl received a special delivery letter from her mother in Chicago, stating that the family was having difficulties and that the parents could only afford to send her to one more year of college! This news hit the girl like a bombshell, for in 19 years her parents had never mentioned finances to her. Always there seemed to be a plentiful supply of money and life's necessities. Yet the very morning after my reading, she heard this strange news from her mother."

Educational Program

The enjoyable evening closed with discussion of obstacles in the path of spiritual education. I explained how powerful forces of Untruth exert such tremendous influence on this planet, and how difficult it is to get a fair hearing for spiritual science and metaphysical philosophy from press, radio, pulpit, television and the academic mind."

Warning was given that everything we had said that evening would be ridiculed by imposing "authorities," and that the enterprise of getting at the real inner truths of life is even exciting and dangerous at times."

Living in Truth is a Challenge. Sometimes it calls to the heroic in us. Young people like this. Youth loves a challenge, and I drove home the point that there is no challenge comparable to finding out what life really is, and the secret forces that do actually move the world."

I walked home slowly along Beacon Street with a quiet mind. Something worth while had been accomplished. Did not Henry Adams say that a teacher "never knows where his influence ends?" How true this is of the young! We who have the opportunity of touching young minds with shafts of spiritual truth may influence this civilization for decades after we have taken our departure from it."

There is no doubt about it at all. Young people are ready for spiritual education. Let's do something for them."

DR. HOLLOWAY

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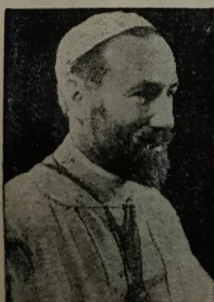
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Are You A Spiritualist?

IT HAS LONG been noted by ministers, as well as students of the social scene that people born into religion simply accept it along with the sunrise and sunset. There are few who can defend their beliefs or convictions in any intelligible coherent way.

As a matter of fact, most people are born into a religion, so to speak, and are not even sure what their church teaches, or even what their religion as a whole teaches, beyond the vague junction to "Do good."

Insofar as Spiritualism is concerned, if it is to be a vital constructive force in any person's life, it must be more than a matter of blind faith.

There is a slack-jawed creed of so many contemporary people: *It doesn't matter what you believe so long as you believe in something and that something makes you feel good.* In short, such an attitude is merely a respectable form of atheism in disguise.

Just the other day, I had a chat with a woman who said, "I am terribly interested in Spiritualism and I know you are." I nodded receptively and waited for the next move.

She continued, "You know, it's a funny thing, I left the religion I was born into and have spent the last fifteen years flirting with every new religion or philosophy that met my fancy. Now I am again interested in Spiritualism, my born religion, and realize that I never understood it."

What she was trying to say is that when she was young, she had an emotional feeling toward Spiritualism and as she grew older, she acquired an emotional revolution against it. In either case, did she really understand the structure or the content or the real meaning of the science, philosophy and religion of Spiritualism?

And there are many religious shoppers and, to a degree, man are no different than women. I have come to the conclusion that, in a great many instances, the motive is generally to build up prestige on the fraternal or business basis. All of this, added to the idea of "to see and be seen," can be their motivating factor or their interest.

I once talked to a man who said that the first thing he did when he moved to another town was to inquire the name of the best church, the one that housed the most important people in that town. He joined the church solely for business reasons and didn't care one whit what the minister said or didn't say.

And so, when I hear any Spiritualist minister say "my people" I smile, because I know that they are only their people just so long as they attend services. In the main then, the followers of religion could be classed as fickle atheists. If you don't believe this, then the next person you see, just ask one question, "What is your religion and what does your religion teach?" The answers will amaze you!

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CAN YOU ANSWER

In Latin American countries, as mine (Venezuela), all efforts and research work are grouped under the heading ESPIRITISMO. We carry out seances as you do and for communicating with the "departed" we have the cooperation of "mediums" (you do the same way, don't you?). Our ceremonies are performed in dark rooms. Most common seances are "direct-voice"; Spirits overshadow the "medium's" body and communicate freely.

In English speaking countries you have the way of communicating with the Invisible. Your organizations are called SPIRITUALIST CHURCHES and PSYCHIC SCIENCE CENTERS.

Then, where is the difference? I, fraternally invite the Masters on *Psychic Science* to answer my question.

FERNANDO J. SUAREZ

Calle JUNIN No. 40,
Los Teques, Edo. Miranda,
Venezuela, South America.

"BIBLE FATALISTIC"

The Bible warns us that, in the latter days, the battle of Armageddon will be so fierce that only by God stopping it, will any live through. My dad was emphatic in stating the severest fighting would be in the Holy Land.

I would say, "But Dad, who would want to fight for that sand pile?"

Dad would say, "Son, much will be revealed to you that my generation does not know." And sure enough, this sand pile is rich in oil which the Russian Bear needs before he can come south and attack anti-Christ, the papacy.

As Christians know, this is to happen—fate is fate—why all the uncertainty? The Bible states a confederation of the nations will not stand and when everyone says "Peace," then cometh sudden destruction!

It looks like our Christians do not wish to follow our own text book? Is the Bible fatalistic?

CARLTON E. LAY

233 E. Willow St.,
Long Beach 6, California.

COULD BE

As usual in your comments pertaining to letters addressed to you, you hit the nail on the head in the letter from Louise R. Wise concerning her statement that although being a Catholic she enjoys attending a Spiritualist church, to which you commented: "I wonder if she told the priest she attended a Spiritualist Church."

Well, if she did, it is a safe bet that, if she so confesses to him, it will terminate her enjoyment of attending a Spiritualist Church.

This is the experience we have had in our church at Irvington where, at various times, Catholics would attend our services, some of them quite often. Upon noting their absence and making inquiry, the reason thereof, we were told upon meeting them, their priest had forbidden it while telling it to him at the confessional.

It is not at the confessional where Catholics reap great finances, but rather from legacies and masses for the dead.

A great responsibility rests upon Spiritualists to disabuse whenever possible this erroneous fallacy of the ability to free one's soul by the payment of finances for same to a benighted believer of same.

HENRY DIEHL

20 Orange Place
Irvington, N. J.

P. O. BOOSTER

May I say that we feel the *Psychic Observer* is still the best of all the Spiritualist papers and we handle it exclusively. I hope we can continue to sell our quota and even to increase our amount, one of these days. Keep up the good work.

REV. DALLAS CRIDER

2133 Rivard Road
Toledo 7, Ohio.

SHE LIVES!

Now I am proud to tell you of the vision I saw at the funeral services of an old friend 91 years old. My mother passed over thirty years ago, and this mother was a mother to all, so it was natural for me to have my mother in mind.

The casket had a white velvet lining and it was standing open with the body lying in state. The songs were most appropriate for

LETTERS TO THE EDITOR

All letters subject to condensation and deletion of matter considered libelous or in poor taste, but we try to hold editing to a minimum. As a loose general rule only, signed letters of 200 words or less have preference. No letter attacking an individual by name will be considered unless the writer permits his own name and address to be printed.

a saintly mother as she. This is what I saw from where I was sitting several seats away.

As I looked at the face that was just above the edge of the casket, I took it to be a modern custom to show the face above the edge. I was greatly thrilled when I saw mother standing by the casket alone. This vision lasted several minutes, 15 or more. To my surprise, when we walked by the casket, I noticed the body lay below the edge.

Now I know that my mother was there. I have been told that the spirit oft times linger over the body, and now I know I saw Mother in spirit, to cheer me on.

OLIVER GROVES

Box 273

Searcy, Arkansas.

CHILD TRAINING

Through experiences in seance and class work for the past 25 years, where children have attended, I have found it very beneficial to them, both spiritually and materially. I find it elevates their minds to a degree, that it is hard for other children to tempt them to do wrong.

I not only raised a grandson in my seance room, but students' children as well. They listen to discussions on Spiritualism and their minds are quick to pick up a thought they express to the class and we discuss it with them. Get their minds sensitized while they are small, and there won't be so much delinquency. Teach them how to use this Spiritual power to their good and for the good of all.

First teach them the philosophy and phenomena will be understood. Yes, start the children right in the seance rooms and churches and God will reward you.

REV. BESSIE HOWARD

219 Mozart St.
Toledo, Ohio.

LIKES OUR COLUMNIST

Your paper is so full of interesting things, yet I wonder how many appreciate the delicate whimsical touch — so slyly yet subtly written by Albert Scheffler in the "One Minute Treatments."

MRS. J. CHESTER SCHARLING
25 Deerfield Rd.
Livingston, N. J.

WANTS PROOF

For two years, I have been investigating the truth and what I once mistook for religion is now nothing to me, unless I can embrace the paramount idea behind Spiritualism and survival. I have always inquired into things and am not satisfied until I have found proof.

W. L. HANDLEY

1844 Medford
Topeka, Kansas.

P. O. TOPS

Yours is still "tops" in the Spiritualist publication field and I certainly do not want to be without it.

MRS. HUGH KAHLERT

2303 Georgetown Ave.
Toledo 13, Ohio.

KNOWS HE KNOWS

Why should I congratulate myself that I am a Spiritualist in these disturbed times?

First, I didn't become completely convinced, that life continues after the change called death, until I had as convincing proof as any that was ever jubilantly acclaimed by any material scientist. It took time and effort but it was just as conclusive as I could wish.

Second, I know from reliable spirit sources that I am on earth for certain experience, and will continue having conscious experience for possibly hundreds of years in the next world if not in this. I am not going to hurry the change but I am not afraid of it.

Third, I have had the privilege of hearing and reading logical explanations of the events leading up to the present turmoil, and have a good idea what will come along as immutable laws continue their

work. I don't like the prospect of the future but I am not afraid.

Fourth, I make it possible for discarnate spirits to find it comfortable to be around me (if they are of the proper sort, that is,) otherwise I use a verbal lash as potent as the whip made of strong cords that Jesus used in the temple.

Fifth, I know I receive hunches and much other help from the Spirit world every day, and see the wisdom of accepting that help. I invite the proper sort of spirits to be where I am, at home or abroad, and know definitely that I come in frequent contact with a departed daughter.

In short, I have better friends on the other side than on this side, and enjoy their company the same as I would if I could see them. With this sort of help, I have none of the fear and uncertainty that grips many hundreds of millions. I feel that I have my feet on the ground and go about my business without fear.

With the certainty of many years of existence in an orderly universe ahead of me, I have no doubt about what Fate may throw at me, there will be no fear and oblivion when I pass through "Death's Door," just another world to get used to and go right on moving up. NO wonder I am not afraid.

DR. RUSSELL DIXON

267 Eureka St.
San Francisco, California.

CART BEFORE HORSE

We want to establish a center of psychical research in Sao Paulo by scientific way. Thus, I beg you, if you please, to send me all information and bibliography about Spiritualism in U.S.A., including Dynamic Spiritualism, if this really exists, and several other forms of the matter.

JOSE ESCOBAR FARIA

Rua 13 de Maio, 1240,
Sao Paulo, Brazil.

I note that it is your desire to establish a center for Psychical Research in your city. Under separate cover I have sent to you a quantity of back issues of *Psychic Observer*, the contents of which should be helpful.

There is one thing however, that you must understand. No one can conduct a Psychical Research Society unless they have the cooperation of a medium or mediums. If you cannot do this there is no point in trying to open a center. If, however, all you desire to do is to examine the books and evidence already printed, that's something else again, but you would not need a center for this.

THREE WAYS

Do you have a list of mediums in these parts who are gifted in the field of direct-voice mediumship?

I should like to know more about Spiritualism especially as it exists here in the U. S. and more particularly in this part of the country.

L. J. BILLERBECK

7 Barton Ave., S. E.,
Minneapolis 14, Minnesota.


There are three ways to familiarize yourself with Spiritualism and Spiritual mediums. First, turn to page 11, column 2 of the enclosed *Psychic Observer*. There you will find three Spiritualist churches in Milwaukee. It is in these churches that you will find the mediums.

Second, keep informed at all times. Possibly you will subscribe to *Psychic Observer*, see enclosed subscription form.

Third, there are thousands of books on the subject, see enclosed catalogue.

Faith means belief in what another states, affirms, or testifies, simply on the grounds of his truthfulness or veracity. It always means dependence on someone else.

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"Encyclopedia of Biblical Spiritualism"

By Rev. Moses Hull

Revised by REV. CONVERSE E. NICKERSON, 94 Josephine Ave., Somerville, Massachusetts

Out-of-print for over 80 years, this rare 385-page book, "Encyclopedea of Biblical Spiritualism," continues chapter by chapter, the first chapter having started in *Psychic Observer*, September 10th edition. All thirty chapters will be published consecutively. Be sure to place your order for a subscription at once. This subscription can begin with Chapter I, if the request is made at the time subscription is sent.

IN UNDERTAKING to revise the well-known work of Rev. Moses Hull, — "THE ENCYCLOPEDIA OF BIBLICAL SPIRITUALISM," — I have endeavored to arrange more clearly certain Biblical passages, and to make more explicit with comment whatever of the text that, to me, seems to need added light.

CHAPTER XI First Kings

Really the Third Book of Kings — Written in Babylon — Yah-weh Appears to Solomon — Yah-weh Settled in the Dark — Solomon's Wives Lead Him After Other Gods — An Altar Shaken — A Tricky Medium Causes a "Man of God" to Lose His Life — A Blind Medium Gives a Test to Mrs. Jereboam — Elijah Introduced — Ravens Support Him — Elijah and the Widow — The Widow's Son — Elijah Carried — Baal's Mediums — Elijah's Fire Test — An Angel Cook — Elisha Developed — "God of the Hills" — "Sons of Prophets" — Jehoshaphat and the Mediums — Lying Spirits — Spiritualism Strong Enough to Take Errors of the Bible — Did God Deceive? — Ezekiel on a Deceiving God.

AUTHORITIES tell us that the Books of 1st and 2nd Kings, like 1st and 2nd Samuel, formed originally one book. The Jewish Canon classes these books with the early prophets; they are rather more prophetic than any portions of the books of Samuel unless it is Samuel's immediate predictions.

They trace the history of the Israelitish people from David's nomination of Solomon to be his successor, through the reign of Solomon, the division of the kingdom, the varying fortunes of the two kingdoms of Israel and Judah, to the beginning of the captivity of Babylon. They refer to other authorities for additional information upon points under treatment, mentioning many forgotten books which are long ago lost and perished from the face of the earth. The books of Kings are both written with the idea that the only safety for the people and especially for kings, is strict obedience to the voice of Yah-weh through his prophets. Everywhere they carry the idea that the afflictions of the people, whether sickness, plague, or fleeing or falling before enemies, were just punishments for disobedience to Yah-weh, and sometimes for accepting other gods.

Solomon Heard

The history of these books begins after David becomes an old man and loses his vigor (see 1st Kings 1:1-2), and ends with the Babylonish captivity; it thus covers a period between five and six hundred years. These books were undoubtedly written in Babylon during the captivity.

In the days of Solomon's son, Rehoboam, Israel split off from Judah, and from that time onward there was always more or less strife between Israel and Judah. The writer evidently is in sympathy with the house of David. He may be expected to everywhere endorse David, Solomon, Rehoboam and the Jewish prophets. When the kings of Israel make prophets and priests, our writer will accuse them of exalting "the lowest of the people" to these offices.

There is much in this book of 1st Kings that is corroborative of, and explainable by Modern Spiritualism. In chapter 3:5, Yah-weh went by night to Solomon. And said: "Ask what I shall give thee." Again in verse 11, the spirit, called Gad, spoke to Solomon as spirits speak to men today. In chapter 8: 10 to 13, the temple

was dedicated, and remarkable manifestations followed. Verses 10 to 13, relate the matter as follows: "And it came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord."

Then spake Solomon "I have surely built thee an house to dwell in, a settled place for thee to abide forever."

Here is the same "cloud" that went before them out of Egypt, and led them through the wilderness, and probably the same cloud in which it is promised that Jesus will manifest. It will be well for those opposed to dark manifestations to remember that the first manifestation to Solomon was in the dark, and now Yah-weh is to have a "settled place in thick darkness, a place to abide in forever." I think this settled place was nothing more or less than a seance room in the temple where Yah-weh was to manifest.

Infinite Diet

After Solomon had God snugly settled in darkness, he made a speech, in which he said it was his father's intention to build a house for the name of Yah-weh, the God of Israel (verse 17), but that Yah-weh thought it best for Solomon to do the work.

In chapter 9:2 we read: "And the Lord appeared to Solomon the second time, as he had appeared to him at Gibeon. These various appearances and talks with Solomon prove him to have been a medium. This "Lord" that appeared to Solomon was not the Infinite Deity, for John's gospel quotes Jesus as saying "No man has seen God at any time." John 1:18.

In chapter 11:9, it will be found that Solomon turned aside after other gods, and Yah-weh, who had several times said he was a jealous God, was angry. The record says: "His heart was turned from the Lord, who had appeared unto him twice." In verses 7, 8, he had turned to worshipping Chemosh and Molech. These gods were as real as was Jehovah — Yah-weh; Solomon's great sin was, ceasing to consult Yah-weh, and consulting the gods, or guides, of some of his numerous wives.

See verses 3 and 4. It is presumed that some of his wives were mediums and gave him such undeniable tests as turned his head toward their guides. "For it came to pass, when Solomon was old, that his wives turned away his heart after other gods; for Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the Ammonites." 1st Kings, 11:4, 5.

The Commandments

In verses 28 to 34 of chapter 11, Ahijah, one of Yah-weh's mediums, went to Jereboam, king of Israel, and rival of Rehoboam, king of Judah, and said:

"Because that they have forsaken me, and I have worshiped Ashtoreth, the goddess of the Zidonians, Chemosh, the god of the Moabites, and Milcom, the god of the children of Ammon, and have not walked in my ways, to do that which is right in mine eyes, and to keep statutes and my judgments, as did David his father."

"Howbeit I will not take the whole kingdom out of his hand, but I will make him prince all the days of his life for David my servant's sake, whom I chose, because he

kept my commandments and my statutes."

This prophecy proved true. But I quote this to show the number of gods, or spirits, that were trying to out-rival Yah-weh.

In chapter 12:21-24, the "word of God" again came to the medium Shemaiah; that peculiar form of expression always refers to direct revelations made to mediums. This "word of God" was particular instruction from Yah-weh to Rehoboam, Solomon's son, to keep out of war with Israel.

In chapter 13:1, a man of God — medium — came out of Judah and made a prophecy against the altar, and went so far as to call by name the child, yet unborn, who should offer human sacrifices on it. He prophesied also of the shaking of the altar, as tables are now shaken sometimes in the seance room. This prophecy was fulfilled.

Blind Medium

King Jereboam did not like this prediction, and put his hand out against the medium (probably he tried to knock him down), but his arm was paralyzed, and he was unable to bring it back to him again, until the man of God, who was a healing medium, restored it.

This medium is called a man of God twelve times. The message he brought is four times called "the word of God."

There were tricky mediums in those days. The spirit that told this "man of God" to go and do this prophesying, told him not to eat or drink while gone, nor to return by the way he went. Another medium or prophet sent for "the man of God" to come and be refreshed, and get his pay.

He refused to go; but then the man sent for him told him that he too was a medium, and that he had received instructions from an angel (verse 18) for him to come, so he went in. At the dinner table this other medium was influenced and told this "man of God" the violent death which awaited him on his way home. See verses 18 to 21. This old medium's prediction was fulfilled.

In chapter 14:1 to 6, is rather a peculiar test. The son of Jereboam, the king, was sick. Jereboam sent his wife with a large present to the old blind medium Ahijah to find out what was the matter with the child, and whether he would get well. As it probably was not very popular to go to mediums, and as Jereboam had not taken the advice this medium had given him in the past, the lady thought it best to disguise herself, so the poor blind Ahijah would not know her.

Old-time Skeptics

The spirit told the medium before the woman got there that she was coming, and what she wanted. Also that she was disguised. As soon as she got to the door, and the old blind medium heard the sound of her footsteps, he called out, "Come in, thou wife of Jereboam; why feignest thou thyself to be the wife of another, for I am sent to thee with heavy tidings."

This medium delivers quite a message to her, giving particulars of the overthrow of her husband's kingdom; and finally concludes his message in verse 12, as follows: "Arise thou, therefore, get thee to thine own house; and when thy feet enter into the city thy child shall die."

In verse 17, the historian adds: "And Jereboam's wife arose and departed, and came to Tirzah; and when she came to the threshold of the door, the child died." I may add that every point of these predictions met a literal fulfillment.

When a prophecy is fulfilled, and the subsequent events of that fulfillment identically show the truth of the medium's power to prophesy, the skeptic must recognize in it all the reality of spirit

identity and spirit consciousness at work.

Jehu was also a medium, under the influence of "the word of the Lord." In chapter 16:1 to 4, he made predictions against Baasha; the fulfillment is afterwards recorded. In verse 34, is the fulfillment of a prophecy made by Joshua, in Joshua 6:26. It will be remembered that Joshua was developed as a medium by Moses putting his hands on him. Deuteronomy records the fact in chapter 34, verse 9.

The first we know of Elijah, the prophet, one who figures as a medium all through his life and then as a spirit all the way down through the New Testament, he is introduced in 1st Kings 17:1. Here he prophesies a drouth.

Elijah's Tricks

In verse 3, he is told by "the word of the Lord" to hide himself by a certain brook and he would be fed and cared for.

In verse 7, the ravens brought him food. It is doubtful whether the ravens brought food expressly for Elijah, but it was a secret place, and a place where there was water, and the ravens deposited food there, probably for themselves. The manifestation was in pointing the place out to Elijah. I have no idea that it was such food as could be found in a first class hostelry today.

After the stupid ravens learned Elijah's tricks and ceased to deposit food where he could get at it, his influence and controlling spirit, directed him to Zarephath, to a widow, who took care of him. In verses 14 to 17, her meal and oil were multiplied in consequence of her care for Elijah.

This Elijah was a great healer. In verses 17 to 22, he even healed this woman's son after the boy was supposed to have been dead. Often a state of coma has been mistaken for death. Elijah probably recognized the true condition of the boy, and was able to coax him back to consciousness and health. Some sick persons have lain in such a state for several weeks, and then recovered.

In verse 24 of this chapter, Elijah's mediumship is fully recognized by this widow. She says: "Now, by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth." The phrase "the word of the Lord in thy mouth," simply signified that he was inspired. When Jesus promised his disciples that they would "open their mouths and they would be filled," he meant the same thing: they should speak under the power of inspiration.

800 Mediums

In chapter 18:1, "the word of the Lord" again came to Elijah, and told him the drouth was at an end, and to go to Ahab, the king. Ahab and Jezebel, his wife, had tried to kill all the prophets and mediums, but Obadiah had hidden one hundred of them in two caves. From this it is known that there were many prophets and mediums there; and from Elijah's remarks in another place, it is learned that many of them were prophets of other spirits beside Yah-weh.

In verses 7 to 10, Elijah met Obadiah and asked him to go and tell Ahab that he was there; but Obadiah refused. After a consultation, Obadiah gave his reason as follows: "And it shall come to pass, as soon as I am gone from thee, that the spirit of the Lord shall carry thee whither I know not; and so when I come and tell Ahab, and he cannot find thee, he shall slay me; but thy servant fearest the Lord from my youth."

Thus it appeared that Obadiah knew that the spirit of Yah-weh had some way of overcoming specific gravity, or by some means, carrying Elijah. This was the means by which Elijah escaped the eyesight of enemies. Though Obadiah refused to tell Ahab that his old enemy was there, Elijah had his command from Yah-weh, "go show thyself to Ahab," and in verses 13 to 18 he does it.

Ahab and Jezebel were not opposed to mediumship; it was only Yah-weh's medium, Elijah, that excited their ire. In fact, they fed over eight hundred mediums every day. Verse 18 says:

"Now, therefore, send and gather to me all Israel unto Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat of Jezebel's table."

Elijah did not accuse these four hundred and fifty prophets of Baal

(Continued Page 6, Col. 3)

WHAT I OBSERVE

(Continued from Page 1, Col. 1)

co-operation unless, of course, they wish their services for free.

In America, what Spiritualists earn or what they don't earn is something that no one would be able to accurately ascertain.

What I do know is that when American mediums visit London, they are lucky to receive a pound or two for a public appearance in any Spiritualist church.

However, if the American medium was invited to appear in one of the larger halls, they might receive the equivalent of \$15, which, I understand, would be tops.

None of the so-called propaganda meetings in London are held without a stipulated fee being exacted from the public, whereas in America only on rare instances is there any admission charge in churches, rather there is a free-will offering.

Actually all of the above has nothing to do with the earning capacity of any medium because their livelihood is, in the main, derived from their private consultations and seances.

★ Good Start

SOUTH AFRICA now has a Society for Psychical Research, formed in the home of Mrs. V. Carleton Jones, well-known Spiritualist. It arose out of a study group convened by Professor Vaalkoff, who is chairman, and two doctors. Fortunately they have their own medium, Mrs. von Weise. Already several professors have shown their interest by joining.

This is a good start. Why? Simply because they have enough sense to solicit the cooperation of a medium.

★ 'Times' Relents?

A LETTER from E. Todt, 5215 Roosevelt Ave., Woodside 77, N. Y., included a clipping taken from the staid New York Times, the paper that refused to accept Spiritualist church ads and advertising from **Psychic Observer**. This clipping carrying the heading "Books Published" included a write-up about the book "It's Startling" with the statement "Reports on communication with the Spiritual world."

Evidently the powers that be, in control of the New York Times, have either had a change of heart or there was a slip-up somewhere.

TRINITY

(Continued from Page 1, Col. 3)

their essential characteristic, as it is of all 'life'?

Interesting and significant is it to reflect that, in mathematics, the number One has astounding, unique properties. Multiply or divide it by itself, as often as you will; it remains unchanged. One, 'God,' the Eternal, the Unchangeable, can never be increased or diminished.

The number Two also has the unique feature that, added to or multiplied by itself, the result is the same — 4 (the symbol of justice, incidentally). Three is the first perfect number, with no unusual properties. In Structure, it is the essence of stability. Three is the great 'Fixer.'

Words Conceal

Now, perhaps, we see meaning for the phrases: "One-in-Three"; "Three-in-One." All three come into being at the same moment: "from the foundation of the world"; all three are eternal. "Yet not three Eternals, but One Eternal." The Son existed "from the beginning," he came from the Father, he is "One with the Father," "co-equal," and so on. When the Father was, the Son was.

Hindus have a happy way of expressing the Primary Trinity: the Self, the Not-Self; and MAYA (Illusion), the relationship between the two, the Veil.

Of Creation, they say also: "The One became the Many." The moment the One existed, the Many existed. One, the symbol of 'God,' the 'All,' is creative. Creation in this sense, is the consequence of existence. The instant there was a 'manifested' Deity, a One, there was creation. And between the

Something New In SPIRITUALISM



Rev. Dr. Charles Rohlfing, 5705 Chippewa Blvd., St. Louis 9, Missouri, lecturer, teacher and author of "God's Way of Life."

According to Dr. Rohlfing, Spiritualists can look forward to something new in the field of Spiritualism when he presents his Advanced Spiritual Science illustrated lectures with slides. He will be available with one, or a series of lectures, which attract vast audiences for those who conduct churches or classes or supervise conventions. Dr. Rohlfing, with his experience over a period of some thirty years, is qualified to conduct church membership drives as well as educational campaigns.

Direct all correspondence to Dr. Rohlfing (see above address). (P-424) Advertisement

two, the Spirit, the Holy Ghost, flitted back and forth, as we might say. A clumsy phrase. Are not all words clumsy to express ultimate truth? The difference between the finest and the crudest is in degree of clumsiness only. Words conceal more than they reveal.

So: the One became the Many. Do the Many ever re-become One? Certainly, according both to Hinduism, in those words, and to Esoteric Christianity, perhaps a little less explicitly. How the Many re-become the One is perhaps the ultimate secret, the answer to the riddle of existence, as to its consummation, the end of evolution.

Many are the allegories of the One splitting into a thousand, scattered fragments. These individual fragments are all 'God': "Ye are Gods"; "Thou art That"; "The Father is in Me, and I in the Father." All we know of evolution is that entities become aware of, respond to, environment, learn to harmonized with it.

Buddhist Nirvana

Eventually, perfect harmony must arise. Individual entities, in a sense, become their environment and environment becomes the entities. This is the At-One-Ment of Christians, Yoga or Union of Hindus. The Son and the Father re-become One. This is the 'Perfect Sacrifice' — the 'making Sacred.'

It is also the Buddhist Nirvana: "the dewdrop slips into the shining sea." Does the dewdrop lose itself and its individuality in the sea? Scarcely: the dewdrop permeates the whole of the sea, becomes one with it.

The sea has entered into the dewdrop. Separateness, individuality has become one with the whole. Brahma has become Brahman. All has returned to 'God,' to the 'bosom of the Father.' Evolution and manifestation have ceased. There is naught but Brahman, the Unmanifest, the "I Am That I Am."

But, the instant Thought re-arises, there are the Thinker, the Thought, and Maya — the Veil, the Great Illusion, the illusion that there can be aught but 'God,' the One. The eternally recurring cycle has re-opened. This is the drama of Creation, and the return of the Created to, re-absorption by, the Creator, the One.

Thought is the Creator; the Word, the expression of Thought. "In the beginning was the Word; and the Word was God."

Trinity is Inescapable; Creator, Created, the Link: Worker, Product, Labor: Craftsman, Craftwork, Technique: as Dialecticians express it: Thesis, Antithesis, Synthesis. Synthesis is At-One-ment,

Yoga. One: Involution: Many. Many: Evolution: One.

The "Oneness of the All," the "Allness of the One" (expressions once coined facetiously) — but many a true word is spoken in jest! — provides a basis for all-inclusive, perfect Ethic: perhaps the only basis. If 'God' is all, then all is 'God.' 'God' is everywhere. Every person, animal, insect, you encounter, is 'God.' Every piece of material, every substance, is 'God.' What else could they be? Then treat them accordingly.

Mysticism Is Feminine

Respect, reverence, all things, for all are 'God.' This is what certain mystics means by 'practicing the presence of God.' All you do, everything you handle, is 'God.' "Good" and "Evil" are points of view: temporal, ephemeral, Maya, dependent on their position in the involution-evolution process.

Realize this: practice it: every moment of your life: then rules and regulations, 'commandments' and codes, concrete, materialized religious forms — all such are superfluous — they pertain to kindergarten! Everything is of 'God,' is 'God.' This is the supreme Ethic. You are 'God,' dealing with 'God.' You have become what you Are.

Ethic is thus the child of elementary Metaphysic.

Always, the last word is with Mysticism. Mysticism is feminine!

PROPHECIES

(Continued from Page 1, Col. 4)

still be strife among nations. They will continue, for a while, to clash with one another because the ugly head of jealousy has not as yet been severed. Yes, there will still be uprisings along the borders of many countries BUT I do see nations finally coming to an understanding . . . that arbitration is the spiritual way to settle differences. I CANNOT SEE A GLOBAL WAR . . . near at hand!

Our president will continue to improve. I DO NOT SEE HIM WITHDRAWING from the race for PRESIDENCY! BUT I do see some changes that will come up in the last hours.

As I look in the direction of our Vice President, I see him cultivating a wider range of understanding of his purpose among the people and it is this sense of value that will increase his service to our country. You will hear more about Nixon in the near future as he will be in the headlines more and more . . . BUT there is going to be quite a change in the political field and this change will be a surprise to everyone.

What about RUSSIA? . . . you may ask. Believe it or not, she is leaning toward peace with the world. They will have internal trouble but will be able to smooth the waters by holding out the olive branch to the satellite countries under their control. They are giving their own people a little more freedom. They are rapidly advancing along the lines of science, literature and art. Such cultural progress will have a great effect upon their future attitude as a member of The United Nations.

Trouble In Egypt

Russia's two so-called ambassadors of good will have scattered their brand of friendship and economic aid but not without accusing the West of Imperialism. They played skillfully on the feelings of a vast area, which did not include the Arab East.

Egypt, which has been leading the Arab world in opposition to the Bagdad Pact, has scored a victory for now. This seems to have pleased the leaders of Russia. Recent happenings in Jordan will strengthen the Egyptian hand in the quarrel with Israel. All of this pleases Russia BUT Egypt faces more trouble . . . one struggle after another . . . a great deal within their own country.

Israel's quarrel with the Arab country has caused much concern and the struggle will continue anew until other love abiding countries help to stem the tide of hatred and cause them to turn their attention to the development and culture of their own countries.

Italy has always been noted for the culture of its people in song, music and art. Although hampered by frequent disaster: Earthquakes, storms, floods and volcanoes, she will always find ways and means to rebuild. In the political field, she will go along

"One Minute Treatments"

Before Life Grinds To a Halt

By ALBERT E. SCHEFFLER

Health lies in the belief that God's natural foods strengthen and vitalize our body—then keeps it so.

THERE are a number of magazines on the newsstands which recommend the purchase of "commercialized foods" for home use and how to prepare meals from them in a jiffy of time. This seems to put cooking on a time basis, and which may be accomplished without one getting up from a contour chair or a chaise longue in order to consult a recipe.

At its best, this pastime consists of knowing how much or how little liquid to mix with the package contents to produce almost anything from a 'nourishing' soup to a delectable dessert. Other than this pseudo cook

A. E. Scheffler

should be entertained in any long range consequences.

We cannot explain it, but so often these day-dream meals have a singular way of producing the basis of acute nightmares, not only horrid for the mind to experience but which often lead to a down-beat ending to living out of a paper package.

"Thou Shalt Decree A Thing"

It is an inborn belief that once you have a clear understanding of food and its effect upon the human body, that NUTRITION (not just

food) does play an important part in overcoming persistent forms of disease—colds, headaches, etc. Research goes along with such beliefs.

One is amazed that there is so little, if any, space devoted to telling people how they could PREVENT disease. Practical advice on how to STAY healthy is as rare as a perfect day. How to RESIST disease is more than meat and raiment to a health-conscious person.

Can money BUY health? It can and it cannot, depending on what sort of food you buy with the money and how the food is prepared for the table. Questions of right and wrong foods seems to bother us very little. In general, most of us eat what we desire and think is good for us, even though we see our own bodies injured by such actions.

Take "Mystery" Out of Food

To bend our ways of eating to the attitude of the group, whether that pattern is right or wrong, is to let our friends enslave us because we find it easier to conform than to resist. We go along with a bit of unsound philosophy, thinking that because it is popular it must be wholesome.

"When we are earnest to explore life," comments Thoreau, "we require that all things be mysterious." If you want to express greater health, and lift the mystery out of your search—just live normally and NATURALLY. The "secret" of a natural life is to change your eating habits to include more of the natural and raw foods.

Health lies in the belief that God's natural foods in the midst of you are mighty to strengthen, to vitalize, and to renew your body and then to keep it so. In the words of Cowper: "They whom truth and wisdom lead can gather honey from a weed."

as of recent years. No internal trouble.

Germany will eventually be united BUT not for some time. There can be nothing but strife, hatred and trouble so long as it is divided, brother against brother, and not being able to settle their own differences. Not until all the German people themselves are made to see the folly of being divided, will they demand to be united as one country. Time, and time only, will stem the fire of hatred between them but the dove of peace will fly across the divided line and eventually cause them to tear down the fence of unrest. ONLY THE YOUNGER GENERATION CAN BRING ABOUT A UNITED GERMANY!

England: There will be no change in the attitude of England. Eden is weak but is following the footsteps of Churchill . . . using the same tactics. She has air bases in Jordan and will continue to contribute to the Arab legion. There was no reason to link Jordan into a formal alliance, linking her with NATO—thus arousing Arab suspicions about the West's status with Israel. Only time will rectify this blunder.

England's Queen has a good influence on her people. She is quiet and serene; her influence will bring about greater understanding among all nations. In the year 1956, there will be losses of two influential people in England.

France, as usual, is in a state of unrest which will continue for some time, at least until their leaders cease battling for position and power. Like Nehru, many leaders seem to believe that the cold war is a power struggle between the United States and The Soviet Union and that other nations can profit by looking in from the outside.

Japan, as of old, will be harassed with disaster; earthquakes, storms and floods. Her internal trouble, education and religion, will be solved by the younger generation when they become more self-supporting. In late 1956, their financial worries will have been greatly eased. They are striving toward greater education and culture.

India has always been unpredictable. Nehru seems to always play into the hands of Moscow. The purpose only a wise man can

solve. However some disturbances within may cause him to change his course. India seems to be in the orbit of great disaster, especially earthquakes.

China will continue to be in a state of unrest because they have no faith in themselves or others. They have always been a suspicious people mainly because they have not been able to kindle the spark of Brotherly Love. There is an uprising in China that seems to be just over the horizon. God usually takes a hand and cuts down the warrior that doesn't see the glory of the peaceful presence of a divine ruler. They will be "conquered" through the coming to power of young men that can see and feel the necessity of deviating from the path of hate and war, and travel on a new highway to peace and love of the entire Chinese people.

As I hear Nostradamus broadcast his prophecies today in the Spirit World, there will be a fruition of the general trend of scientific activity, which, when developed for practical adaptation to everyday life, will make possible a revolutionary concept of Nature's forces. This great prophet of the sixteenth century declares it is true . . . that, the miraculous manifestations of telepathy, telekinesis, clairvoyance and spiritual phenomena has opened wide the door to this field of scientific activity. He promises rich rewards for mankind in our travels to outer space and says that the world is beginning to recognize the operation of certain imponderable laws that permeate the entire cosmos. He says we are in our infancy insofar as the discovery of life, spirit and the existence of the soul after the change called death.

And so I say, fear not, my children, and I close with this thought: Man's objectivity depends upon himself. So with man so with nations. As Nature supplies superabundance for all, there is no limit to human ingenuity and to human objectivity. Look forward into the future with confidence. The unfoldment of a Greater Pattern shows that mankind is beginning to respond to the spiritual vibrations of the planets, which, in time, will permeate the minds of all people in the world to the end that there will indeed be "Peace on Earth Good Will Toward Men."



Following an international romance that resulted from their mutual interest in psychic matters, Miss Brenda May Rowland, London, and James Crenshaw, Los Angeles newsman and long a writer for *Psychic Observer*, were married recently in Los Angeles.

They met in London last summer while Crenshaw was there on business. Well known for her psychic demonstrations in England during the past few years, Miss Rowland was the subject of an article in the London *Psychic News* last April. This led to correspondence in connection with material Crenshaw has been collecting for future writings, and their meeting followed when he flew to London in July.

The marriage vows were exchanged in the Agasha Temple of Wisdom, founded by Richard Zenor, the internationally-known trance medium through whom teachings and material were transmitted for Crenshaw's book, "Telephone Between Worlds."

The bride was given in marriage by Frank E. Brower, author of several books on philosophical subjects. Miss Phyllis Robinson attended the bride, and Leo Batt, also a Los Angeles newspaper writer, was best man.

The Rev. Mark Carpenter of the Institute of Religious Science in Los Angeles performed the ceremony. There were some 150 guests. Mr. and Mrs. Crenshaw at home: 3962 Franklin Ave., Los Angeles, California.

Christian Spiritualism's Message To The Bereaved

Submitted by Rev. Wm. L. Norton, D.D., Presiding Bishop, The American Liberal Christian Episcopal Church, 1811 Summit Avenue, Seattle 22, Washington.

★
THERE IS NO DEATH. This is the fundamental message which Christian Spiritualism proclaims. This truth has, from the beginning of the history of man, been proven by millions all over the world.

Survival after death is not, just a hope, a belief or a speculation. It is a fact, capable of demonstration. The evidence is beyond reasonable doubt. Recordings of the continuity of a conscious existence beyond portals of the grave will be found written in thousands of books, written in practically every language of the civilized world. It will be found impossible for any honest investigator after truth to dismiss these accumulated facts or proofs.

That Death is but a transition from one phase of life to another. Far from marking the end of life, it marks the birth into a fuller and more wonderful life than can ever be known upon this earth. The assurance of our Beloved Master Jesus that "In My Father's House are many mansions," certainly should be a blessed assurance to all children of Christianity that Death marks, not the end of life, but the birth into a life more beautiful and abundant than man can ever know upon this earth, for it is His assurance that He goes to prepare a place for those left behind.

Law of Nature

How can one profess to be Christian and yet deny the continuity of a conscious existence beyond the grave? Listen to the words of the Master of all Christian children. "Let not your hearts be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you."

Certainly, Mansions beyond the grave, like mansions upon earth, are intended to be occupied. It also seems reasonable to believe that one must retain his mental and soul attributes, as well as their individuality, that they may enjoy these mansions of the Father.

Survival is a law of nature which operates in the case of every person who experiences the transition called death. This is a biological fact, just as natural as birth. And it is just as truly unaffected by religious doctrines, creeds or dogmas. Man is a spirit expressing himself through a physical body. He lives, he is spirit. He survives death because he is a spirit. He returns from beyond the portals of the grave because he is a spirit.

These are the great fundamental truths of Christian Spiritualism and every honest Christian Spiritualist proclaims them with an unflinching confidence founded upon proof beyond all reasonable doubt in their years of experience.

Scores of famous people, men and women of unimpeachable integrity, have given their public testimony to the fact of Spiritualism. Sir Oliver Lodge, world famous scientist, after fifty years of systematic investigation and research, said:

Three Words

The veil between the two worlds is wearing thin. It is possible, given the right conditions, to communicate with those we call dead. They are still mindful of our love. They do not think themselves as dead. They assure us that all is well with them and that love bridges the chasm.

Life, Death, Eternity. These three words which are upon the lips of every soul at some time or other. Especially when we experience the passing of someone near and dear to us. What is Life? Why are we here? Where do we go after the adventure of this life? This has been the problem of all ages, and we find the answer in the words of our Beloved Master, "In My Father's House There Are Many Mansions."

This blessed assurance that the adventure known as death is but a transition to that Angel World beyond the veil of this life. The conscientious study of Christian Spiritualism brings to its followers the assurance and the knowledge

that the physical body we now live in is not the real YOU.

That you are an eternal spirit, part of the life force that sustains the whole universe, part of the power that fashioned the whole planetary system, that governs the ebb and flow of tides, that regulates the eternal cycles of the seasons, that enables the sun to shine and the stars to twinkle. You are divine, just as divine as the Great Spirit. For what you possess, that Power possesses.

It is the same quality in essence; different in degree but fundamentally the same. And that transcends all material conceptions. It is greater than anything you can conceive within the physical.

Souls Liberated

We learn that death has no power over life, that death cannot touch life; death cannot destroy life. The material is not stronger than the spiritual. Those who have sought and found the true philosophy of Christian Spiritualism, have also found the true meaning of the Master's assurance of a conscious existence within His Father's Mansions, beyond the veil of this life.

One who has learned the philosophy of Christian Spiritualism, will not grieve for those to whom freedom has come. They do not weep because the cage has been opened and the bird set free. But, they do rejoice and know that the enfranchised soul has found liberty and that, if they will but unfold the powers that the wondrous spirit world has given them, they can share some of the beauty and joy which is theirs, for they understand the plan of death and realize that death is but a door through which one enters into the larger freedom of the realms of the spirit.

Surely, Christian Spiritualism has brought to our world that heavenly joy and understanding that no other philosophy has achieved.

BIBLICAL SPIRITUALISM

(Continued from Page 4, Col. 5)

and the four hundred prophets of the groves of not being mediums or prophets. He only accused them of not being prophets of Yah-weh. He said: "I, even I, only, am a prophet of the Lord (Yah-weh), but Baal's prophets are four hundred and fifty men."

This was a battle between controlling spirits, more than it was between mediums. In order to settle the matter, Elijah proposes a test, not to try the strength of mediumship, but to test the influences—Yah-weh or Baal! "The God that answereth by fire shall be the true God." In this trial Yah-weh won out; Yah-weh was everywhere noted for his manifestations of spirit-fire. See 1st Chron. 21:26; Lev. 9:23; Judges 6:21; 2nd Chron. 7:2, 3, and many other places.

In chapter 19:5 to 8, Elijah lies down to rest; while asleep an angel cooks food for him and touches him. Elijah arises and eats a dinner prepared by a spirit. Other cases of a similar kind are reported in the Bible.

In verses 9 to 13, Elijah becomes terribly discouraged, and tells his control of his discouragements; then "the word of the Lord" comes to him, and in a vision of wind, earthquake and fire, Elijah learns that Yah-weh is not there; but at last Yah-weh speaks to him in a still small voice.

In verses 14-17, "the Lord of hosts," that is, the commander of a host of angels (see Genesis 32:2) appeared again unto Elijah, and told him to anoint a king and a prophet. In verses 19 to 21, he develops Elisha as a medium, and Elisha leaves his business and follows Elijah.

In chapter 20:13, 14, a prophet comes to King Ahab with the important message that he, himself, shall command the battle that shall conquer Benhadad, the king of Assyria. The battle was won because of the following stated reasons:

Verse 28 declares: "And there

came a man of God and spake unto the king of Israel, and said, Thus saith the Lord, Because the Syrians have said, The Lord is God of the hills, but is not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye shall know that I am the Lord."

In chapter 21:17, Elijah makes another prediction concerning Ahab and Jezebel. These prophecies, given inspirationally, are too long to quote, but they were fulfilled to the letter. See 22:38.

A Spirit Appears

In chapter 22 is a wonderful case, one that nothing but Spiritualism can explain. King Jehoshaphat had rejected the mediumship of Elijah; but determined not to be beaten by the medium he rejected, he gathered four hundred mediums or prophets together, and of course, rewarded them well for their work, and asked them to "inquire of the Lord" whether he should go to Ramoth-gilead to battle. They all told him to go.

In order to make assurance doubly sure, he asked if any one knew yet another medium of whom he could inquire. Ahab, the king of Israel answered Jehoshaphat (verse 8, "There is yet one man, Micaiah, the son of Imnah, by whom we may inquire of the Lord, but I hate him, for he doth not prophesy good concerning me, but evil." Jehoshaphat said, "Let not the king say so," and ordered Micaiah to be brought to him.

Micaiah joined in with the others in deceiving the king. He saw that there prophets were deceived by lying spirits; and he could converse with lying spirits as well as any of them. Micaiah had promised that he would speak what the Lord gave him to speak, as Balaam had done before. But when Micaiah had passed under the influence of his own spirit guides he said:

"Hear thou therefore the word of the Lord; I saw the Lord sitting on his throne, and all the hosts of heaven standing by him on his right and on his left. And the Lord said, who shall persuade Ahab that he may go up and fall at Ramoth-gilead? and one said on this manner, and another on that manner."

"And there came forth a spirit and stood before the Lord, and said, I will persuade him. And the Lord said unto him wherewith? And he said, I will go forth and be a lying spirit in the mouth of all his prophets."

"And he said, thou shalt persuade him and prevail also; go forth and do so. Now, therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee."

Micaiah said further to the king: "Behold, thou shalt see in that day, when thou shalt go into an

inner chamber to hide thyself." The king demanded that this medium be locked up in a dungeon until his return from the war. To this Micaiah responds: "If thou return at all in peace, the Lord hath not spoken by me." Verses 19-28.

Spiritualism is the only religion strong enough to take the Bible, errors and all; but Spiritualism thrives and fattens on the errors as on the truths of the Bible. Who believes that the author of the universe took his seat on a throne and summoned all heaven to help deceive a man, that he might lose his kingdom and his life?

But when one learns that Yah-weh, the controlling influence on this occasion, was only a departed spirit, and that he was mad at Ahab for turning from him and going after four hundred other influences, it is readily understandable why he should summon hundreds of his subordinate spirits (for I have found that he had them), and send them out to deceive Ahab in order to fulfill a prediction he had given by Elijah! Let it be understood that the Deity never deceives; but spirits do.

Prophets Deceived

When Jeremiah said: "O Lord, thou hast deceived me, and I was deceived; thou art stronger than I, and hast prevailed; I am held in derision daily, every one mocketh me," as he does in Jer. 20:7, there is little doubt but that he was deceived by spirits. He was like hundreds of other mediums. The fact is that the word "God" in the Old Testament generally means nothing more than a tutelary deity—the spirit of a dead person. Such Gods as these are the Gods that practiced deceptions in the Bible.

Ezekiel carries out his idea of deceiving spirits in his surprising statement: "And if a prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him and will destroy him from the midst of my people Israel." Ezek. 14:9.

This too, because Jehovah wanted to work his evil will against any and all who would not strictly obey him. He tells us in verses 6, 7, 8, of chapter 14 of Ezekiel, that he would make such a prophet to be deceived and to lie because of the spirits speaking through him.

Jehovah says: "I will set my face against that man (the prophet) and make him a sign and a proverb, and I will cut him off from the midst of my people." This Jehovah was not above working his vengeance on all whom he chose. Of such a ruling spirit we cannot possibly say: "Our Father who art in heaven, hallowed be Thy name."

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IF EVER there was a biographical thriller, this is it. It contains also a long succession of psychic phenomena, an epic in themselves, of which only a few can be related here.

Lee Braxton, Mayor, Whiteville, N. C., who writes the Foreword, attended 33 Oral Roberts campaigns, finding this evangelist a "human dynamo charged with God's power . . . voice vibrant . . . charged with magnetism . . . he seemed lost in prayer . . . prayed for alcoholics, crippled, blind, deaf and dumb, crossed eyes, goiters, the insane, and almost every imaginable affliction. . . . A young mother . . . face wet with tears . . . her child's crossed eyes . . . now perfectly straight . . . Boy born without a hip socket . . . next night, walking perfectly normal without trace of limp . . . I have seen him cry over afflicted children . . . and pray until they leaped out of his arms and ran off healed and well . . . This story will touch the heart strings of every reader . . . It will tug at your heart." I agree. Read it, and so will you.

Ran Away

A boyhood tragedy was that Oral stuttered and stammered. Sadistic people used to tantalize and torture him, getting a "lot of fun" out of the poor child. But his parents had strange premonitions. "Oral," said his Mother, "while you were yet in my womb, the Lord told me you were His. He said His hand would be on your life . . . as long as you lived. Son, you belong to God. You are His."

Said his Father: "Oral, some day you will be a preacher. God will give you the largest meeting of your day. They will be so large, others will go before you and prepare the way. . . . The hand of God is upon your life."

"Papa, I can't even talk," was Oral's reply. "I stutter and stammer so bad I wish I didn't even have to go to school." "Son, mark my word. It will come to pass."

No one believed. All said his brother Vaden would be the preacher. But Papa would pat Oral on the head and say: "This is the one." His parents, as Oral says, "stood by me all through the years that I was tormented and beaten back." No one else believed in him.

At 16, he ran away from home. One day, after basketball, he collapsed and was taken home. Blood spurted from his mouth, at every breath he coughed. For 163 days he was bedfast. Weight fell from 160 to 120 pounds. Blood was on his pillow and spattered on the wall. He learned he had TB in both lungs. His Mother's father and a sister had died of the disease.

He cried; screamed with pain; felt death in his body; wanted to die. Religious people said God put it on him, and told him he should get "saved." This made him mad.

His Mother told him: "Son, you've got to pray. You've got to get saved." He "didn't want to get saved, I didn't want to pray. I didn't want anybody bothering me."

"I Am Saved!"

Never free from pain, coughing and hemorrhages, he grew steadily worse.

One evening, his Father said: "Son, I am . . . not going to get off my knees until you get saved and give your heart to God."

"I found myself listening to Papa's prayer . . . began to feel something going all through me . . . I must have had a vision . . . I saw the face of Jesus in Papa's face . . . I had never wanted to be saved before. I hadn't wanted Jesus . . . I began to cry . . . My heart was broken into a thousand pieces . . . pretty soon I was asking God to save my soul . . . I said to the Lord: 'Jesus, I have nothing to offer. My health is gone. My body is wrecked. I have nothing left. But if you will save me, I will give you what I have.'"

"It was then that I felt His presence strike my feet . . . a moment it was all over me. My face began to shine . . . I cried out to Papa: 'Look at this light on my face!' I felt as light as a feather . . . I wanted to shout . . . Then the power of God came upon me . . . it lifted me right up in bed . . . I found myself standing up in the bed with my hands upraised, praising and magnifying God and saying: 'I am saved! I am saved! I am saved!'"

His life changed. A few weeks later, his oldest brother, Elmer,

THE LIFE STORY OF ORAL ROBERTS

"As Told by Himself"

having only 35 cents, borrowed a car, and said: "Oral, get up. God is going to heal you! . . . I am taking you to the big tent in Ada, and Brother Moncey will pray for you." He had to be carried. "Mama began to shout . . . I told you that God was going to heal him!"

True Prayer

Lying on a mattress in the car, he never doubted. Suddenly, "I heard a voice . . . 'Oral Roberts, Oral Roberts!' I had never heard a voice like it . . . I knew it was God . . . as clearly as I had heard Elmer speak, I heard God speaking to me: 'Son, I am going to heal you . . . and you are going to take my healing power to your generation.'" His flesh tingled; he knew it was true. There was a big crowd. Brother Moncey said: "Son . . . look up and believe. The Lord will heal you tonight." "I told him I would."

A short prayer, not more than 10 seconds; and not of the usual kind, "Oh, Lord, please do this and that." Instead of pleading,

Spiritual Healer



ORAL ROBERTS

Brother Moncey gave orders: "Thou cursed disease, I command you, in the name of Jesus Christ, to come out of this boy's lungs, loose him, and let him go."

"Something struck my lungs, and I began tingling throughout my entire body. A beautiful light engulfed me, and the next thing I knew, I was racing back and forth . . . shouting at the top of my voice 'I am healed! I am healed! I am healed!' . . . that huge crowd leaped to their feet . . . ran down the aisles . . . waved handkerchiefs . . . fell on their knees . . . began to pray . . . more than a thousand . . . my healing almost broke up the meeting. Brother Moncey said: 'Tell the people what the Lord has done for you.'"

"All my life I had been a stutterer . . . scared of crowds . . . I spoke . . . as if I had been spending half my life on the public platform . . . My tongue was loose. I could talk. The words poured out . . . I told them . . . what Jesus Christ of Nazareth had done for me."

God's Power

He went home, sitting up, rejoicing. "Elmer invested 35 cents in my poor life . . . it paid off in one night for the complete healing of my body."

For sheer drama, can you find the equal of that story?

His lungs were fluoroscoped. Dr. Morey "found them absolutely perfect." "Son, just forget you ever had TB. Your lungs are as sound as a dollar."

Within two months he was strong enough to preach and hold a revival meeting.

The next 12 years were "extremely unhappy." He patterned his preaching on that of others. He found an "apathy among the people." Speakers knew how to "preach doctrine," but "did not have the vision for the deliverance of suffering people." His "heart was crying out for God's power to deliver." He found it "neither in my heart nor in theirs."

Nevertheless, "some outstanding

miracles of healing were wrought" through his hands. For example, Clyde Dawson dropped a heavy motor on his foot, which was crushed and bleeding. Oral felt "sudden compassion" come over him. He said a few words of prayer. The pain vanished, the foot was healed perfectly normal. If only he could have this power all the time!

Again and again, he would recollect: "Son, I am going to heal you and you are to take my healing power to your generation." He realized he was not emphasizing healing, nor did he have the "anointing" to do it. He knew he lacked that "great faith and boldness they had in Bible times."

To talk of healing was not enough. He was desperately hungry for the power to bring it about. He was dissatisfied. Some believed "God put sickness on them." Others believed God would heal them when He was ready. "They waited on God, and God waited on them. So nothing much ever happened." But he had a "feeling of destiny." He could feel the "miraculous power at his fingertips."

Fasting Prayer

He turned to his Bible. He saw Jesus was "a Man of compassion . . . of action . . . He came against four enemies of mankind—sin, demons, disease, and fear. . . . He was a healer . . . He spent two-thirds of His time healing the sick." "He wanted His Disciples to have the same faith and compassion as He had. He transmitted His power and authority to them," and they cast out devils, healed the sick.

He remembered that Peter, John, Stephen, Philip, Paul and other leaders gave healing. Healing in those days was not a rarity, but general. He grew restless. He read and re-read the Bible, and his eyes opened. He gave up preaching with "Please, and a begging, whining voice" . . . he saw he could "take authority over the torments of mankind . . . and cast them out."

One day he found himself sobbing and praying. He said to his wife: "Evelyn . . . now I know. My time to heal the sick is come, and I don't have the power of God." "Oral, I've known that this was coming for a long time."

He took to fasting; He lost 32 pounds in three months; physically weak, he gained "great strength of soul." A friend told him: "Some day you are going to be the biggest thing for God this country has ever seen."

He had come to "the point of no return." He was "going to have it out with God." Throwing himself on the floor, he prayed: "I am going to find You . . . I will never rise until You speak to me." He "meant every word of it." A voice came, "clear and crisp . . . 'Get on your feet . . . Get in your car . . . Drive one block and turn right.'"

1,000 Listened

When he had done this, the voice continued: "From this hour you will heal the sick and cast out devils by My power." "It seemed as if ten thousand volts of electricity surged through my body . . . my head cleared, my body trembled." He drove home. "Evelyn, cook me a meal; the Lord has spoken to me!"

Again he fasted. Before the Sunday meeting he vowed that unless there were 1000 people present, the offering sufficient to meet expenses, and he had the power to heal, he would resign his church, stop being a Christian, and return to private life. An ultimatum! He even went to prospect for a job!

Twelve hundred came—six times the previous maximum. The offering was \$163.03—\$3.03 more than needed. Before he had preached more than ten minutes the "anointing of God struck my mortal flesh."

He began to "tingle" from head to feet . . . brain clear and sharp . . . words rolled "like volumes of water" . . . the "spirit of prophecy" came to him. He "told the people this" last world-revival would be

one of the signs and wonder . . . and a great wave of healing power . . . upon the sick bodies of mankind."

The "anointing of God" became so great he could not stand still. He leaped off the platform. A healing line formed. He laid his hands on them one by one. "I laid my hands on an old German woman who had a stiff hand for 38 years. Suddenly she screamed . . . and shouted she was healed. . . . she raised her hand and began to open and close it . . . A lot of people were healed that day. . . ."

Clothes wet—hair disheveled—body tired—he felt "strong as a lion." "There was a fire burning in my soul. I doubt whether there was a person . . . who did not believe that he had seen the wonderful works of God . . . I could go out with God's anointing and set the world on fire."

Voices Heard

And that is just what our Oral set out to do. He moved to Tulsa, Oklahoma; bought a \$6,000 house with only \$25 to his name, the rest of the money turning up somehow! He started a six-day healing revival. In a few days, the tent for 1,000 overflowed with people from eight states.

A blind man from Kansas suddenly screamed: "I can see! I can see!" It was like an electric shock to the crowd. "People were brought in on cots, and God raised them up. Many outstanding miracles were wrought." People came from many denominations. He could not close for nine weeks.

Letters poured in, telegrams and telephone calls. Preachers from many states called him for revivals. The mail outgrew desk and office. Staff had to be increased. He met Lee Braxton, chairman of the board of the First National Bank, who backed him financially, when all other bankers refused.

In May, 1948, "I heard the voice of God . . . clear and distinct . . . 'Son, you have been faithful up until this hour, and now you shall feel My power in your right hand. You shall detect the presence of demons, and will have power to cast them out.'"

A young boy, stone-deaf in one ear, the other badly affected, was brought to him. "I felt physical contact with God's presence in my right hand. It was a tingling sensation. God's presence was throbbing through . . . my right hand. I felt it in no other place in my body." He felt the tingle in the right hand only, as he healed, one after the other, the two ears.

An old woman, carried in a chair, had arthritis, had not walked by herself for eight years. Touching forehead and knees, he commanded "Be thou made whole." With a sudden jerk, she leaped out of the chair, and went running down the aisles. Pandemonium broke out. "The power of God . . . seemed it would tear my hand from my wrist."

The Lame Walked

He had always been afraid of demons. The fear left him. He detected the presence of demons in a girl, and stated correctly the number of years she had been possessed. "When the demons came out of her, they almost tore her body apart . . . She fell to the floor . . . as if shot dead . . . I lifted her up . . . she stood straight as an arrow, shouting that she was free of the demons."

"I can be praying . . . without feeling God's presence in my right hand, and the people are not moved, very few miracles are wrought, but let that power strike my hand, and the whole crowd immediately senses the presence of the Lord to heal." Sometimes, he says, it is "like an electric current, sometimes like a liquid, sometimes like a stinging fire."

On one occasion, feeling the "fire" power, he leaped from the platform and, as he laid on his hand, "it seemed like balls of fire streaming through . . . and everybody I touched felt the healing power . . . and would go leaping and shouting."

A man and a woman were in two wheel chairs. They grabbed his hand, came out of their chairs, and "the last I saw of them they were running down the aisles . . . a blind man was screaming that he could see lights and people's faces . . . Deaf eardrums were opened, crippled and withered legs were made straight . . . The next day 'I saw a pile of crutches, two wheel chairs, a heap of earphones, (Cont. Page 8, Col. 4)

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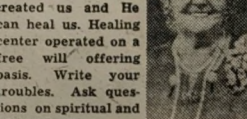
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The HARRY EDWARDS FIASCO

By JOHN PITT
10A Catherine Road,
Surbiton, Surrey, England

SPIRITUALISTS here in England will probably sigh a great sigh of relief that Harry Edwards has finally decided to throw in his hand where once he had hoped to convince medical and clerical orthodoxy of the reality of Spirit Healing.

But first let me say that the general opinion over here is that Edwards did his best in a situation which was brought about by little fault of his own. I have heard nobody express any jubilation that the man has had to admit himself beaten, and as far as I can see everybody feels sorry for him.

Although this view has not been expressed in either of England's two most widely-read Psychic weeklies, I do know for a fact that the recent all-time flop when Edwards was well and truly floored by two members of the medical profession, and a former public relations officer, was regarded by many English Spiritualists as the inevitable outcome of so many painful months of truculent editorial publicity.

Badly Treated

Many of us feel that Harry Edwards is a wonderful Healer, but very few, other than those who saw in him a blunt weapon with which to bludgeon orthodoxy, would ever have considered letting him loose on a TV panel. The fact that Edwards is an excellent healing medium is undeniable, but so too is the fact that he does not excel as an exponent of verbal argument against the critics of Spiritualism.

Very obviously he should never have had to be there to have himself used as a chopping block by a far quicker-witted psychiatrist. The mere fact that he was there at all calls for some explanation.

For months before this unhappy event, Harry Edwards had been publicized far and wide in a campaign which seemed to have in mind a notion to focus public attention on Spiritual Healing. The motive was impeccable, but the methods used must surely have made it just about the cheapest and most offensively vulgar display of mis-directed stupidity ever to have done a dis-service to the Spiritualist movement.

I have been interested and sympathetic to Spiritualism for as far back as I can remember. Like many others I can remember cases where mis-directed zeal has completely spoiled what otherwise might have been excellent (and discreet) propaganda. This TV evening was a howling fiasco the like of which I hope never to see again.

I do not think that there can be any doubt that Edwards was badly man-handled on that occasion, nor that he deserves all our sympathy for having taken on the undeserved role of scapegoat for those who pushed him up so far from underneath that it was decided by the medical profession to chop him down to size. In the other instance, that of the Archbishops' Commission, I feel that he deserves a further dose of sympathy, for here again he has been treated badly.

What Price Victory?

Speaking for others and not merely voicing my own opinions, I think that all this spirit of challenging and chest-beating is out of place in Spiritualism. Edwards cannot be blamed if he has been given a wrongly placed confidence in himself when all too patent is the fact that he has been used by others.

If Spiritualism is in any way to progress in this country, it will have to be helped by a far subtler policy and certainly not by repetitions of this lamentable showmanship. The Psychic weeklies, naturally enough, had to show a noisy display of sorrow, but I was further disgusted when I noticed that this plan that back-fired was hailed as a great victory.

When victories are won for Spiritualism and by Spiritualists, I

should like to remember this case in point. When these anticipated victories are won they will have been won not over the so-called enemies of Spiritualism, but when Spiritualism has outgrown this pubescent aggressiveness, and has reached a point where it can state its case and win over those who formerly had been its opponents.

This Harry Edwards' flop has been a lesson how not to make friends and influence people. For as long as it is appreciated as a lesson of this nature most of the sting will have been overcome. My only real regret is for Harry Edwards' personal feelings. Where his publicists and common-or-garden "pluggers" are concerned, I can only offer this suggestion.

One Man's Opinion

Let them either reconsider their whole policy or stand aside and allow room for those who are more anxious to offer Spiritualist philosophy and mediumship in humility to the worlds of medicine and religion, than to force-feed Spiritualism down throats incapable of taking more than a sip at a time.

There can be no doubt that Spiritualism is here to stay. The biggest mistake that any Spiritualist could make would be to think for a minute that this world could be run by Spiritualism alone. I have seen many suggestions for a universal Spiritualist government, and I know that many people imagine that to succeed Spiritualism will have to take over medicine, religion and philosophy, lock, stock and barrel.

This, like this painful Edwards incident, probably explains why the Almighty seems to be equally determined to make Spiritualism wait awhile until it is dry behind the ears.

COMMENTS BY ENGLISH EDITORS

Upon receipt of the above article the editors of **Two Worlds**, **Psychic News** and **The Spiritualist** were sent copies of the letter received from John Pitt. They answered as follows:

Thank you for letting me see the copy of the letter sent you by John Pitt. He is one of those men who thinks that the whole world is out of step except he. He often sends letters which have to be toned down because they contain references that are either offensive or libelous.

It is simply not true to say that Spiritualism in this country has to comply with the views of shareholders in its papers. I do not agree with the views he expresses concerning Harry Edwards, nor with his assessment of the movement in this country. I know the position far better than he does because, in this job, you get a bird's eye view. Anyway, as you know, everybody is convinced that they can edit better than the Editor, but nobody says that they can plumb better than the plumber.

MAURICE BARBANELL

Two Worlds.
48 Old Bailey,
London, England.

I do not know John Pitt personally, though I have seen his writings occasionally, and they are usually of the critical kind, about all things.

I expect you have people like this on your side of the world, and I do not think you should take too much notice of him.

HARRY EDWARDS
The Spiritual Healer
Guilford, Shere,
London, England.

All I know about John Pitt is that he has occasionally sent letters for publication, some of which have been printed and some returned. As I recently published a long article from him on flying saucers and Spiritualism, the allegations he makes do not appear to hold water from his personal viewpoint.

So far as the general charges are concerned, I think you, and everyone who sees **Psychic News** regularly, know sufficiently well to the contrary, that they are not worth answering.

This is all I know about him. On this issue, at any rate, I can only agree with you that he seems a bit of a crank.

FRED ARCHER
Editor of **Psychic News**
144 High Holborn,
London, England.

ORAL ROBERTS

—(Continued from Page 7)—

glasses, walking sticks and such like in a pile."

A boy of 22 was brought, stark, raving mad, held by policemen. He commanded the demons to come out. The boy began to twist violently, slid to the ground; then leapt up. His father hugged him to his breast. He stood walking rationally to his dad; the policemen started to cry, and said they had "never seen a miracle like this."

His own father asked Oral to pray that the "anointing" would come to him too. "The power of the Lord came . . . so forcibly that it knocked Papa right down on his knees . . . I lifted him . . . his face was shining like an angel and he looked as if he would be raptured."

At a meeting of more than 1,000 colored people, a young woman brought her blind son. "She almost tore the heart out of me . . . she was saying: 'Oh, Lord, I just want him to see.' I thought my heart would burst . . . tears streamed down my face . . . when I touched his eyes . . . it seemed as if I touched live wire. The child screamed: 'I can see! I can see!' The little mother shook with joy, and that entire crowd jumped to their feet."

In Tallahassee, people sitting out in the audience were healed, others while standing round the tent. In Fort Worth, on several nights, more than 10,000 were present.

In 1950, Amarillo, Texas, a storm tossed the huge tent up to the sky. It floated down slowly. "One thousand trained men could not have done it so well." The aluminum poles fell gently; the 1,000-pound steel poles "seemed to be lowered a foot at a time." No panic. "It was a miracle."

A policeman said, "Reverend Roberts, this is the most-miraculous thing I have ever seen." A reporter, almost in tears, said: "Brother Roberts, God was there."

His fourth tent seated 10,000. LIFE and LOOK magazines reported his meetings, with pictures. Secular magazines were more interested than many religious publications. His present tent seats 12,500; has 38 miles of rope; 9,000 portable chairs; the whole equipment 175 tons. Governors of North Carolina, Georgia and Tennessee came to his meetings.

Suffering Humanity

One evening he said there were present 71, "who are rejecting God . . . and exactly 71 came forward." Only two people have ever refused to come when he called them out. "I told them they would dig their own graves . . . and they did." One became a raving maniac in a matter of hours, and the other died violently the following day.

Another night, he discerned in the audience two men and a woman, intending suicide. They came forward immediately. One man pulled out his gun, and laid it on a chair.

In five years, approximately a million have attended his meetings, and half a million have entered the healing line. Of course, Oral Roberts has extensive radio and TV coverage. Letters asking for prayer average 1,000 a day.

One night he had difficulty in preaching; no one was getting healed. Something was amiss. "The devil was making a fool of me." Up came a crippled boy, on crutches. Dr. Sproul unstrapped the foot-support, set the child on Oral's knee. One leg dangled from

the hip, lifeless. "While I was praying, the power of God struck my hand like lightning." The boy started to walk. "Run, Son, run to your mother."

Carrying the crutches on his shoulder, he ran down the aisles, for thousands to see. "In one second, the vast audience . . . came to its feet." Lee Braxton remarked it was the first time he ever saw Oral Roberts lose control of his crowd. "No one could have held those people . . . faith had knocked a home run, and they couldn't sit still."

Oral has wife, children, home and farm, but sees them only eight days a month. Mostly he lives in a "lonely hotel room. I live for one thing; for the deliverance of lost and suffering humanity . . . I have to go. I am on fire. The call of God to deliver mankind rings in my ears day and night. I must go."

Such is a brief sketch of this noble man. Space permits a few highlights only. Read his book for yourself.

"We Salute You"

What will be your verdict? Some will say they have no taste for emotional religion of the evangelist type; that the healings are due to emotional fervor—fanaticism—suggestion—hypnotism—hysteria—call it what you will. May be. What then?

Would you yourself choose to endure arthritis, paralysis, be blind, deaf or dumb, or suffer from any of a thousand other ills, rather than use the incalculable power of emotion, or be hypnotized, or accept 'suggestion,' or even have a touch of hysteria, and be healed, cease to be a burden to others, and be able to lead a useful life?

More, much more: would you caution others against hysteria, emotionalism, religious faith, or what-not, rather than be freed from their often intolerable miseries and suffering?

What's in a name? Is there any grander work than enabling the blind to see, the deaf to hear, the crippled to walk, the sick to be made well?

Never yet has our Oral made one sick person well, not ever will; nor will he make such a claim. He knows he is an agent of a Greater Power, known to him as God, to you (perhaps?) as Vis Medicatrix Naturae—the Healing Power of Nature. But the agent merits his due. He has fitted himself for his work. To bring health to others, he is sacrificing ("making sacred") his life.

So all honor and gratitude to this compassionate heart, and to many another like him, who serve suffering humanity in their own way.

Oral, we salute you! Are Spiritualists doing as much to relieve suffering, of any kind, as our evangelist friends? Have we their enthusiasm, zest, dedication and devotion, and sacrifice of self? These questions call for answers.

How is it that I see barely a mention of these Evangelistic Healers and their work in **Psychic** and **Spiritualist** magazines? Are these events not **Psychic Phenomena** of the first order? Are they less important or conducive to human welfare than poltergeist pranks, ghostly hauntings, premonitions and dreams, dead men's tales, apports, evidence of survival, and the like?

A.E.P.

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Playing With Fire

Miss F. Savage, Westcliff-on-Sea, Essex, in "Two Worlds," relates that while she was sitting by a fire, her father came into the house with a friend.

"Dad said to me: 'Get the table out; we want to get a message.'"

"After sitting a few moments, my father was entranced and, putting his hand in the fire, he brought out a couple of handfuls of lighted coal and cinders, and played with them on the table for some time.

"Neither the table nor my father's hands were marked or burned in any way. I still have the table."

★

"Whisperers"

Benzedores of Brazil

In a valuable series of articles on Radionics, in "The Ark," published by the Catholic Study Circle for Animal Welfare, Dr. E. Eyre-Smith describes how the benzedores, native healers of Brazil, effect remarkable cures in both animals and men, apparently without any kind of medicine, but by means of what she calls the Sixth Sense.

For example: an eye-witness of such cures had on his fangs a valuable horse, dying from a snake-bite, anti-venom serum having proved useless.

The 'modus operandi' seems to be to transmit to the patient telepathically, a healing wave-length or radiation.

In parts of Ireland, at one time, similar "miraculous" cures were effected by the 'Whisperer,' who whispered to the sick animal. Each district had its Whisperer, whose lore was a secret closely guarded, and usually passed on from father to son.

Neither the Brazilian benzedores nor the Irish Whisperers would take a fee, for fear they would lose their powers.

★

Recognition

The Superconscious

I find this note in that vastly illuminating book "Autobiography of a Yogi," by Paramhansa Yogananda.

French professors were the first in the West to be willing to investigate scientifically the possibilities of the superconscious mind.

Professor Jules-Bois, member of L'Ecole de Psychologie of the Sorbonne, lectured in America in 1928. He told his audiences that French scientists have recorded recognition to the superconsciousness, "which is the exact opposite of Freud's subconscious mind, and is the faculty which makes man and not just a super-animal."

M. Jules-Bois explains that the awakening of the higher consciousness "was not to be confused with Coudism or hypnotism. The existence of a superconscious mind has long been recognized philosophically, being in reality the Oversoul spoken of by Emerson, but only recently has it been recognized scientifically."

The French scientist pointed out that from the super-consciousness come inspiration, genius, moral values. "Belief in this is not mysticism, though it recognized and valued the qualities which mystics preached."

So mysticism, as usual, was a jump ahead.

★

Love and Thorns

Luther Burbank

"The secret of improved plant breeding, apart from scientific knowledge, is love." That is what Luther Burbank said to Paramhansa Yogananda, as the two strolled through Burbank's Santa Rosa garden.

"While conducting experiments, to make 'spineless' cacti," continued Burbank, "I often talked to the plants, to create a vibration of love. 'You have nothing to fear,' I would tell them. 'You don't need your defensive thorns,

I will protect you.' Gradually, the plant emerged—thornless."

"In only 16 years," the famed plant-wizard said, "this walnut tree reached abundant nut production, to which an unaided nature would have brought it in twice that time."

Romping into the garden came Luther's adopted daughter. "She is my human plant," he said. "I see humanity as one vast plant, needing for its highest fulfillments only love, the natural blessings of the great outdoors, and intelligent crossing and selection. . . . I have observed such wondrous progress in plant evolution that I look forward optimistically to a healthy, happy world, as soon as its children are taught the principles of simple and rational living. We must return to nature, and nature's God."

When Yogananda mentioned his Ranchi school, Burbank, deeply interested, remarked: "Swamiji, schools like yours are the only hope of a future millennium. I am in revolt against the educational system of our time, severed from nature, and stifling individuality. I am with you heart and soul in your practical ideals of education."

The great scientist received initiation into Kriya Yoga from Yogananda, and said: "I practice the technique devoutly. The East possesses immense hoards of knowledge that the West has scarcely begun to explore."

Dr. Julian Huxley stated that Western scientists should "learn the Oriental techniques" for entering trance and breath-control. He told the new World Federation for Mental Health it might well look into the mystic lore of the East. If this could be investigated scientifically, he advised, "then I think an immense step forward could be made."

"Sometimes," shyly confided Burbank to the Swami, "I feel very close to the Infinite Power. . . . Then I have been able to heal sick persons, as well as many ailing plants."

"Many times," said Luther, after his mother's death, "I have been blessed by her appearance in visions; she has spoken to me."

Deep was the friendship between Eastern Yogi and Western Scientist. Yogananda spoke of Burbank as "my American saint." He said he was a man "in whom there is no guile. His heart was fathomlessly deep, long acquainted with humility, patience, sacrifice. His home . . . was austere and simple; he knew the worthlessness of luxury, the joy of few possessions."

In a letter to the Swami, Burbank wrote that he considered the Yogoda system "ideal for training and harmonizing man's physical, mental, and spiritual natures," and gladly joined the Swami "in his appeal for international schools on the art of living which, if established, will come as near to bringing the millenium as anything with which I am acquainted."

★

Lived Before?

Viking Returns

Mrs. Stubbs, Wembley, Western Australia, in "The Guardian," quoted by "Psychic News," relates that, while sitting talking to her husband: ". . . the wall fell away, and I was looking at a very wild scene. The sea was swirling . . . and I could even smell the seaweed . . . for . . . I was one of dozen women, all anxiously straining to see . . . I could feel myself saying 'He must come home, he must come, I could not live if he fails!'"

She realized her gown was ragged, but the jewelled girdle she wore was a mark of distinction. The leader of the women was a "queently figure." Seizing a rope that was thrown to them, they helped to beach a huge boat, with a figurehead, and rowed with many oars.

" . . . the first man to jump ashore and run towards me was my husband . . . in Viking dress."

When the vision faded, she said to her husband: "Len, you remember we have always said we were never strangers, that we always seem to have known each other?" . . . Well, I know now we have been man and wife before, when you were a Viking."

Her husband replied: "Once before I was told I had been a Viking, and that my home was on the

north coast of Scotland, where I lived with a woman in the caves."

Some years later, in another town, the old lady next door peeped at them as they arrived, and exclaimed: "That man! Why, he's a Viking!"

Said Mrs. Stubbs: "I saw she was the elderly woman I had seen in my vision, the leader of the band of women."

Such stories keep cropping up. Can anyone suggest a plausible explanation other than that of Reincarnation?

★

Yearly Mecca

Faithful Puss

Warrington Dawson tells a remarkable story, in "Psychic News," which attracted so much attention that the Paris daily "L'Aurore" sent a reporter to the village of Pordic, to investigate.

Four years ago, an elderly lady, at the age of 70, died in her detached cottage, leaving her sole companion—a cat. The cat was soon adopted, seemed perfectly content, and behaved normally, until the anniversary of the old lady's passing, when it disappeared.

It was found at its old home, not mewing or scratching, but waiting patiently for the caretaker, who periodically came to air and dust the untenanted, but furnished, cottage. As soon as the door was opened, the cat rushed in, sniffed round hall, kitchen and living-room, then darted upstairs to the bedroom. Here it sniffed the furniture, mewed anxiously, his voice expressing despair; he "seemed truly to be crying his heart out." This continued for an hour, when the cat went home and lived quietly for another year.

On the second anniversary, the cat again went to the cottage, but grew uneasy and impatient, raced round, mewing loudly, as though calling for help, until the caretaker arrived.

Then it repeated exactly its performance of the previous anniversary, and finally quietly went home again. This has happened now for four years.

Not once has the cat been to its late mistress' grave.

Did it have a "date" with its beloved mistress each anniversary of her death?

★

Materialization Seances

Floating Musical-Box

Clifford Buttle tells, in "Psychic News," of Cecil Husk, the famous blind medium, and of a seance with Sir William Crookes, some 50 years ago.

Husk had on his wrist a tight-fitting iron ring, same gauge as that of a child's hoop, which had been welded by a blacksmith, then dematerialized, and materialized permanently on the wrist. (Why don't more mediums and others have this sort of thing done, so that they could carry about with them convincing, visible proof that something 'out of this world' had happened to them?)

On the table was a wax candle, 2 luminous plaques, and a musical box, too heavy and unwieldy to be moved about by one man, the winding handle too long to be used with the box on the floor. There were 10 sitters.

The candle was extinguished. The musical box had a small round daub of luminous paint at one end.

The spirit people took about two minutes to tune the instrument, which then rose to near the ceiling, and played "The Bells." Moving at first slowly, its speed increased until the paint-daub looked like a gigantic ring, just missing the corners of the room.

There was a sudden bang on the ceiling. The luminous daub vanished, the instrument passed through the ceiling into the room above, still playing, without missing a note, though somewhat muffled.

Some 20 seconds later, a sharp rap on the floorboards above, and the instrument returned, playing

louder, and moving even more rapidly than before. "The greatest exhibition of spirit power I have ever seen before or since," says Buttle. Then the box came down and touched each sitter gently on the head.

Sir William then intimated that he had a dear spirit friend, who would materialize her right hand in Buttle's left. Immediately he felt a soft, warm hand in his.

The spirit people could be heard winding up the musical box, which was again levitated, careening round the room, playing vigorously.

After depositing the box on the floor, the spirit visitors materialized, one after another, on the table, showing themselves down to the waist, and appearing quite solid.

One spirit dropped a plaque twice, but caught it each time, then threw its light on his face, to establish his identity. This was an employee of Buttle, who had always derided Spiritualism, but said that, if he found it true, he would appear and prove his identity.

After many materializations, Cardinal Newman came, outside the circle, in Cardinal's vestments, and holding a brilliant cross, as tall as himself. The light from this illuminated his head and shoulders, as he fervently prayed for God to bless those present.

Then he sang his own hymn, "Lead, Kindly Light."

This story has never before been published.

★

English Prophet

Seer to a King

Robert Nixon was born on a farm in 1467. Family and neighbors regarded him as a half-wit. He had peculiar ways, muttering to himself, and dreamy obsessions.

The farm was close to Vale Royal, where lived the famous Cheshire family of Cholmondeley. Nixon's queer statements and foretellings were laughed at—until they began to happen. Thomas Cholmondeley had Nixon's queer prophecies, in rhymed couplets written down. His local predictions, pertaining to notable families of the district, proved remarkably accurate. Then he turned to national events.

While the decisive battle at Bosworth Field, between King Richard III and Henry, Earl of Richmond, was in progress, Nixon, apparently in a fit of clairvoyance, started to gesticulate, and point with his whips, saying: "Now Richard . . . Now Henry . . ." Then he uttered the famous recorded words: "Now Harry—now! Get over that ditch, and you gain the day." Nixon's reputation was established. The king sent to fetch him. But before the messenger arrived, Nixon tore about the village of Over, begging his friends to hide him, because the King was after him, and he was going to be "climmed to death in the palace." As Nixon said goodbye, he told the villagers he would never return, but would die of starvation.

To test his powers, Henry hid his diamond signet ring, told Nixon he had lost it, and asked him to find it. Tactfully, Nixon replied: "He who hideth, can find." The King, impressed, appointed an officer to guard and take care of Nixon, and have all he said written down.

Some years before Nostradamus, Nixon, the illiterate ploughman, foretold: the murder of the Duke of Buckingham; the plague, and fire of London; ascent to the throne of the House of Hanover, bringing peace, and the four Georges. Of Russia, he said: "The Bear, that hath long been tied to a stake, shall shake off his chains, and cause much debate."

Hearing that the King was going on a hunting expedition, Nixon, fearful, asked to be taken along too. But the King laughed, instructed the officer-guard to lock up Nixon in the most comfortable palace room, and trust no one but himself with the key.

But, alas, the officer was called away, and forgot all about Nixon. Returning some days later, and un-

locking the door, he found Nixon dead—probably from heart failure. Story from "Psychic News."

★

Psychic Warnings

Brought Back to Life

The Australian "Guardian" tells how Maud McDonough, of Perth, Western Australia, was comforting a young mother, whose baby was dead. The doctor had left; the baby was dressed for the coffin; it was stone cold, with no pulse.

Clairvoyantly, Maud knew the baby's heart was beating. At her request, the mother repeated: "If it be Thy will, Father, give my child back to me." Maud then called for whisky. The nurse, horrified, said: "This is sheer wickedness." She went for the police!

Taking the whisky, Maud massaged the body; warmth returned. So did the nurse, with the doctor, who exclaimed: "My God, the child's alive!" 25 years later, that baby was married, with a family.

Mrs. McDonough, putting her child to bed, became aware of someone covered with what looked like a white sheet. The form stretched upwards, beyond human height. At the top, "an old lady's face took shape," and Maud heard a voice in her brain: "Tell them if they do not get a doctor at once, Joe will die before morning."

She was told the ghost's name was Bridget. A visitor dropped in, who turned out to be Bridget's daughter. The visitor was called Joe, and had just had a baby. A doctor was called. At once he operated to clear up a post-birth condition which, untreated, would have had dire results.

Maud McDonough has had many psychic experiences, among these being a warning she gave a man not to climb ladders. The man went home and, although it was raining, put up a ladder to clear a clogged gutter. The ladder slipped, and the man was killed.

★

An Iffy Prayer

Blind Child Healed

A new publication, the "Miracle Magazine," relates that, at a Revival in Nepomucene, Brazil, Reverendo Raul was interrupted by a peasant woman, loudly demanding that he pray for the healing of her totally blind child. The Evangelist suggested that they talk about it afterwards in the vestry. After all, he was a Presbyterian!

But the distressed woman quieted Reverendo William Dunlap: "Greater things than these shall ye do!" The Evangelist replied that he would pray for the child—after service, in the vestry.

The woman then protested that it was when the 120 were gathered together that things happened. In the packed chapel there were 120 Brazilians.

So Reverendo Raul took the baby in his arms, and prayed a decidedly 'iffy' prayer: "Lord, if it be Thy will, heal this little blind child; if not, give the mother strength to bear the burden."

Later, he confessed he felt sure the answer would be negative. So he gave the baby back to its mother.

The mother screamed. The film covering both eyes had split, and curled backwards. That her child was healed, the mother could see.

People stood on the pews; the baby was passed from mother to mother; men embraced the father; there was singing, testifying, praise, prayer, conviction, confession, decision, the "most un-Presbyterian meeting" in the experience of our Reverendo.

Among the 87, professedly converted that night, was the Roman Catholic family doctor who had delivered the blind child.

This story rather reminds one of many to be found in "The Reluctant Healer," by W. J. Macmillan.

I say on scientific grounds that there is no death. I say it because certain friends of mine (who are supposed to be dead) still exist, because I have talked to them.

Sir Oliver Lodge

PSYCHIC ARCHES

If your church is NOT listed in these columns, write Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana. Ask for church order form and complete information.

ARIZONA

Phoenix: Harmony Chapel (Spiritualist) 35 West Portland St.; Services: Sunday 9:45 and 11 A.M.; 6:30 and 7:45 P.M.; Healing: Wed. and Sun. 7 P.M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALpine 4-1990.

Tucson: Grant's Pillar of Light Spiritualist Church, 330 South Scott St.; Services: Sunday 7:45 P.M.; Minister: Rev. Hazel Thirkfield, 139 North Tyndall Ave.; Phone: 3-1907.

ARKANSAS

Hot Springs—Church of Spirit and Truth, 208 Plateau St.; Services: Sunday 9 P.M.; Circle: Wed. 8 P.M.; Minister: Rev. Julia Martin; Phone: NA 4-1615.

CALIFORNIA

Alameda, California

Brotherhood Spiritualist Church, 1407 Ninth St.; Services: Sun. & Thurs. 7:30 P.M.; Minister: Rev. Pearl E. H. Manning; Phone: LA 2-2256.

The Spiritualist Church, 2233 Central Ave.; Services: Wed. 2 P.M.; Fri. 8 P.M.; Co-Pastors: Dr. & Rev. E. L. Archer (UCM) Phone: LA 2-6327.

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

El Monte: Norwood Village Spiritual Science Church, 4720 N. Peck Road. Services: Sunday 9:45 and 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordana St., Puente, California; Phone: Edgewood 6-5633.

Encino: Valley Spiritualist Church, 4925 250 Robles Ave.; Services: Sunday 2:30 P.M.; Minister: Rev. Letha Mahoney, 7330 P.M.; Minister: Rev. Letha Mahoney, 17965 Collins St.; Phone: DI 3-5308; Sec'y: Florence King, 9235 Reseda Blvd., Northridge, California.

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

Hollywood, California

Spiritual Science Ch., 1904 North Argyle Ave.; Rev. May Taylor.

Church of Divine Power, 5017 Sunset Blvd.; Services: Sunday 8 P.M.; Wed. 7:45 P.M.; Minister: Rev. Lorraine LaVani; Phone: Hollywood 9-4165; President: John C. Gregory, 906 Northwestern Ave., Hollywood, 29.

Foundation of Universal Truth, Minister: Rev. Elsie Hicks, 645 North Normandie Blvd.; Phone: 4-3028; Sec'y: Rev. Elsie Hicks, 3028 West 7th St., Los Angeles; Sunday 2 & 7:45 P.M.; Wed. 2 P.M. & 7:45 P.M.

Long Beach, California

People's Spiritualist Church, 785 Juniper; Sun. 2 P.M.; Wed. & 8 P.M.; Minister: Rev. Edith M. Niles, 909 Juniper Ave.; Phone: 906-540.

Temple of Christian Philosophy, 1105 Raymond Ave.; Class: Wed. 7:30 P.M.; Holy Communion: 1st Sun. 11 A.M.; Sunday services: 7:30 P.M.; Minister: Rev. Iola Redding; Phone: 9-2616; Church phone: 99-214.

Sanctuary of Spiritual Happiness, Morgan Hall, 835 Locust St.; Services: Wednesday 7:30 P.M.; Minister: Rev. Frances M. Parker, 3308 Allegre Lane, Altadena, Cal.; Phone: SYcamore 4-9048.

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave.; services: Sunday 7:30 P.M.; also Thurs. 7:30 P.M. at 527 West 4th St.; Minister: Rev. Rosa Locke; Phone: HEmlock 6-3523; Rev. Chloe Birch, Asst. Pastor.

Los Angeles, California

Temple of the Helping Hand, 227 North Western Ave.; Services: Sun. 2:30 and 7:30 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Regina Weisz; Phone: HOlywood 3-4039.

Universal Chapel, 1001 West 69th St.; Services: Wed. 2:30 and 7:30 P.M. Fri. and Sun. 7:30 P.M.; Minister: Rev. Elsie Perryman Goff; Phone: PLeasant 8-220; Co-Pastor: Walter H. Goff.

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: HOlywood 4-6252.

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San Fernando: Temple of Light, 12540 Bradley Ave.; Services: Tues., Sat. & Sun. 7:45 P.M.; Rev. Edwin Lyle, pastor; Rev. Mary F. Lyle, secretary. Phone: Empire 1-2821.

San Jose, California

First Spiritual Science Church of San Jose, 65 South 1st St.; Services: Sunday 7:30 P.M.; Communion: 1st Sunday each month at 11 A.M.; Minister: Rev. Gladys Shea, 124 North 6th St.; Phone: CY 7-5543.

Church of Spiritual Prophecy, 65 South 7th St.; Services: Sat. 7:30 P.M.; Minister: Rev. O'Dell Brown; Phone: CL 8-1894; Sec'y: Mary Jane Brown.

Santa Monica: Spiritual Prayer Home, 1213-10th St.; Services: Sun. and Wed. 8 P.M.; Meditation, Mon. 8 P.M.; Minister: Rev. Mary H. Brinkman; Phone: EXbrook 3-1173; Sec'y: Albert Vincent.

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St.; Services: Sunday, Healing 7:30 P.M. Lecture 8 P.M.; Messages 9 P.M.; Blindfold healing, 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P.M.; Minister: Rev. Edna Miller, 1410 East Market St.; Phone: 322853; Sec'y: Glennell Hyde, R.F.D. No. 5, Box 366, Stockton, Cal.

Venice: Church of Universal Light, 142 Lincoln Blvd.; Services: Sunday and Tuesday 7:30 P.M.; Ministers: Rev. Harry L. McNutt and Amy E. McNutt, 1632 Electric Ave.; Phone: EXbrook 6-8174.

COLORADO

Denver, Colorado

Spiritual Science Association, 321 Tabor Bldg., 16th & Curtis; Services: Sun. 7:30 P.M.; Fri. 8 P.M.; Tuesday & Thurs. 1:30 P.M.; Minister: Rev. Sophie Busch-Tracy. Progressive Science Institute & Emma Lee Spiritual Science Chapel, 1231 Lee St., Denver, 15; Services: Sun. 7:30 P.M. First Sunday, Astrological birthday party and service; Dr. Lois B. Washburn, Pastor. Phone: BE 3-6192; Gail Workman, Sec.

Star of the East Spiritualist Church, 1379 Kalmath St., 50 Bus. Services: Sun. 7:30 P.M.; Trance Seance: Tues. & Sat. 7:30 P.M.; by Rev. Frieda Nicklis; Minister: Rev. Frieda Nicklis, 3440 Zuni; Phone: GL 5-7344; Co-pastor: Rev. Blanche DeLoach; Phone: AC 2-4323.

Psychic Center, 4915 West 35th St.; Minister: Rev. Emma Bell Roney; Phone: GR 7-7054.

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.

Pueblo: First Spiritualist Church (N.S.A.) 2124 North 7th St., K. P. Hall; Services: Sun. 10 A.M. & 7:45 P.M.; Tues. 7:30 P.M.; Minister: G. M. G. Healer, W. J. Hansen; Pres. Elmer John; Sec'y: Hattie Christian.

CONNECTICUT

Hartford, Connecticut
First Church of Divine Light, Inc., 303 Park St.; Services: Sunday 3 P.M.; Wed. 8 P.M.; President: Clifford H. Doucette, 108 High St., Manchester, Connecticut; Phone: Manchester—MI 9-1841.

Hartford Spiritualist Temple, Inc. (N.S.A.) 758 Asylum St.; Services: Sunday 7:30 P.M.; President: Mabel Olio, 427 Main St.; Sec'y: Mrs. E. Char. Lott Simmons, 59 Webster St.

New London, Connecticut
New London Spiritualist Temple, Inc., 60 Blackhall St.; Services: Sunday 5 P.M.; Thurs. 7:30 P.M.; Sec'y: Stephen Dickens.

Universal Psychic Science Society, Stony Brook Drive; Universal Psychic Science Seminary Instruction, Rev. C. Wallace Fox (UPS Missionary at Large) P.O. Box 169, Niantic, Conn.; Phone: Gibson 3-8133.

Niantic: Temple of Light (A.S.A.) 4 Smith St.; Services: Sun. & Thurs. 7:30 P.M.; Minister: Pershing 9-0692; L.A.S. Spiritualist Seminary Instruction—Unfoldment Class: Sat. 7:30 P.M.; Rev. Nicholas Plastina, P.O. Box 155, Niantic, Conn.

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

Stamford: Albertson Memorial Church of Spiritualism, Inc., 485 Summer St. (N.S.A.) Services: Sunday 4 P.M.; Thurs. 8 P.M.; Minister: Rev. Raymond E. Burns; Sec'y: Harry C. Todd, 77 Glendale Drive, Glenbrook, Conn.; Phone: Davis 3-7290; Church Phone: Davis 3-5411.

DELAWARE

Wilmington: First Spiritualist Church of Delaware, 907 Talmall St.; Services: Sun. 7:45 P.M. (N.S.A.) Sec'y: Laura M. Shilling, 105 Marsh Road; President: Peter Deluke.

DISTRICT OF COLUMBIA

Washington, D. C.
First Spiritual Science Church, Suite #631, 1424 "K" St., N.W.; Services: Tuesday, 2:30 and 8 P.M.; Thurs. 8 P.M.; Minister: Rev. Alice Wellstood Tindall; Phone: CO 5-140 and ME 8-0973.
Ch. of Two Worlds, 2460 10th St., N.W.; Services: Sun. and Wed. 8 P.M.; N.S.A.; Minister: Rev. H. Gordon Burroughs; Phone: EMerson 0010 Sec'y: Freda Dorothy Egbert, 7529 Alaska Ave., N.W. Washington (D2).

FLORIDA

Bradenton: Universalist Spiritualist Church, 607-13th St., West; Services: Sunday 7:30 P.M.; Minister: Rev. Lillian Dee Johnson; Apt. No. 1, Bradenton 4-392; Treas. Georgia Thomas; 1007-23rd Ave., West, Bradenton.

Cassadaga: Southern Cassadaga Spiritualist Campmeeting Association; 1956 season 1st. through April 1st. Services: Sunday 3:30 and 7:30 P.M.; Tues. & Thurs. 7:30 P.M.; January: Rev. Ella J. Sutton; February: Rev. Ruth L. Walling; March: Rev. Curtis B. Morris.

Coral Gables (Miami) Universal Church of the Master, No. 408, 1530 San Remo Blvd., Apt. No. 1; Services: Sun. 7:30 P.M. and Thurs. 7:45 P.M.; Minister: Rev. Mary Shillito; Phone: 67-0672.

(FLORIDA—Continued)

Daytona Beach, Florida
First Christian Spiritual Church of Daytona Beach, Prince George Hotel, 212 North Ridgewood Ave.; Services: Sunday 7:30 P.M.; Thursday 2:30 and 7:30 P.M.; chartered by The International General Assembly of Spiritualists; Minister: Rev. Enid Brady, Berkeley Road, Ormond Beach; Phone: 9996; Sec'y: Marian Elks, 127 North Peninsula Drive.

Hays Memorial Spiritualist Church, 221 First Ave.; Services: Sunday 7:30 P.M.; Wednesday, 2:30 & 7:30 P.M.; Minister: Rev. Margaret Hays Springstead; Phone: CL 2-2432.

Fort Lauderdale: Beckoning Light Spiritualist Church, Woman's Club; Services: Sunday 8 P.M.; Message Circle: Wed. 2 P.M. and Friday 7:30 P.M. at 200 N.E. 4th St.; Minister: Rev. Jewell Williams; Dial Phone: Jackson 2-3180.

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, Florida

Friendship Spiritualist Temple, 2963 Spencer St.; Services: Tues., Thurs. & Sun. 8 P.M.; Minister: Rev. Martin C. Held; Phone: EV 8-8162; Sec'y: Beulah Myers, 64 West 55th St., Jacksonville 8, Florida.

The Spiritual Lighthouse, 3817 Main St.; Services: Sun. and Wed. 8 P.M.; Class: Tues. 8:30 P.M.; Minister: Rev. Ida Pierce, Route #2, Box 1053, Jacksonville, Florida.

United Spiritualist Church, 125 Market St.; Services: Sunday 8 P.M.; Circle Wed. 8 P.M. at 1136 Hubbard St. (United Bible Spiritualist Ass'n) Minister: Rev. Etta Gardner; Phone: 60351; Asst. Pastors: Dorothy Steedly and Joe Connolly.

Miami, Florida

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; Asst. pastor: Rev. Lucille L. Wedge; Phone: 87-8496.

Sir James Spiritual Science Church of God, 217 S. Miami Ave., Opp. Hialeah; Services: Sunday 3 and 8 P.M.; Healing 7:30 P.M.; Message Circle Tuesday 3 P.M. and Thursday 8 P.M. Rev. Theresa N. Hiester, pastor.

Little Shenandoah Spiritualist Church, 601 W. 17th St.; Services: Sunday 8 P.M.; Wed. 2 and 8 P.M.; Minister: Rev. Frances Stevenson.

Spiritual Church of Christ, 612 N.W. 65th St.; Services: Sunday and Wednesday 8 P.M.; Thursday 2-5 P.M.; Minister: Rev. Paul Allen; Phone: PL 9-0511; Asst. pastor: Edna Lehman.

Beckoning Light Spiritualist Church, 1621 S.W. 6th St.; Services: Sun., Wed. and Thurs. 7:45 P.M.; Minister: Rev. Bertie Lilly Candler; Sec'y and Asst. pastor: Rev. Madge Hart, 819 N.W. 22nd Place.

Church of Revealing Faith, N.W. 71st St. & 730 P.M.; Minister: Rev. M. L. Sackett; Asst. Pastor: Rev. Frank Mead.

Sarasota, Florida

Shrine of The Master Spiritualist Episcopal Church, 852 Tuttle Ave.; Services: Sunday 10:30 A.M. & 7:30 P.M.; Minister: Rev. Dorothy Flexer and Rev. Raymond Flexer.

Church and School of Divine Law, 1269 First St.; Services: Sun. 7:45 P.M.; Minister: Rev. Nina Ward Hughes; Phone: Ringling 4-1561; Sec'y: W. Hughes.

St. Petersburg, Florida

Church of the Beloved, 2806 Central Ave.; Services: Sunday 7:30 P.M.; Minister: Elsie Post-Parrish; Minister during the summer months: Olga Ruths Carpenter.

Church of Spiritual Philosophy, 1715 Tangerine Ave., South; Services: Sunday and Thursday 7:30 P.M.; Minister: Rev. McBride Pantan; Phone: 93-9155.

People's Spiritualist Church, 1011 Ninth Ave., North; Services: Sun. and Wed. 7:30 P.M.; Minister: Rev. Clifford L. Blas.

Universal Psychic Science Association, 925-639—12th St., North; Services: Sunday 7:30 P.M.; Messages: Wednesday, Healing Thursday; Minister: Rev. Helene Gerling; Acting Pastor for summer: Rev. Thelma Fischer; International Director: Rev. J. Bertran Gerling.

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.

Universalist Spiritualist Church, 8701 Tampa St.; Services: Sun. 7:30 P.M.; Messages: Wed. & Thurs. 7:30 P.M.; Classes daily; Minister: Rev. Nellie Cherry. Phone: 916371.

ILLINOIS

Aurora: Christabelle Spiritualist Church, Y.M.C.A. Services: Sunday 7 P.M.; Minister: Rev. Calvin; Phone: 2-2743. (S.S.A.) Treas. B. D. Jones, 200 Willow Ave., Joliet, Ill.

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

Champaign, Illinois: First Church of The Spiritualist, 219 South Water St.; Services: Sunday 3 & 7 P.M.; Leader: Myrtle Grant, 204 Garwood Ave.; Phone: 9543; President: Earl V. Beighler, 408 East University; Phone: 6-5152; Church Phone: 6-7432.

Chicago, Illinois

First Roseland Spiritualist Church, 10957-59 South Park Ave.; Services: Sun. 7:30 P.M.; President: Dean Fry; Sec'y: Elsie Traver; Phone: TR 4-9862.

Silent Prayer Sanctuary, 3602 West McLean Ave.; Healing Service: Tues. 9:30 to 11 A.M.; Other Services: Sun. 7:30 P.M.; Wed. 8 P.M.; Phone: ALbany 2-6417; Leader: Sophia Shaffer.

First Church of Spiritual Science, 6330 Stony Island Ave.; Services: Sunday 4 & 8 P.M.; Divine Healing, Sunday 8P.M.; All message Service, Wed. & Fri. 8 P.M.; Minister: Rev. Jessica Chambers; Phone: Drexel 3-0024.

Chantao of Zaya Church, 4935 South Greenwood Ave.; Services: Sunday 3 P.M.; Evening seance Sunday at 8; Minister: Rev. Maria S. Carlye.

Friendly Church of Christ, 845 West North Ave.; Services: Sun. 7:30 P.M. Tuesday 8 P.M.; Minister: Rev. Harold Kilgenmeier; Asst. Pastor: Rev. Bertie Hoseny; Sec'y: Ed Dortmund, 2509 North Southport Ave., Chicago, 14.

Puritan Spiritualist Church, 812 West 68th St.; Services: Sun. 7:30 P.M.; Minister: Rev. Rose Mackay; Phone: REgent 4-1979; Sec'y: Violet Krammer, 1016 West 72nd St.

CHICAGO—Continued

Church of The Spirit, 2651 North Central Park Ave.; Services: Sunday—Family Worship 10:30 A.M.; Evening service Sun. at 7; Messages: Wed. 7:45 P.M.; Minister: Rev. Emma Schoenfeld, 3501 Shaker Square Ave.; Phone: BE 5-2911.

First Spiritualist Episcopal Church, 721 West Belmont Ave.; Worship Service: Sunday 7:30 P.M.; Message Service: Wednesday 7:30 P.M.; Minister: Rev. Rosemary Jackson, Phone: GRaceland 7-4220; President: Frieda Sherman; Associate Ministers: Frieda Sherman and Peggy Sorgatz.

American Federation of Spiritual Mediums, Headquarters: 4935 South Greenwood Ave.; Spiritualist worship services and messages, Sunday 3 P.M.; Ministers: Rev. Maria S. Carlye.

Liberal Psycho Science Church, 3449 West Altgeld Ave.; Services: Sunday 2:45 & 7:45 P.M.; Wed. 7:45 P.M.; Class: Thurs. 4 & 8 P.M.; also Friday 7:45 P.M.; Social last Saturday each month; Candlelight services last Sunday each month; Minister: Rev. Anthony Camarod; Phone: CApital 7-6333.

Second Spiritualist Episcopal Church of Chicago, Room 1209, 116 South Michigan Ave.; Sunday Worship Services, 3:30 and 8 P.M.; Monday, Public Class Instruction, 8 P.M.; Tuesday, Healing and Message Service, 8 P.M.; Rev. Sylvia and Clifford Birchfield, Pastors.

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

Southflower Spiritualist Church 2424 North Avers Ave.; Services: Sun. 7 P.M.; Wed. 7:45 P.M.; (S.S.A.) President: Marjorie Back; Sec'y: Adelaide Manzke, 3628 North Hayne, Chicago 18; Phone: ALbany 2-1416.

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

Spiritual Science Ch., 3 P. 1715 West 68th St.; Sun. 3 & 8 P.M.; Minister: Rev. John Skinner; Phone: HEmlock 4-9181.

Flower Candle Light Guide Spiritual Science Church, 3165 North Clark St.; Services: Sun. 2:30 & 7:30 P.M.; Class: Thurs. 2 & 8 P.M.; Healing: Wed. & Fri. 2 & 7 P.M.; Minister: Rev. Sylvia; 2nd Sat. 8 P.M.; Minister: Rev. Mary Kearney; Phone: GR 7-7077.

Englewood Psycho 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.

St. Paul's Spiritualist Church, 4201 West Armistead Ave.; Services: Sunday 8 P.M.; St. Paul's Spiritualist Church, 4201 West Armistead Ave.; Services: Sunday 8 P.M.; Minister: Rev. Louise Quinn; 3124 West Ohio; Phone: KEdgie 3-1174; Assistant Pastor: Rev. Pauline Douglas.

Church of Higher 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, Asst. pastor; Phone: CO 1-2429.

First Spiritualist Church of Divinity, 6148 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.

Society of Psychic Research, 3945 Lake Park; Services: Sunday 3 P.M.; Class: Monday 8 P.M.; Minister: Rev. Cornelia Bernard, 682 East 38th St., Chicago, 15.

Scientific Center of Spiritualism, Orchard Room, Midland Hotel, 173 West Adams St.; Sun. 2:45 & 7:30 P.M.; Catherine Arney.

Spiritualist Church of Truth, 3349 West North Ave.; Sun. healing 7:45 P.M.; Service 8 P.M.; Pres. Theo-Siers; Phone: BE 5-7453.

Cicero: First Spiritualist Church, 5033 West 25th Place; Services: Sunday 7 P.M.; Mopday 8 P.M.; Minister: Rev. Lena Crane; Phone: TOWnship 6-5452.

Danville: Psychic Study Club, 401 North Gilbert St.; Class for spiritual unfoldment under the supervision of Elsie L. Reed.

First Spiritualist Church of Truth, 933 North Edward St.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Grace Bowman Brown, 940 North Edward.

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

Spiritualist Science Church, 16th & Cleveland Ave.; Sun. & Wed. 7:45 P.M.; Minister: Goldie Rayburn, 4928 Converse Ave.; Asst. Pastor: Earl H. Williams, 7374 Colquhoun Ave.; Phone: O'FD 3-5410; Sec'y: Mrs. Henry Dyroff, R.F.D. 2, Caseyville, Illinois.

Elgin: First Spiritualist Church, 263 Du Page St.; Services: Sun. 7:30 P.M.; President: Sherman Holman; Sec'y: Bertha Chamberlain, 527 Marguerite.

Freeport: First Spiritualist Church, Y. W. C. A. Bldg., 514 West Stephenson St.; Services: Sun. 7:30 P.M.; Pres. Frank Sloggett, 1107 South Adams Ave.; Phone: State 763.

Joliet: First Society of Spiritualists, Jasper and Glenwood Place; Services: Sun. 2:30 P.M.; Minister: Rev. Florence Fisk; Sec'y: Laura L. Davis.

Leroy: J. I. E. J. Crumbaugh Spiritualist Church, 313 East Center St.; Services: Sunday 2 P.M.; Class: Thurs. 8 P.M.; Minister: Rev. Richard Ireland.

Peoria, Illinois
First Spiritualist Episcopal Church, Labor Temple, 400 N. Jefferson St.; Services: Sunday 7:30 P.M.; Minister: Samuel Caughey; Phone: 2-7702; Minister: Lillian Smeltzer; Phone: 6-2054; Guest workers welcome.

First Psycho Science Church, 416 Hamilton Blvd. G.A.R. Hall; Services: Sunday, 7:45 P.M.; Minister: Rev. Ethel Price Koehler, 406 Elm St.; Phone: 6-3554.

Rockford, Illinois
United Science Mission, 217 South Rockton Ave.; Services: Sun. & Wed. 7:30 P.M.; Minister: Rev. Blanche McCarli; Phone: 37912.

First Spiritualist Church of Rockford, 323 N. Main St., Masonic Temple; Minister: Rev. Edna J. Simerson, Rt. 1, Cherry Valley, Ill.

Streeter: First Spiritualist Church, 523 Frech St.; Services: Sunday 7:30 P.M. 1st Sun. 2:30 & 7:30 P.M.; Ministers: Roy and Nora Gustin, P.O. Box 198.

(Continued on Page 11)

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Healing

WE CAN BRING and send your good to you and yours. Try God's Way. What ever your illness, trouble or need, God can and will bless you. Your Heavenly Heritages have great power. The Universal Great Brotherhood synchronizes with all my working vibrations as well as my own power or powers. All work done on a love offering basis. Be as generous as you can. However, do not refrain from contacting us if you cannot afford a love offering. Write: The Universal Great Brotherhood, Angel Murphy, 431 West Belden Ave., Apt. C-302, Chicago, 14, Illinois. (P-419)

DIVINE HEALING: I believe I can help you. I have been a psychic and spiritual healer for years. Certificate of healing endorsed by the Spiritualist Episcopal Church. Permanent resident of Camp Chesterfield, 411 Eastern Ave., Camp Chesterfield, Indiana. Love offering. When answering, send self-addressed, stamped envelope to: Laura M. Nelson, 410 Eastern Ave., Chesterfield, Indiana; Phone: 87744. (P-436)

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MENTAL, PSYCHIC AND Absent Healing. Treatments at home by appointment only. Affiliated with the First Spiritualist Church, Reading, Penna and The National Spiritualist Association of the United States of America. Love offering. Write: Minnie C. Kuhlman, 536 Penna. Ave., Reading, Pennsylvania. (P-419)

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THERE IS AN ANSWER to every question. Peace of mind and freedom from fear can be yours! Let my long experience come to you. Write me your questions carefully and send to me with a self-addressed stamped envelope. I will try to answer your call. Love offering, please. Write John R. Staver, 1645 South Weadock Ave., Saginaw, Michigan. (P-420)

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GOD'S HEALING POWER can relieve the physical pain of your body. God's healing power and the power of the Holy Spirit working together will readjust and repair the diseased and worn out parts of your body. Your first contact with God's Divine Healer, the physical masters will form the healing triangle. To become a part of this healing triangle, a letter from the party requesting treatment or a contact request to the medium, will give you a time to receive God's Healing Power. Donations gratefully accepted. Write: Thomas C. Kelly, Harmony, Penna. (P-421)

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HEALING by Hanks and Medals. "Love Offering." Write: Hazel Hagner, 3621 North 22nd St., Milwaukee, 6, Wisconsin. (P-419)

"ASK AND YE SHALL RECEIVE!" I strive to be an instrument for God's Healing Power. No condition too difficult or too small. Absolute healing or appointment. Love offering accepted. Write: Oliver W. Pitts, 5008 Ninth Ave., Sacramento, 20, California. (P-424)

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Healing—Continued

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LET ME BE your channel for Light of God Healings. Spiritual Healer and Counselor. Questions answered. Treatment by appointment; also absent healing projected. Faith offerings and self-addressed envelope. Successful in treating animals. Floryne Wilcox, 3115 Marathon St., Los Angeles 6, California; Phone: NORmandy 2-1693. (P-421)

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LET ME KNOW your channel for Light of God Healings. Spiritual Healer and Counselor. Questions answered. Treatment by appointment. Faith offerings and self-addressed envelope. Successful in treating animals. Floryne Wilcox, 3115 Marathon St., Los Angeles 6, California; Phone: NORmandy 2-1693. (P-421)

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Questions Answered

MESSAGES BY MAIL from vibrations of your letter by noted medium. Ask questions if you wish. Prompt reply. Love offering. Write: Rev. Bernard Rodin, 7 Third St., Lily Dale, N. Y. (P-424)

COUNSELLING BY MAIL: Hold a handkerchief between your palms, concentrate on your problems, write three questions each on a separate sheet of paper. Enclose handkerchief, questions and love offering in an envelope and send to me. I will give you an answer from spirit and return your handkerchief promptly. Write: Rev. Nina Hughes, 1269 First St., Sarasota, Florida; or Phone: Sarasota 4-1561. (P-423)

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ARE YOU TROUBLED in body, mind or spirit? Consult a tested instrument of God. Five (5) questions answered through numbers and colors. Absent treatment on a love offering basis. Address: "MATA" 925 North Angus St., Fresno 1, California. (P-427)

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I CAN HELP YOU if troubled. Prayers answered. Consultation: personal or mail. Spiritual songs: "Pray for Peace," "Jesus Came to Save"—50c each. Stamps accepted. Personal charts compiled. Questions answered and handwriting analyzed—5. Write: Rev. Crystal La Belle Wilkinson, 1424 Colton, Detroit 3, Michigan. (P-424)

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Mediums

BRADENTON, FLORIDA: Rev. Lillian Dee Johnson, pastor of the Spiritualist Episcopal Church, 947—13th St., West; services: Sunday and Wednesday 7:30 P.M. Rooms and apartments for rent on church property. Reasonable. Rev. Johnson is a teacher, lecturer, direct-voice, apport and card-writing medium. Classes and seances are held each week at the church. All visitors to Florida are invited to visit the Bradenton Church. Phone: Bradenton 2-3742. (P-423)

BRONX (New York City): The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave., Bronx, 57, N. Y. Telephone: Tremont 8-9134. Sunday service, Healing and meditation 7 P.M.; Messages: Sunday, Monday and Wednesday, 7:30 P.M.; Classes for spiritualists, unfoldment, direct-voice, etc. Pastor and Founder: Spiritual advice by mail. Love Offering; Write and state your problem. (P-424)

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COLUMBUS, OHIO: Rev. Penny Umbach, pastor of The First Spiritualist Temple, Sixth and State St.; services: Sunday 2:30 and 7:30 P.M. Wednesdays 7:30 P.M. lecturer, direct-voice and mental medium; private consultations and groups by appointment only. Address: Rev. Penny Umbach, 77 South Sixth Street, Columbus 8-1112. (P-424)

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(Continued from Page 13)

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(Cont. Next Column)

Books—Continued

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CHURCH NEWS

Chesterfield, Indiana: The 69th annual convocation of Chesterfield Spiritualist Camp will open June 22nd and close August 19th, according to Rev. Mable Riffle, secretary.

The official 1956 program will be ready for mailing on or about April 15th. For your copy of this program, write Rev. Riffle, Chesterfield Spiritualist Camp, Chesterfield, Indiana.

Chicago, Illinois: The 49th anniversary of the First Fraternal Spiritualist Church, 4039 W. Madison St., was celebrated January 22nd, according to Rev. Emma Binz, minister.

Rev. Henri Zacharias and leaders of other Chicago Spiritualist Churches took part in the anniversary service. Rev. Emma Binz and her husband, Walter Binz, reside at 3631 Sixth Ave., Wayland, Michigan.

Directors of the church: president and pastor, Rev. Emma Binz; vice president, Rev. Fred Pieper; secretary, Emma Mohan; treasurer, Frances Finstad.

Eugene, Oregon: A special "welcoming home" service, ushering in the winter season was held at the Chapel of Light recently when pastor of the church, Rev. Virginia Hackett and Rev. Maude Kline were featured. Classes, seances and services conducted by these noted mediums were well attended and a wealth of evidence of the continuity of life was acknowledged by those attending.

Services will continue at the Chapel under the supervision of Rev. Hackett and Anita Rutter, copastor and secretary. The latter resides at 1727 Moss Ave.

Nutley, N. J.: The St. Luke's Spiritualist Church of Christian Psychology, 189 Passaic Ave., was dedicated recently (Jan. 7th) by representatives of the Divine Psychic Mission of Consolation, Union City, N. J.

Those participating in the service: Rev. Herbert Cecil Millare, Rev. Anna Doerner-Gibson, Rev. Alma Gundlach.

Pastor of the St. Luke's Spiritualist Church, Rev. J. DePriest Ford, introduced the guest speakers and mediums.

Milwaukee, Wisconsin: Services continue every Sunday evening at the Pilgrim Spiritualist Church, 1239 South 15th St., under the supervision of minister, Rev. Florence M. Kehoss.

Rev. Kehoss reports splendid attendance at their Christmas services and classes.

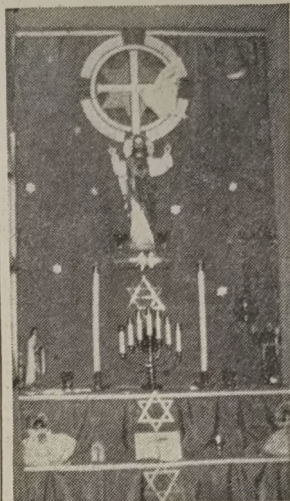
Boston, Massachusetts: Dr. Victoria Barnes, trustee of the National Spiritualist Association, was featured recently (Jan. 12th) by the First Spiritualist Church of Onset (Cape Cod) Massachusetts at Hotel Brunswick.

Her subject "Spiritualism Meets The Challenge" was well received. Rev. Kenneth D. Custance, chairman; Ida Rand, soloist.

Other lectures in this "Celebrity Series" will be held February 9th, March 8th and April 12th at Hotel Brunswick.

West Gloucester, Mass.: While lecturing in the vicinity of Boston and New York City, Dr. Gilbert N. Holloway conducted a meeting at the Massasoit Spiritualist Camp, 19 Lincoln St., according to minister, Rev. Vivian L. Harvey. During his

HEALING SHRINE



The photograph above shows the shine proper at the School and Church of Divine Law, 1269 First St., Sarasota, Florida.

It is to this shrine that Rev. Nina Ward Hughes, minister of the church, invites those in need of healing. Letters from those in need of spiritual healing are placed on this shrine and at regular intervals, special prayers are voiced for help.

visit, Dr. Holloway conducted a course of instruction and demonstrated "Intuition Perception."

Says Rev. Harvey: "We are always interested in obtaining outstanding speakers and mediums possessing both mental and physical mediumship and particularly those who would be interested in serving our camp during the summer months." (Ed. note: Direct all communications to Rev. Harvey rather than to the offices of Psychic Observer.)

Leroy, Illinois: Annadell Jak-way Shepard and Lyle Drenth were married recently (Jan. 2nd) at the J. T. and E. J. Crumbaugh Spiritualist Church, 313 Center St. Rev. Gladys Cunningham officiated.

Others taking part in the ceremony: Mr. Jak-way, Rev. Richard Ireland, Donnadene Reynolds, Carroll Banks, Lois Slosman, Mr. and Mrs. Omar Blankenship, Ance Reynolds, Chris Christison, Sharon Rice, Vance Dunkin and William Banks, Sr. A reception was held at the church with Anna Dholander as hostess.

Bradford, Penna.: The 45th anniversary of the Christian Spiritual Alliance Church, Inc., 46 Chestnut St., will be celebrated April 22nd-29th, according to Rev. S. M. Van Duyzers, pastor and president.

The board of directors are: President, Rev. S. M. Van Duyzers; secretary, Jacoba Van Duyzers; treasurer, Roland E. Williams; trustees, Theda Paton and Ada DeGoliere.

Peru, Indiana: According to Rev. Mary Lytle, minister of the First Spiritualist Church, 62 South Miami St., two staff mediums from Chesterfield Spiritualist Camp will be featured at a special service Sunday afternoon, March 4th. They are: Nellie Steffan and Juliette Ewing Pressing.

COMING EVENTS

Listings in this column are FREE to all Spiritualist Camps and forthcoming Spiritualist Conventions or propaganda Meetings.

January 1st-April 1st, 1956: Annual season of the Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Florida. For 1956 program write Ray Babcock, president, Cassadaga, Florida.

June 8, 9, 10, 1956: 2nd annual National Spiritualist Association Lyceum conference, Way Memorial Spiritualist Temple, Broadway and Maryland Sts., Wheeling, West Virginia.

April 22nd-29th: 45th anniversary of the Christian Spiritual Alliance Church, Inc., 46 Chestnut St., Bradford, Penn.

June 22-Aug. 19: 69th annual convocation of Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1956 program, write Mable Riffle, Sec'y.

August 2, 3, 4, 5, 1956: 2nd annual National Congress Session of the American Federation of Spiritual Mediums, Hotel Buffalo, Buffalo, N. Y.; Chairman, Dr. Rowland Henry, 172 Goodell St., Buffalo, N. Y.

August 22nd-26th, 1956: 12th Annual convention of the Federation of Spiritual Churches and Associations, Inc., Robert Treat Hotel, Newark, N. J.; Rev. Minnie Corb, 248 Kingsland Road, Nutley, N. J., chairman.

October 18th-23rd, 1956: 64th annual convention of the National Spiritualist Association, Philadelphia, Penna.; Rev. Anna K. Rose, chairman.

San Francisco, California: Services continue every Sunday afternoon and evening at the Christian Spiritualist Church of San Francisco, 4th floor, Sacramento Hall, 414 Mason St.

Speakers and mediums listed on a recent church bulletin: Rev. Marie King, Rev. Robert Hennig, Carl A. Hepp, Dr. George Gunn, Rev. Marilla Mello, Mary Fields Luxinger, Rev. Lena Rumble, John Laurence, Rev. Atela Crisholm and Rev. Lovie Murray.

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(See Next Column)

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CHURCH NEWS

Anderson, Indiana: According to May H. Armstrong, associate pastor of the Spiritualist Temple of Truth, 306 Decker Bldg., Dr. Charles Rohlfing is currently being featured at an afternoon and evening service Sunday, February 12th. His illustrated slide lectures bear the titles: "The Phenomena of Nature" and "The Door to Reformation."

The Spiritualist Temple of Truth is chartered by the Independent Spiritualist Association.

St. Petersburg, Florida: The first Spiritual Healing Rally to be conducted under the auspices of the International Spiritual Healers' Fellowship was held recently (January 19th) at the Centre Temple of Universal Psychic Science, 625-639 12th St., North, according to a report by Rev. Adrian Durbin, ISHF president.

Guest lecturer for the special service was the Pundit Bhekpati Sinha (India) who, after seven years of active spiritual teaching throughout the British East Indies and countries in Latin America, is now located at the nation's Capitol.

ADDITIONAL \$2.00 BOOKS

(See Col. 1, to left)

- E-50—Religion and Human Behavior (\$3.00) by Simon Doniger.
E-51—The Spirit World (\$3.50) Teachings and Illustrations, by Mary T. Longley; used, 222 pages.
E-52—A Psychic Autobiography (\$5.00) by Amanda Jones; used, 455 pages.
E-53—Footfalls on the Boundary of Another World (\$5.00) by Robert Dale Owen; used, 528 pages.
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E-56—Is Death The End? (\$3.50) by John Henry Remmers; used, 199 pages.
E-57—Last Letters From a Living Dead Man (\$3.75) by Elsa Barker; used, 240 pages.
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E-59—The Seven Purposes (\$3.50) An experience in psychic phenomena by Margaret Cameron; used, 313 pages.
E-60—Soul Consciousness (\$4.00) Philosophic initiation by R. S. Clymer; few hurt copies; 269 pages.
E-61—Man and His Motives (\$3.00) An approach to adjustment and reformation; by Windle and Marsh; 197 pages; few hurt copies.
E-62—New Horizons of Healing (\$2.50) by William Wood; 188 pages.
E-63—Your Psychic Forces (\$3.50) How To Use Them; by Prentiss Muford (Used) Odd Volumes.
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E-73—We Knew These Men (\$2.50) by Wilfred Brandon; 241 pages.
E-74—Open the Door; (\$2.50) by Wilfred Brandon; transcribed by Edith Ellis; 194 pages.
E-75—What Can We Believe? (\$2.50) by Trill Engle; 189 pages.
E-76—The Psychic Riddle (\$2.50) by Isaac K. Funk; 243 pages.
E-77—The Widow's Mite and Other Psychic Phenomena; 538 pages by Isaac K. Funk.
E-78—Life After Death (\$3.00) Problems of the Future Life and Its Nature; by James H. Hyslop; 346 pages.
E-79—Science and a Future Life (\$3.50) by James H. Hyslop; 372 pages.
E-80—Contact With the Other World; 493 pages; by James H. Hyslop.
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E-82—The Debatable Land Between This World and the Next; (\$3.50) Illustrated; by Robert Dale Owen; 542 pages.
E-83—Facts and the Future Life by Rev. G. Vale Owen; 191 pages.
E-84—Patience Worth (\$3.50) A psychic mystery by Casper Yost; 290 pages.
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E-86—Masters and The Path (\$4.00) by C. W. Leadbeater. (Used).
E-87—The Key To The Universe by F. Homer Curtiss. (Used).
E-88—Open The Door (\$2.50) by Wilfred Brandon. (Used).

The pundit will be remembered by those attending his services at Lily Dale Assembly during the last three seasons.

In his lecture, the Pundit said: "The Power of Spirit alone is able to bring about the absolute cure of physical and mental diseases. Medicine treats only the symptoms of man's ills which, in truth, have their origin in spiritual inharmony. Ancient Wisdom offers but another confirmation of the spiritual truths expounded by American Spiritualist teachers and mediums."

Pundit Sinha offered a healing prayer in Sanskrit, which he then translated into English. Rev. Helene Gerling, pastor of the UPS Temple, was chairman of the meeting. Individual Spiritual Healing treatments were administered by UPS staff healers: Rev. Adrian Durbin, Rev. Elmer Fischer, Rev. Thelma Fischer, Rev. John Kunst, Irene O'Toole and Rev. Ernest Terry.

Additional Spiritual Healing rallies will be part of the program of the Annual Northern Conference of the fellowship to convene at Lily Dale Assembly this coming season.

Chicago, Illinois: A rebuilding program is definitely underway, according to Rev. Anthony Camardo, president and pastor of the First Liberal Psychic Science Church, 3449 West Altgeld. The foundation for the new building is already under way. The edifice will be erected at the estimated cost of some \$35,000, according to contractor, Herman Erlenbach.

Speakers, mediums and healers associated with Rev. Camardo will continue to conduct services in the church proper. They are: Rev. Herman Brostoff, Rev. James Redfern and Amelia Vitetta.

Rev. Camardo and Rev. Brostoff have been invited to Caracas, Venezuela and Mexico City. While plans are not complete to visit these two countries, they intend to extend their missionary work as soon as the new building will have been completed.

Tampa, Florida: The annual Spiritualist Church rally (Southern District) is currently (February 25th) being staged with a public mass meeting at the Federation of Women's Clubs Building, 809 Horatio St., according to Rev. Dorothy Flexer, minister of the Shrine of the Master Spiritualist Episcopal Church, 852 Tuttle Ave., Sarasota, Florida.

Rally meetings are scheduled for 2, 6:30 and 8 P. M. and various phases of physical and mental phenomena will be demonstrated.

Lecturers and mediums to be featured: Rev. Clifford L. Bias, Rev. Charles Swann, Rev. Nellie Curry Hickock, Revs. Russell and Dorothy Flexer, Rev. Lillian Dee Johnson, Rev. Sada Hobson and Rev. Grace Kieb.

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6:30 P.M. Healing Service, conducted by Divine Healers from the Spiritual Episcopal Churches in the Southern District.
8:00 P.M. Mass Public Demonstration of Psychic Phenomena, including Clairvoyance, Billet Reading, Independent Voice, Spirit Card Writing, Flame Messages, Spirit pictures on silk, Trumpet in the light; and Materialization.

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