

Not Proof!

DR. HORACE WESTWOOD, minister of the Clearwater Unitarian Church, Clearwater, Florida, was interviewed recently by the St. Petersburg (Florida) Times, whose reporter fired questions regarding the "Bridey Murphy" case. It all started when Dr. Westwood used Bridey Murphy as a sermon topic, saying "Ruth Simmons is probably the reincarnation of Bridey Murphy. Even though this explanation seems to fit the facts, it cannot be regarded as proof."

Spiritualists are well acquainted with Dr. Westwood, author of the book "There Is a Psychic World," (Psychic Observer, Inc., \$3.00).

When the reporter interviewed Dr. Westwood, the Unitarian minister said: "I am compelled to recognize the theory of reincarnation, not only because of the millions of people who believe in it explicitly, but also because I believe that, as God is a Spirit, so is man a spirit—immortal spirit dwelling while on earth in a mortal body."

Conceding that, while in a trance, man might have access to the memories of all past generations, Dr. Westwood said he did not consider such a possibility. He said that during his 40 years of parapsychological study, he had had considerable experience with those who had died being able to speak through the person in a trance. However, "such trance phenomena does not cover all the facts of this case," Dr. Westwood said.

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Nearly Fifty Million

ACCORDING to Robert Tate Allan's "Washington Religious Report": "Church attendance set an all-time record in 1955. Approximately 49,600,000 persons, 49% of the total adult population, attended services in the average week during the year, according to the results of a sample poll made by the American Institute of Public Opinion."

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At It Again

DURING the past thirty years, I have listened to numerous debates on reincarnation. The first debate at Lily Dale's Assembly Hall some fifteen years ago, conducted during a "Thought Exchange," ended in confusion and strained friendships.

The second debate, sponsored by the New Thought Alliance in New York City, was tragic, in that both sides wound up by taking part in a "pro" discussion.

And now we have the same debate scheduled in London. This debate will pit the rabid "anti," Maurice Barbanell, editor of Two Worlds, against Shaw Desmond, just as rabid a "pro," who will attempt to "prove" reincarnation. It will be interesting to find out what Desmond could dig up that would be classified as proof.

★

Das Geistige Reich

EUROPE now has a new Spiritualist journal, Das geistige Reich, which is described as "Monatsschrift für geistiges Licht und Leben." This magazine is edited by Charles Reinners Ronnhof, Ambrosia-Verlag, Matsee-Salzberg (Austria), Germany. The last thirty-page edition received at this office seemed to be well edited.

PSYCHIC OBSERVER

TRUTH

SPiritUALISM'S PICTORIAL JOURNAL

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SPIRITUAL UNFOLDMENT

A "Must" for a Balanced Life

Your ego must merge into a spiritualized union of service to all humanity.

By

JONNIE LEE MacFADDEN

THERE ARE many "musts" for a balanced, happy way of life.

Out of these musts, if I had my choice, I think I should select spiritual unfoldment. Perhaps you wonder why. I shall tell you.

Without spiritual unfoldment, all of the other requisites for bringing about a balanced way of life would be empty. It is impossible to have one of the most priceless requisites in the world, "peace of mind," if you have not developed spiritual awareness—the forerunner of psychic unfoldment.

Few people realize that "peace of mind" is theirs for the taking and can positively be acquired through a certain routine of mental discipline and habit.

The strange part about spiritual unfoldment is that the quicker you realize you must stop depending on other people and situations, to bring about this quiescence of being, the quicker will be your peace of mind. It all depends upon a deep realization that you must look within the self for all your answers and realize that, within your own soul, lies every truth, wish, knowledge, and answer to your every problem and experience.

When you learn to tune in to your inner self, you will immediately become conscious of your own true destiny and gifts. You can also learn to be at peace with yourself, no matter how discouraging the conditions around you seem.

Your Questions Answered

You can see life and all of its perplexities with vision—looking as through a mirror but, because of deep inner spiritual strength, you cannot be affected by world conditions. Through spiritual development, you will learn that you can sense the significance of your dreams. Spiritual strength is not passive, but active, intuitive, poised, alert and progressive.

You can also learn, through spiritual development, how to make your ideas and plans a reality. You can be amazed at the inner strength, power, and wisdom that this growth will give to you to carry on.

You can find that you will not run from one person or situation—seeking advice. You can be taught how to quietly sit alone at definite intervals and practice stilling and quieting your own mind. How? By refusing to fret and fume, and by not allowing yourself to be disappointed, disillusioned, or worried.

The moment you learn to quiet your own mind, then automatically you will find a power and wisdom flowing through your entire being... answering all your questions as to people and situations that seem to interfere with your inner peace and harmony.

In this quest for spiritual de-

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JONNIE LEE MacFADDEN

Her theme: "Long Lasting Youth, Beauty and Peace of Mind" is exemplified in a life devoted to mental, physical and spiritual teaching. Her ideal is the integration and synchronization of body, mind and soul.

Her late husband, Bernarr MacFadden, admonished her to carry on and she plans to reveal many truths never yet expounded from a public platform.

velopment, you can be taught how to erase years from your countenance by this quiescence of attainment because it has a revitalizing and re-energizing effect upon your entire being, thus giving you a new glow and radiance which will allow the body to function rhythmically, normally and happily.

Learn never to be bored with life because spiritual growth involves constant new interests. Only

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"Experiences From the Other World"

By FIDEL DE VARONA C.

Seccion "Experiencias Del Mas Alla
Diario "MANANA"
Barcelona 56, Habana, Cuba

THE MEDIUMSHIP OF THE POPE CONFIRMED BY THE VATICAN

ED. NOTE: This article, a translation from a Spanish magazine, was submitted by Mr. Varona C. who, in a letter to *Psychic Observer*, says: "I am in contact with most of the Spiritualists of Latin America and would like to achieve as much connection with North American Spiritualists as possible."

THAT HIS SANCTITY, Pope XII, had seen Jesus and received a message from Him, on the night of the 2nd of the month of December of 1954, when the doctors believed him to be in the last hours of his life, was the sensational notice transmitted *urbe et orbe* from Milan in a cablegraphic dispatch of the news agency United Press, and which appeared in the newspaper "El Mundo" of this capital, in its edition of Saturday, November 19, 1955, in the first page, with the following five column title: "The Pope Saw Jesus Christ and Received a Message." It announced that a detailed version of this information would appear in the Italian weekly publication "Oggi" (Today).

The incredulous, which can be found among the Catholic also,

Cuban Spiritualist



FIDEL DE VARONA C.

denied this information, but it has been fully confirmed by the Vatican, because the newspaper "Avance" of this capital, in its edition of Monday, 21st of November, 1955, publishes on its front page this notice under the title "The Vision of the Pope Was Confirmed by the Vatican," and publishes what we partly reproduce now:

"City of the Vatican, Nov. 21 (United Press). The Office of Press of the Vatican said today that Pope XII had a vision of Christ during his sickness of last December.

"Luciano Casimirri, Chief of the Press Office, stated that he had been authorized to confirm the information published Saturday on the Pope's vision in the weekly publication 'Oggi' (Today).

"The communication of the Press Office says:

The Pope Is Sure

"This Press Office has been authorized to confirm the information published by 'Oggi' in its November 24th edition referring to the Pope's vision during his sickness in Dec., 1954.

"The article published in 'Oggi' which was today confirmed by the Press Office states:

"The Pope is absolutely sure of 'having seen' Jesus. It wasn't a dream. He was fully awake and lucid in this instant.

"This is the second vision the Pope has had. The first took place five years ago, and was described by Cardinal Federic Tedeschini, who said the Pope had seen the sun rotate three days in October and November of 1950, in a similar way as when Virgin Mary presented herself to the three children in Fatima in 1917."

The information to which we

(Continued Page 2, Col. 3)

Mysticism, Theosophy versus Spiritualism

By REV. CONVERSE E. NICKERSON

94 Josephine Ave., Somerville, Mass.

★

Spiritualism must keep its sacred path toward the upland of truth and reality.

I DESIRE to make reply to Col. Arthur E. Powell's article on Mysticism and Reincarnation. One side of a subject is not always completely enlightening, or careful enough to satisfy the searcher of spiritual truth. Our Spiritualism, attacked and discredited as it is on so many sides, now faces a belittlement and an accusation of incompleteness by the abstract theories of many who would try to supplant its truth with something inferior.

We need every sincere effort to build up the cause rather than to burden the dissemination of its light and comfort by tacking on the theories of vague and unproven cults. We have striven for a long time to make known to every one interested the simple truths it contains.

Now, at long last, the Christian clergy, believing it of substantial value in helping toward an understanding of true theology, have

cautiously sanctioned spirit communication. But this step has been taken, I must point out, only in a few instances. But the dawn of such acceptance is surely here.

If we clutter up the presentation of our philosophy with wild and absurd theories of 'many past lives' and the like, we shall surely be discarded by every mind that has now been drawn to us by the sympathy of a definite philosophy of immortality.

World-famous Mystics

The colonel quotes an apt definition of mysticism when he states that the dictionary calls it "an obscurity of thought." It is just that. Mysticism is a pretended knowledge of the inner secrets of God. It supposes unto itself a supreme intelligence, the very arrogance of which refuses any contradiction.

There have been world-famous mystics. Some of them the reputed saints of old. Sackcloth and ashes, filth and vermin, were their badges of spiritual authority. One such chained himself to a pillar and rotted and festered away till he died, firm in his belief that he

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MYSTICISM, THEOSOPHY -VS- SPIRITUALISM

(Continued from Page 1, Col. 4)

was a mystic. He was devout and holy—in his own mind!

Spiritualists are supposed to have advanced from such ignorance and superstition. The colonel also tells us that Webster defines mysticism as "vague speculation." It is just that.

Any person possessed with only the vaguest amount of brain power may become a mystic. If he propounds ideas that cannot be understood by those around him, he is a mystic. If he spouts forth gibberish about the moon and the stars, and God—he is a mystic.

Mary Baker Eddy was such a mystic, and thousands of her followers have never yet understood many of her vague obscurities of thought. The Statement of Being, so much touted and admired, bends and twists and turns back upon itself until the brain whirls in the wild galaxy of thoughts which form her triune and multi-triune philosophy. She is a mystic!

Such a mystic could say, as she said: "My faith has the strength to nourish trees as well as souls." (Feb. 2, 1895 lecture, Concord, N. H.) How many trees she nourished by setting her mind upon them is not known. I heard of one Christian Science practitioner who "treated" a house for termites! But then, termites are error and should easily succumb to divine admonition. This is mysticism.

If mysticism means the doctrine of "hidden meaning," then it is indeed well named. Encyclopedia Britannica says mysticism is the endeavor to grasp the divine essence, the ultimate reality of things, and to enjoy the blessedness of active communion with the Highest—as Col. Powell points out.

This he says is the core of mysticism. It is a faculty beyond reason, and sees farther than the logical mind. This I grant is able description of this obscurity of thought, the vague philosophy about the ungraspable and unattainable!

Lord Bacon

Then Col. Powell talks about "the practical mystic," citing Lord Somebody-or-other. He tells us that Francis Bacon was one such. We know Bacon, that he was a scheming politician, and a corrupt judge. He was ignorant of the higher branches of learning and added but little to the knowledge of the world. Here are some of his statements that surely proclaim him to have been a mystic:

"I conceive that opium and the like make spirits fly rather by malignity than by cold." "As for living creatures, it is certain that their vital spirits are a substance compounded of an airy and flamy matter, and although air and flame being free will not mingle, yet bound by a body that hath some fixing, will."

And, sublimely, this one: "As snow and ice holpen, and their cold activated by nitre or salt, will turn water into ice, so it may be it will turn wood or stiff clay into stone." Yes, Lord Bacon was a mystic. This must be "apperception" in its highest form.

I have not exactly learned what "Chumfo" and "Buddhi" are, but I suspect they, when known, will directly lead to a real solution of

some of these theories of Lord Bacon.

The colonel cautions us not to disparage mysticism, even though the path down which it sees (?) be but a narrow, obscure alley. Likely it is a blind alley.

He tells us that "Mysticism, when properly understood and attained, becomes an experience of the subjective in which God is experienced in verity." Well, would to God that some of our Spiritualists could reach such an (impossible) attainment! We might rid the movement of the mercenary and fortune-telling element which so "crudifies" Spiritualism.

Madame Blavatsky, (Helen Petrovna) was a self-confessed mystic. Her illusions of mysticism went so far as to enable her to found the Society of Theosophy. This society propagated the theories of Reincarnation, bringing thousands of mystically-inclined minds to fall at the feet of the wild fanatic of Russia. She went to India to absorb Hindu wisdom. She also studied Voodoo among the Negroes of New Orleans.

Edmund Garrett

All these studies but strengthened her ideas about Reincarnation and the "many past lives of the soul." In 1875, with the aid of Colonel Olcott, Madame Blavatsky founded the Theosophical Society. The Madame had been inclined toward Spiritualism, but with new schemes in her head, she dropped Spiritualism and enlarged upon Hindu philosophy, emphasizing the mystic code of "God Consciousness," and some other obscure phrase of the blind-alley type.

She became a Chela of mysticism. Seated on her throne in India, she held her devotees spell-bound with her feats of "mind over matter." She induced her students to perform wonderful (imaginary) feats of spiritual legerdemain.

"Sitting in their studies," says Mr. Edmund Garrett, "2,000 miles away in Thibet, they could, by a mere effort of will, project an astral epistle, or an astral body, or an astral cup and saucer, into the middle of an applauding circle at afternoon tea or picnic in Madras or Bombay. Invisible bells tinkled from none knew where. Treatises were physically 'precipitated' on to blank paper; even the stationary was crested out of nothing, upon which to write them."

The Madame worked many of her wonders, as she claimed, through the magic powers of her wonderful picture of Koot Hoomi, a Hindu god. A china tray, accidentally (on purpose) became broken. The Madame suddenly materialized it within her shrine (cabinet) of Koot Hoomi.

This was all very "mystifying" until one knew that the back of the shrine connected directly with Madame's bedroom, where waited her maid and likely accomplice, who inserted into the shrine an exact duplicate of the broken china tray!

It was ascertained that the trays, identical in appearance, were bought at a store in Madras that very morning. Madame did not buy them, but her accomplices did. This was mysticism indeed. The mysterious bells that sounded in the shrine, and were called "astral bells," rang their last when one day Madame Blavatsky dropped one of them and a friend, M. Slovyoff, picked it up. Wildly Blavatsky snatched it out of her hand.

Our readers should read the book by Edmund Garrett "Isis Very Much Unveiled." It probably would explain much about the key to mysticism.

I have no doubt that "many children in India remember their former lives." Most children like

PSYCHIC OBSERVER BOOSTERS



Both, in their own way, Johnnie Lee MacFadden (right) and Frank Decker (left) conduct their spiritual work in New York City. They regard *Psychic Observer* as the outstanding journal in the field.

Every Sunday, Tuesday and Friday evening, Mrs. MacFadden is currently conducting a new series of lectures in her studio, 36 Central Park, South, (12th floor). Public invited.

With classes every Wednesday evening and psychic demonstrations every Friday evening, Mr. Decker, internationally-known test direct-voice medium, continues to serve the public at 220 West 71st St., Apartment #1.

to 'remember' many things. Their little imaginations often become their play-fellows and manufacture for them countless images. These images often become very real to them. How can this be evidence and proof that the dear little children have spent many lives in mortal bodies on the earth-plane? But, then, mysticism ought to help some.

To state that the New Testament has many instances of reincarnation is to misrepresent its texts. There is no evidence in any saying attributed to Jesus that He believed in reincarnation. If these mystics can find such statements, why don't they bring them forth? Where shall we find in all the

writings of Emerson, or Longfellow, or in the statements of Benjamin Franklin, that they ever accepted the theories of reincarnation? I doubt if they ever had even considered the subject. Blavatsky founded her society in 1875—Benjamin Franklin died in 1790!

What Jesus Believed

Voltaire was too keen of intellect to accept any such a hair-brained and "obscure" theory of the soul as re-embodiment. It may be an ancient doctrine, as the Colonel says, but it is only a doctrine, and has no substantial basis of fact. There is no living person on the earth who has any evidence that he has lived before in a mortal body.

Jesus believed that He would return to earth as Himself, not some other being. He proved it by returning and identifying Himself to His disciples. Does this sound like reincarnation? Paul talks of his spiritual body, which he declares will be after this natural and mortal "tabernacle." Does this imply that Paul was a believer in reincarnation?

The poet Whittier sings:

"I have friends in Spirit Land,—
Not shadows in a shadow band,
Not OTHERS, but THEMSELVES
are they!"

(Poem Lucy Hooper)

Does this sound like reincarnation?

There is no "impressive and overwhelming amount of factual evidence" for re-embodiment, whether the Colonel makes such a statement or anybody else. Let him who will, declare that he has lived before on this earth, it is only his statement—his imagination—and not factual evidence.

Katharine Tingley, another Theosophist, used to tell her followers that she was once the Queen of Sheba; that she was also Cleopatra and Helen of Troy. But who has any proof that she was anything else than the Tingley woman, ambitious to be thought a great celebrity?

The same is true of Annie Besant. Mary Baker Eddy believed that she was "the woman with the crown of seven stars," mentioned in the Book of Revelation. But SHE WASN'T!

Soon, with all these wild theories, we shall not know whether we are Spiritualists, or what we are. Let the Theosophists hoe their own row, and let Spiritualism keep its sacred path toward the uplands of truth and reality.

To be "mystified" is to be befuddled; Jesus said something about the blind leading the blind and that they both would fall into the ditch. That ditch is ignorance, when it comes to delving into the obscure and vague ideas of Mysticism and Theosophicism.

Experiences Other World

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refer contains more details which we are unable to reproduce because of lack of space, but the above leaves no doubt whatsoever as to the fact that in Pope XII we have a seeing medium and an auditive medium (for he received a message from Jesus), who comes to augment, with his high position in the religious world, the ever increasing range of excellent mediums.

After this sensational news, what moral force will the Catholics have to attack us without pity, when their own Hierarchy has plainly confirmed the spiritual doctrine of the survivorship of the soul and its communication with man?

This information will undoubtedly help to strengthen the faith and devotion of our brothers, and to increase the enthusiasm in the diffusion of our beliefs which are the most certain guide humanity has in this hour of tribulations, as has been confirmed by Pope XII, who not only saw but was cured by Jesus, while he said:

"En hora mortis mea Voca Me" (In the hour of my death call me), and upon seeing Jesus he added, "Jube Me Venire Ad Te" (Order me to come to You). But Jesus saved him.

These Questions Need Answers

Why Does Sickness Sometimes Linger Regardless of Prayer? Why Are Prayers Not Answered?

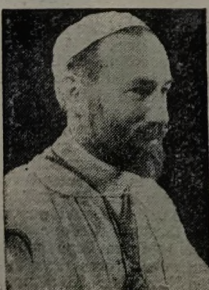
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(P-424)



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SPIRITUAL UNFOLDMENT

(Continued from Page 1, Col. 3)

then will you find your days so full and interesting that it will be absolutely impossible to live a dissatisfied and self-centered life, as you once perhaps did. Boredom and dissatisfaction can only come through being self-centered.

The moment we give expression to either our love, our ideas, our dreams or our possessions, we are immediately filled with an inner sense of at-one-ness and become happy within. In spiritual unfoldment, we can feel a releasing of love such as we have never felt before.

Sharing brings a close communion of spirit to our fellow beings. This is contagious and fulfilling in its entirety. People will look at us in a different light and you will begin to recognize a warmth in people instead of being critical and analytical.

Important Lessons

In spiritual unfoldment, you may begin to realize that you may have been the one at fault in many situations because instead of giving out love and service, you yourself were radiating in reverse with coolness, fault-finding, resentment, jealousy, and selfishness many, many times if you are honest with yourself.

You can realize the power of love in all of its wonders. You can realize that love begets love. You can realize that by sowing these seeds to be reaped throughout your life.

In spiritual development, you can learn to be in tune with the simple laws of nature that can bring great tranquility and cleansing of spirit. Watch the gleam that shines from your own inner radiance when you express love and understanding to another. You can learn that you want everything that comes from progress except the spirit of commercialism. You can also learn that one of the most important lessons that life has to offer is that your ego must merge into a spiritualized unison of service to all humanity.

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Are Spiritualists Getting Intolerant?

FRENCH RESEARCHER, M. Lemoine, who edits La Tribune Psychique, quarterly journal of the French Society for the Study of Psychic Phenomena, suggests that Spiritualists are inclined to be intolerant of other religions.

People, generally, are becoming more tolerant of us, writes M. Lemoine, in the Tribune, and it behooves Spiritualists, scattered over the four quarters of the globe, forming, as they do, a tiny minority in each nation, to become themselves more tolerant of others.

"The mockery of our opponents has turned to curiosity, which, in turn," writes Monsieur Lemoine, "frequently leads to a real interest in psychical research.

"But, while the tolerance towards our researches appears to be on the increase, it is disappointing to find, at times, a lack of tolerance among Spiritualists.

"This intolerance may be due to the pride of those who believe they have found the truth. But the century of Einstein is also that of Relativity: all knowledge is relative.

"This thought should make us far more indulgent towards the mistakes which we so easily accuse others of making.

"Despite the march of time and the differences of our century from his, Voltaire's eloquent prayer for tolerance is one which we might equally well offer up even today!"

This is the prayer which the great Voltaire penned: "God of all beings, of all worlds, and of all times. . . Giver of all, whose decrees are immutable and forever lasting, have mercy upon erring human nature and protect us from our own mistakes, lest they lead us into disaster.

"Thou didst not form our hearts for hating, nor our hands for slaying. Help us, then, to assist one another to bear the burden of a painful and fleeting earthly existence.

"May the petty differences between the ways we clothe our weak bodies, between our absurd customs, our imperfect laws, all our foolish opinions, between our stations in life, who are equal in Thy sight, to which we attach such a false sense of value; may all these little differences which distinguish one from another, these atoms called men, be not signals for hatred and persecution.

"May those who deem it necessary to do Thee honor by lighting candles at high noon, be tolerant towards those content with the light of Thy sun. . . those who robe themselves in white linen in order to praise Thee, not despise those who utter the same praise in black woolen coats; may they recognize that it is all the same to Thee whether man worships Thee in the language of some ancient tongue, or in the most up-to-date jargon of our times.

"May those who don scarlet or own land, which, after all, is but a tiny mud-spot on the face of this world, or who possess shaped pieces of a certain metal, be not proud in rejoicing at what they call grandeur and riches, and may others behold them without envy, for, as Thou knowest, there is, in these earthly vanities nothing either to envy or to be proud about.

"May all men remember that they are brothers, in order that they may abhor tyranny and execrate the robbing by force of the fruits of a man's work and peaceful industry.

"When the scourge of war is inevitable, let us not hate, nor, in the midst of peace, tear one another to pieces, but may we use the moment of earthly existence for thanking God, in a thousand diverse languages, from Siam to California, for his goodness in giving us this moment.

ONLY ONE . . . FATHER

I respect Oral Roberts for what he is doing, and wish above all else, that he would go a little farther, deeper, with all his great power. No doubt, he has sufficient help, with ten thousand campaign sitters. I believe man learns from the enlargement of his consciousness, through the attainment of his soul.

Some time ago, I heard him preach a sermon on the Power of God. . . how some people receive the gift, then don't know what to do with it. The answer he gave was to give it to him, he could use it, just as though it was an article to be bought and sold.

All I know is that it takes years to develop that Power of Infinite Light. Didn't Jesus say: "Why callest thou me good?"

MRS. CHARLES MILLER

143 Madison Ave., Bridgeport, Connecticut.



HEALING TECHNIQUE

Being a Spiritualist for many years, and either reading or hearing pastors, healers and mediums being condemned, I have wondered when they are going to quit putting themselves in the middle, by trying to prove their case to those that either do not understand or those who have no intention to learn.

I am quite sure that the average healer is honest, faithful and sincere, but if we read the Holy Bible and the teachings of Jesus when he was on this earth we will find He did not say that faith healed them.

If our gift of healing spiritually is one of God's gifts, do we not have to abide in God's laws of healing? Does it not say in the Holy Bible: "Faith without works, or works without faith are dead?"—then how can either the healer or the patient be successful, unless both are one in their belief.

The healer must realize and understand, that (the average person seeking healing, in most cases, resorts to spiritual healing, when most everything has failed. In most cases, you will find this person has lost all hope and faith in everything, even sometimes in their own Orthodox prayers.

Healers should understand that they have many conditions to correct: understand the patient he intends to help; correct their minds; receive full cooperation from the patient; faith in God; faith in the healing; faith in the healer, and a desire to get well.

I am a healer myself. Have had some bad cases and have been successful with many others. I am not a noted healer. I am only an instrument of God. I instruct my patients that unless they give their full honest cooperation, nothing can or will be realized.

Personally, I feel that if pastors, healers, or mediums fully understand and abide by the laws of God, and realize their powers are limited to certain conditions, they could avoid failure and criticism.

REV. HARRY ERICKSON

Spiritualist Temple of Immortality, 1700 W. 51st St., Chicago, Illinois.



RELIGION SHOPPER

I am an old lady 64, and here with me are my two sisters, both widows. One is 75, and the younger 56. The older, Jehovah's Witness, the younger, Catholic; and my husband, a Presbyterian. Yet all are ardent Spiritualists at heart. I myself have been a great shopper among religions. It started when I was 9 years old. My family are all from the theater.

At that age, my mother and father were working with a great hypnotist and healer, not religious. I have seen him take people from the audience, put them to sleep, and send them on visits hundreds of miles away. He always had a stenographer, public officials, etc., on stage to prove his powers. They were checked as to time, date, events, etc., all proved true. He hypnotized my brother at 14, of a bad molar infection, and told him he'd never have any trouble ever again. My brother passed over in 1944 and, to the day he passed, his teeth were perfect.

As a child, this impressed me, in regard to spirit leaving body and visiting, then returning. That made a believer out of me that Jesus said there is a spiritual body and a natural body. I had proof, I saw it, and it had nothing to do with religion. Well, I started hunting and reading. I read everything in the library, sent for books,

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.

studied all religions, and carried on my own private investigations.

I lived out of a suit case and trunk, as most professionals do, until 1939, when we came here and bought this home. I started home testings without mediums, a few trusted friends. You won't believe this, but I can prove everything I tell you. We've had demonstrations, messages, everything here.

We had parties during the war. I brought many a soldier who was going over, and a great many were convinced, others were puzzled. I've had these seances in daytime, bright lights, very few in red or blue lights, and never in total darkness, even in sunshine. We have no mediums.

We do not sit in these seances religiously. Most spirits ask for songs like "Old Black Joe," very few want religious songs. We laughed and talked. This is no fortune telling. All messages are instructions. All are friends we know, and no strangers are allowed. I've had all kinds of spirits, good, bad, and some mischievous, and people from different churches. The best sittings are when there are no church members present.

Now you can make what you wish out of this statement. I am only telling you of my own experiences. My home is known to the spirit world, and all are welcome. Call it under any fancy name the scientists wish to call it, but to us it is the natural law of nature, and one must find out for themselves. That's all the proof one needs.

Thank you for listening, and please believe me. Many are Spiritualists at heart, regardless of their church memberships. I know many Catholics who attend the Spiritualist churches regardless of their priests.

KATHLEEN LUDWICK

1516 Clipper Road, Baltimore 11, Maryland.



"MOTEL SPIRITUALIST"

Our ten-unit motel is just the kind of a place a medium should be interested in owning. There is sufficient grounds to start a Spiritualist camp. I have already built a temple for prayer and meditation. We are thinking of selling and I would much rather have it purchased by a Spiritualist. Will you let your readers know about this?

MRS. R. R. BIDWELL

Sombrero Villa, 1147 N. Ridgewood Ave., Holly Hill, Florida.



JESUS CAN'T DO IT ALL!

The science of fasting and dieting for the cure of disease is indeed the greatest cure-all known. If you give God a chance, we can rest assured that God will not fail us. I know this is true because I found fasting a life-saver about 30 years ago. The only faith I need is the faith I have in this system. What good is there in telling a sick person "Believe on Jesus and be healed," and not instruct that person on how to keep well.

We have had some wonderful healing demonstrations in some of our seances, but we were told this was more of a temporary nature and were instructed what to do to make the healing more lasting. There are many so-called healing preachers out here but it is hard to find anyone that was actually healed.

One prominent orthodox minister stated that only about 50 per cent of the people that come for healing can take this healing. Some church people get up and testify that they are healed completely, but actually they go to the doctor right the next day and take their "shots," and I wonder who is fooling who?

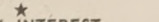
No doubt, these ministers possess psychic power to some degree and by using this power to cast a hypnotic spell upon the person taking the healing, they have them believe that Jesus is answering their prayers.

People just do not have the

proper understanding. Perhaps when we gain a better understanding of these hypnotic powers, and how the human mind can be controlled by these powers, we might gain a closer religious understanding with each other, and a closer relation with God.

W. E. KATSCHOR

R.F.D. 1, Guthrie, Oklahoma.



CUBAN INTEREST

I am a correspondent in the "Manana" Newspaper, of Havana, Cuba, in which I weekly write a column with the title "Experiences of the Other World."

I am in contact with most of the Spiritualists of Latin America, and would like to achieve as much connection with North America as possible.

FIDEL deVARONA C.

Seccion "Experiencias Del Mas Alla"

Diario "Manana" Barcelona 56, Habana, Cuba.



IT SURE WAS

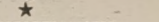
The thing I've long hoped for seems coming: "Science averring this truth."

Does Julius Weinberger know that Leland Stanford provided for a chair for Psychical Research at Stanford University, but it was not done?

Maybe he can do something regarding it. The money was bequeathed.

FLORA PETERSON

1007 Stewart St., Apt. 12, Seattle 1, Washington.



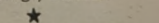
NOT CHRISTIANITY

Your quotation from Tolstoi in your No. 416 is very good. Unfortunately for the thesis which I assume you had in mind, Christianity is just such a body of creeds and dogmas, without which it might be religion but not Christianity. If you can imagine Islam without Allah and his prophet, you can imagine Christianity without the Immaculate Conception, the Vicarious Atonement, Salvation by Faith and the rest.

As we were told by one of our Invisibles, no one religion is better or worse than the others; they all talk the same language using different words. In other words, remove the excrecences which form the walls around each group and you have the essences. In short, remove the fences which enclose Christianity and you may find religion;—but it will not be then Christianity.

H. M. WAGNER

Route 2 DeFuniak Springs, Florida.



AUTOMATIC WRITER

Not the least psychic myself (except with a Ouija board), I am the son of a deceased psychic named Lincoln Phifer, whom you may remember as an automatic writer and formerly publisher of The New World, Rosedale, Kansas. He maintained a department in this paper called "The Spirit Press." He promoted the idea of mechanical communication and made some experiments along this line. But his chief forte was automatic writing over a period of years extending from before his marriage until his death in 1931.

LYNDON B. PHIFER

Associate Editor, The Methodist Church Editorial Division—Board of Education.

810 Broadway Nashville 2, Tennessee.

Say nothing of my religion. It is known to God and myself alone. Its evidence before the world is to be sought in my life; if that has been honest and dutiful to society, the religion which has regulated it cannot be a bad one.

Thomas Jefferson

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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 60 years, this rare 385-page book, "Encyclopedia 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 XV Ezra and Nehemiah

Written by the Chronicler — Attempts to Restore Jerusalem — Would Not Accept Assistance — The Reason — The God of Israel's Residence — Ezra Inspired — The Work of the Lord — Nehemiah Inspired for His Work — A False Medium — Other Mediums in the Employ of Sanballat — Sanballat Wants a Seance — The Story of Esther.

THE BOOKS of Ezra and Nehemiah carry forward the histories in 1st and 2nd Chronicles. Ezra takes up the thread of Jewish history at the return of the exiles from Babylon under Zerubbabel, 536 B.C., and carries it forward intermittently for a hundred years. The book as a whole is a compilation made long after Ezra's age and seemingly by the same man who compiled Chronicles and Nehemiah. It was written in Hebrew and partly in Aramaic. This is the language spoken by the Jewish people after their return from the Exile.

The books contain portions of the contemporary history left out of the former books. Two attempts were made to rebuild and restore Jerusalem, by Ezra and Nehemiah. In the first attempt, under Ezra, the governor would take no judgment except that which came from a priest, and through Urim and Thummim. Ezra 2:63: "And the Tirshatha (spokesman) said unto them, that they should not eat of the most holy things, till there stood up a priest with Urim and Thummim."

Holy Of Holies

Now we have mentioned several times the ephod which was worn by the high priest. It will be well to understand how important this ephod was in Jewish priestly ritual. It was the duty of the high priest to oversee the Sanctuary, its service, and its treasures. He performed the service of the day of atonement, when he was required to enter the Holy of Holies. Then he consulted Jehovah (Yah-weh) by Urim and Thummim. He offered sacrifices on the Sabbath day, and on new moons, and at annual festivals. In the garments of this high priest were the regal adornments of his office. A breastplate of precious stones was the important and principal part of his priestly dress. In it were set the two prophetic stones called Urim and Thummim. The breastplate was a square of blue, purple, scarlet and fine linen; set with three rows of four precious stones each, and each stone bore the name of a tribe of Israel.

The ephod was an embroidered vestment of two parts for the front and back of the body; it was clasped together at the shoulders by onyx, engraved with the names of the tribes, six on each. This was bound about the waist by a girdle of gold, blue, purple, scarlet, and fine twisted linen. It bore on its front the sacred breastplate.

The two prophetic stones would flash fire as Jehovah gave his answers to the high priest, which constituted a sort of "Jewish fortune-telling" ceremony, much as people consult a crystal, only that in this case the living Yah-weh was "speaking" through the breastplate of the high priest! There were others not of Judah

who desired to assist in building the temple, but Zerubbabel and Joshua, and other builders were so much afraid of some foreign influence getting in and crowding Yah-weh out, that they say: "Ye have nothing to do with us, to build a house to our God; but we, ourselves together, will build unto Yah-weh, God of Israel, as Cyrus the king of Persia hath commanded us." Ezra 4:3.

Thus it would seem that the great work was not to build a temple, but to build it so as to keep every other influence out except Yah-weh, the God of the Hebrews! It certainly was not in any sense to be a mission to dedicate worship to the great Creator of the Universe!

Moses Was Inspired

The temple was Yah-weh's temple; and Ezra, the priest, was determined to rebuild it; and so afraid was he that other influences would utter other words beside those that he taught, that he made a decree that if any one gave anything differently, his house should be pulled down, and the timber of it should be set up and he hanged upon it!

Ezra seems to think that Moses was inspired to write the law, we know that the early tradition of the Jews regarding Moses was accepted and believed in by those of Ezra's time. Ezra also tells the people that Yah-weh's residence as "God of Israel" is at Jerusalem; and Ezra is represented as "Ezra the priest, the scribe of the law of the law of the God of heaven." That was quite a responsible official position, about equal to that of the Pope of Rome today! He claims infallibility, and so evidently did the priest Ezra.

In verse 28, he claimed that "the hand of Yah-weh was upon him." The word of the Lord, in Ezra's day, as always in previous times in Israel, meant mediumship and what Jehovah transmitted through it. I have wondered if Ezra, when he speaks of them "that trembled at the words of the God of Israel," (chapter 9: 4; 10: 3), did not mean some such trembling as all Spiritualists have seen on the part of mediums when they were charged with important messages. See Isaiah, 66:2.

When the people of Jerusalem listened to the reading of the new book by Ezra, and bound themselves by a solemn covenant to accept and obey it, the old simple religion of the prophets was dead, and the new Jewish Church with its elaborate ceremonial, its priestly hierarchy, its sacrificial system, and its temple ritual, was born. The literature springing immediately out of the great change, giving it its historical setting and justification, was Chronicles, Ezra, and Nehemiah.

Ezra's Day

The priestly robes and ritual ceremonies were impressive. The tinkling golden bells on the fringe of the priest's robe added mystery and excitement, together with the ceremonial bell on the altar and all the intoning and symbolism of the ritual. Our present day church services of the Christian Church obtain all their pomp and atmosphere from those temple services of Ezra's day.

Nehemiah was the son of Hachaliah, and is said to have been the author of the books of Nehemiah. He felt that he was specially appointed to write his book, for he tells us that "The hand of God is

upon me," meaning that he was specially inspired by Yah-weh.

Every effort was made to stop the building of the temple; in chapter 6: 10 to 12, a false prophet goes to Nehemiah and warns him that an attempt will be made upon his life, and that he better hide in the temple. Nehemiah is hesitant to believe him, and even accuses him of lying: "There are no such things done, as thou sayest, but thou feignest them out of thine own heart."

And again, Nehemiah says to him, "Should such a man as I flee? and who is there that, being as I am, would go into the temple to save his life; I will not go in."

Likely the false medium sought to lure him into the temple to slay him. Nehemiah says, "I perceived that God (Yah-weh) had not sent him."

The fact is that this medium had been hired by Sanballat to prophesy falsely. Also a female medium by the name of Moadiah was hired to lead Nehemiah astray. Nehemiah laments: "My God, think upon Tobiah and Sanballat according to these their works, and on the prophetess, Noadiah, and the rest of the prophets, that would put me in fear." Verse 14.

They were jealous of mediums in those days, just as they are sometimes today, and seek to hinder inspired workers who earnestly strive for the advancement and betterment of our Modern Spiritualism.

In chapter 9, we have the account of a general seance, in which the work and wonders of Yah-weh are praised and recounted. In this a reference is made to Yah-weh's originally choosing Abraham; to showing signs in Egypt; to the pillar and the cloud; to the water given in the wilderness and to the Good Spirit; in the New Testament, this good spirit is called the "holy phost," which was sent to instruct them. See verses 7 to 20.

Seance Gathering

So many of Christ's followers, being Jews, still clung to some of the vestiges of the faith of their forefathers. We find it infused into the teachings of writers and apostles. Some of Christ's followers, however, when Paul asked them if they had yet received the Holy Ghost, replied: "We have not so much as heard whether there be any Holy Ghost." Acts, 19: 2.

At this special seance-gathering, the people remembered that Yah-weh had been patient often with their transgressions, (except the times when he slew them by the thousands if his capricious will so dictated,) but when they were obstinate and turned from him he delivered them over into the hands of their enemies, — all for his own glory and to teach them that he was Jehovah and must be obeyed! Verse 30, reads: "Yet many years didst thou forbear them, and testifiedst against them by thy spirit in thy prophets."

Although the Book of Esther, the only remaining historical book of the Old Testament, contains the history of the wonderful deliverance of Esther and Mordecai, and in fact, all the Jews, out of the hands of Haman, who was hanged on the gallows he had caused to be erected on which to hang Mordecai, I will pass the book with only a word. The things which transpired at the seance of Esther, Mordecai and Esther's maids, are not stated.

It is remarkable how spirit forces shaped events so that Mordecai, the Jew and Esther the queen should come to great favor in the reign of king Ahasuerus. We shall never know in this world how great have been the powers of the spirit world upon mortals in raising them to individual successes and greatness.

We know, that in some cases, spirit inspirers have practically

MATERIAL VALUES EXAGGERATED!

Making it plain

By E. Maitland Woolf

ORTHODOX religions hold out an offer of reward, usually in the form of interest on investment in this world, with the principal repayable in the next.

It is interesting in this connection to observe the words of one well-known Jewish prayer, "These are the precepts whereof the man who performs them enjoys the interest in this world while the principal remains in the world to come..."

Orthodoxy, generally, taxes one's blind obedience and offers in return a sort of post-world credit.

No Blasphemy

Because Spiritualism regards natural consequences only as manifestations of the laws of cause and effect, and not specially as rewards or punishments, it does not fail to equate material values and spiritual advantages.

There is nothing at all blasphemous about recognizing that well-ordered spiritual lives do result in material advantages, though not necessarily in financial advantages.

Any state of mind which helps us to cope in a satisfactory way with material problems in the material world in which we live must be a material advantage.

Just as money is of value only for what it can buy, spiritual equilibrium is of value for the consequences which it produces, and these consequences include a sense of justice, an understanding of the world itself, and so on.

Materialistic Paradise

All the pious platitudes of the pulpits, and sometimes, unfortunately, from Spiritualist platforms, fail disastrously to put over any message because they fail to equate material and spiritual values.

The enlightened Spiritualist who sees how cause produces effect seeks to co-operate with the natural law because he knows that the going will be much harder if he does not.

Just as seamen know that they must sail on the tide, so do Spiritualists look for the causes required to produce results.

If they have reverence, then it must be simply the recognition of the scheme, the divine scheme, if one wants to emotionalize it, of the universe. They certainly do not treat God as a sort of gilt-edged or trustee security.

Strangely enough, it is orthodox religion, with all its nauseating exaggeration of spiritual values, and all its celestial synecopha, which, in the long run, produces word pictures of a paradise much more material than any that a Spiritualist would expect or even want.

Maybe I am not alone among Spiritualists in the feeling that to be transported to the orthodox conception of heaven would create a veritable hell!

"Two Worlds"

lived anew in the destinies of those they guided. A work on earth that has been unfinished, may perhaps be entered into again, and both the instrument and the directing spirit force, find joy and happiness.

TO BE CONTINUED

TOO LATE TO CLASSIFY

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WHY Red Indians are SPIRIT GUIDES

We, who know the truths of Spiritualism, can face the inevitable transition before us with the same courage as did the Indian.

The final re-uniting ends the distress of separation . . . we share this knowledge with the Red Man.

— by —

FREDERIC HARDING

MOST PEOPLE have been brought up without realizing how real and true is the invisible world which is in, and about, this visible world of ours. Most people never find it out until they themselves have actually become a part of that world, which ordinary human sight does not know.

But to a small portion of humanity—in one way or another—does come the truth about Spirit-life and its relation to the earth-life. That small fraction of "knowing ones" are very fortunate. It is a privilege to be among their number and to have the benefit of that rare wisdom.

Now when a person first contacts this truth, there always seem so many strange things about it. When Spiritualism is met for the first time, there are so many surprising new facts to be learned. This is because the ideas we were taught to believe all our lives were so different from the real truth.

Perhaps one of the queerest facts which the newcomer into Spiritualism meets, is the frequency with which there appear from the Spirit-side of life, members of a race of people, which had not been thought about since childhood's adventurous imaginings.

Most men and women grow up in a gradually increasing forgetfulness of the original natives of this American continent. But when they find out the absolute truth of the psychic phenomena, they are brought into a vivid and insistent relationship with the Spirits of the Red Skins. Indians are everywhere in mediumship. To be aware of Spiritual truth in America, and to some extent in other countries, is to be aware of the Red Man.

Now it is natural that the newcomer is puzzled and perhaps a little confused by all these vigorous spirits of Indians who make themselves known. Not having thought about these people for years, the novice in Spiritualism wonders to himself why these Red Men and Women in the next life, are so much at home and so very powerful in everything that is done at their end of the communication line in manifestations through earthly mediums.

They Bring Strength

Perhaps, too, some of us who have been acquainted for some time with the true conditions in the Universe as revealed through modern Spiritualism, may not understand this matter. We may not have stopped to think why there are faithful and amusing little Indian girls to make us laugh when we are getting too sad in circles, and all those loyal, strong Braves in nearly everybody's Band of Spirit Collaborators.

Yet if we reflect upon and examine the history of the Red man—before the coming of the White man—we can begin to understand why all the communication through mortal instruments today is such a joy to these incarnate Indians. Let us look into it and see why things of the Spirit come so easily and naturally to the Red Man on the other side of the veil between the two states of Life.

The first thing we begin to learn is that things of the Spirit come very easily and naturally to these people while they were still in the flesh.

Before the white people landed and began spreading, and crowding the natives here in America, many centuries had passed by while these copper-complexioned folk had the whole land to themselves.

During the long stretch of time, millions of their Spirits passed the earth-term of their eternal lives here, in a way which brought them very close to Nature. Then they passed on to the etheric spheres

of Nature with a marvelous knowledge of the expressions of the Infinite, to make the way easy and clear for them over there.

All this great number of Spirits had closely studied and greatly loved what we call the "Physical Phenomena of Nature." In addition, all this vast number of Spirits, generation after generation, had had a thorough knowledge of Nature's spiritual phenomena.

"The Great Spirit"

One of the chief characteristics of this race of people, with a whole continent to themselves, was their great love for their land and all it contained. They loved its superb scenic beauty. They were content with its frugal but sufficient bounty of food, clothing and shelter, which they had to win for themselves in constant struggle, making them keen, alert and active.

They loved their chance to be alive and thought it a blessing from the Almighty Creative Power which they spoke of among themselves as "The Great Spirit."

Until the white conquerors and missionaries arrived, the Red People never thought of God made as a Man who sat on a throne in some far-off Heaven. They regarded the Infinite as a Power with an intelligence whose might extended everywhere into all things. They had no creeds nor clergy, no mythological systems of deities. They worshipped one God. And they call this Power that "thought" life into all living things, "Manitou" or in their tongue, "The Great Spirit."

God, to them, was Unity.

God could not be divided—not into three parts nor into any other number.

Modern Spiritualism brings to us the same revelation as must have been brought, here in America, centuries ago to these primitive inhabitants. God is One; God is Infinite; God is a Power that thinks. The revelations to the Indians through their mediumistic "Medicine Men" agreed with ours of today through our mediums, for they believed that to the brave and worthy, God proved in the hereafter to be Love.

Hunting Ground

"The Great Spirit!" In all the religious history of the races of mankind, no name for Infinite Intelligence has been thought of which was better than that, for truth, simplicity and forcefulness.

What did all these Spirits of Nature-lovers, these out-door wandering folk, do when they found themselves separated from their old physical identity with the Nature of Earth?

Truly enough, they were in the Spirit World of wonderful etheric beauty, real in itself to their spirit senses. A Happy Hunting Ground with the joy of the chase but without the "kill." But still they had dearly loved the old America. They were still aware of it. Whenever thought-avenues opened to them which they could use to impress and so to mingle mentally once more with material conditions, they liked to use them.

Furthermore, they tell us that it has always been the custom of the Angel Masters who act for the Infinite, to honor the Red Men in spirit with the responsible duty of acting as pickets or guardians of the integrity of lines of communication, once such are opened between the two worlds.

The Indians, as Spirit Guides, must keep away from and out of the medium's aura and range of instrumentality, mischievous and trifling entities which are attracted by the light of an operating line of manifestations.

Even more, they repel the entities—singly and in bands who are malevolent—and who would destroy the comfort and assurance that mediumship brings to bereaved and despairing humanity. Such exist!

The spirit Red Man patrols and keeps them out. As George Valentine's Guide calls himself, they are the "traffic cops." Why? Be-

cause in all the history of the Red Man, despite false slanders, he was in the beginning before the white man tricked and corrupted him, the most loyal person to his trust.

"Traffic Cops"

This trait of loyalty is recognized by the Spirit World and honor is done the Indian accordingly. By this service to others, he is able to progress and to better his nature.

This liking of the Red Spirits to continue to contact their beloved country of earth, is very different from that condition which we call "earth-bound." The Indians are not bound. They do it because they like it. They do not have to return to or linger near their material surroundings of old.

Now "earth-bound souls" have led such unworthy physical careers that their selfish misdeeds tie them down and hold them back in spiritual darkness until a purging occurs slowly through higher aspiration and service to others.

This is not the case with the red spirits. With them, it is a matter of free will and of service. They have great spiritual power which is of the utmost use in the delicate "tuning in" which goes with setting up vibratory conditions which will admit of communication through mediumship.

The spirit Indians delight in the ease and strength with which they can help. In a way, this service of theirs is glorifying God, for it is proving and expressing their qualifications which they earned through loving God's manifestations which we call Nature.

They Protect

The white people did not treat the Indians very well. We broke faith with them, taught them evil ways and took their possessions. We now live on that land which they used to love. We are many. But as a result of the centuries of time that Indians lived here before we came, their Spirits are many, too. We have little idea how many there are. They have forgiven us for what we did to them or to their descendants.

Among us, they find individuals who attract them, who give their spirits congenial outlets. They attach themselves to these individuals, to guide and to protect and to strengthen them during their terms of earth-life.

So we get some idea why the Indians from the Spirit-side of life like to enter into mediumistic manifestations and why they like to join bands of Guides.

But now let us see why it is that they do this so well. Let us see why the girls, or squaws appearing as girls, make such marvelous little "messenger" or "jester" guides to dispel possible gloomy thoughts which might intensify the nervous condition of the sitters and so inhibit the functioning of the phenomena.

Let us also see why the braves make such able pickets and why their medicine men make such strong resourceful healers. We shall have to look at their spiritual ideas and at their ways of living, in groups and as individuals.

To be rightly understood, the moral and spiritual life of the Red Men must be divided into two periods. The first is the time before the coming of the whites, when the minds of the native Americans were attuned in a simple and genuine harmony with the Infinite Spirit in all things.

The second period dates from the Indians' contacts with the white people from across the great waters. It is about the Indians of this latter period that nearly all our literature of Indian life has to tell. The stories show an increasingly debased type of people, different from the Indians' own stories of what their race used to be like.

Greatest Race

In the first period, extending for centuries, was rooted and built up the spiritual strength and harmony of their kind. It is this heritage of noble appreciation—of keen and clear wisdom of Nature in all her moods and aspects—which gives to the incarnate Red Spirits their power and grace in our times.

It was the white man's greed, his abuse of the earliest trust of the natives, his false trading, his loose moral code, his inconsistent religious life, and above all, his "fire water" which gradually and inevitably corrupted, embittered and ruined the spiritual life of the Red People.

Of the countless thousands of free men and women worshipers

Spirit Painting



RED FEATHER

The above is a reproduction of an oil painting on display at the offices of Psychic Observer at Chesterfield.

of the Great Spirit, who were here before those tiny ships of Columbus arrived, they remain today but a few thousands of survivors.

The Indians have little left of the spiritual legacy which should be theirs from those ancestors so close to Nature. We should not judge the Soul of the Indian, the Spirits we know through mediumship, by those relics of a formerly great race of mankind.

No, we must look back at the original natives as they were before their invaders spoiled them.

When the Red People lived alone in America, they had some beautifully poetic ideas about what the Great Spirit wanted them to do with their earth-lives and what awaited them after leaving their earthly bodies. They were, originally, generous, fair-dealing and spiritually humble. They lived the great maxim of Andrew Jackson Davis, "under all circumstances, keep an even mind." Especially were they silent. One of their wise men declared that the fruits of silence were "self-control, true courage and endurance, patience, dignity and reverence."

In eating and in all bodily indulgence, they were temperate. They used a great amount of hard exercise, especially at running and swimming. In their original days, they took frequent vapor-baths, which they managed by pouring water on heated stones inside of a wigwam.

Unflinching Courage

They had a high regard for personal honor and for cleanliness of life and ideals and for unflinching bravery. Even after familiarity with the loose and deceitful ways of white pioneers had spoiled their standards, these traits lasted. They used to hold annual ceremonies of a somewhat religious nature to impress upon the young men and women their obligation to their personal honor.

They felt deeply that material possessions held a menace to their prized freedom and to their spiritual ideals. So they gave away everything they gained or won until there remained only such things as they couldn't do without.

Among the Red people, mean selfish individuals were despised and were held up as bad examples to the children. Those rare members of their tribes who wanted to spend their lives in one spot of ground, farming and collecting domesticated animals, were regarded with contempt by the true Indian.

To the orphans and the aged, the whole tribe would be kind. Although a reputation for bravery in fighting would be eagerly sought, that same mighty warrior, when at home with his squaw and children, and old parents, was gentle as he smoked his pipe by his wigwam.

As they never locked up anything, having neither doors nor windows, nor strong-boxes, a proven thief was among them, an object of life-long scorn.

The great Seneca orator, Red Jacket, in his reply to a missionary named Cram, declared:

"We have a religion which was given to our forefathers and has been handed down to us, their children. It teaches us to be thankful, to be united and to love one another."

Great Truth

There is a certain familiar ring about these words, is there not? Not bad for a so-called "Pagan," supposed by the missionaries from

Europe to be dwelling in dense spiritual darkness.

As children, the boys and girls were taught that their relationship with Manitou was strictly individual. All their lives, they carried out this idea.

The Indian nearly always worshipped alone, usually at sunrise or sunset. Apart from very rare occasions of ceremony, they did not worship in groups. The Red Man went to Manitou in solitude, because he recognized that the binding of his own spirit to the Great Spirit was a thing with which no one else had anything to do. He knew that he needed no spiritual intercessor with his God. He needed no human mediator to plead for him. He and Manitou were always face to face.

In this, he was aware of a great truth.

Those white missionaries who, later on, called him "infidel" and "heathen," did not know this great truth as he knew it.

Among the Red People, no one meddled with another's religious life. They respected the intimacy of each man and woman with the Great Spirit. Among all their many tribes and in all the wars into which their daring natures led them, the Indians never fought over religion.

With a pitiful contrast to this fact is shown by the history of European races with their cruel struggles over creeds!

Prophecy and Healing

The Red Man had no temples nor shrines nor sanctuaries. Wherever he was, that place was where God was. The Great Spirit was ever near at hand, in all things at all times. Among them, nobody ever preached God, but nobody ever denied God.

When the Red Man lifted up his lean bronzed arms to the rising Sun, his rugged head thrown back, his keen eyes welcoming again the glow of Day, a few muttered words of invocation coming spontaneously to his lips, he was tuning in closely with the Infinite.

When he studied hour after hour, the ways and habits of every living thing—animal, bird, reptile, fish and insect—until he knew them all better than any other race of men in history, he was mentally vibrating as close to Mother Nature as it is possible for humanity to bring itself.

When he learned by patient search, all about the trees, bushes, flowers and more especially about barks, herbs and roots which drove away sickness and were good for burns and sprains, he developed a lore of medicine.

This lore his healers were able to make stronger by their spiritual mediumship and by the co-operation of the spirit healing forces. For there were a great variety of wonderfully developed mediums among the Red People.

The mental phases especially prophecy, were common and often amazingly true. The physical phases were powerful and proved how the Great Spirit was in everything.

Spiritual Sustenance

For the collection and condensation of the ectoplasmic substance needed for levitation and for direct-voice and materialization, there couldn't be imagined a better cabinet than was made by a wigwam with its narrow slit of an opening.

Is it any wonder that incarnate spirits who had lived such lives of intimacy with Nature's truths—when passing out of the flesh—should make such able helpers in spirit communication through mediumship? Especially when we remember that these people, when on earth, had absolutely no injurious counter-interests of business, cities, collective scheming or confinement indoors in artificial occupations.

Remember, too, that the sole nervous stimulant they had was tobacco.

And it becomes easier to understand why we hear so much of the Indians in Spiritualism in America.

We have just hinted that the life of our modern so-called "civilization" with all its complex conventions and unnatural ways of thinking and living, puts Nature so far away from our souls that we who live it, suffer a great spiritual loss.

What are those powerful impulses we get once in a while to go off on a camping trip in the woods away from everything? It is the starved soul crying out to our consciousness for spiritual sustenance.

(Continued Page 6, Col. 2)

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RED INDIANS

(Continued from Page 5, Col. 5)

tenance, for a vibration closer to the harmonies of the Infinite!

Never for "Sport"

Yes, we who adopt the conventional modes of life, find that it serves best for the end of material gain and for soft fleshy comforts. But there are a few of us who realize how dearly bought spiritually, are these goods of this world.

In his original condition, the Red Man had few settlements which might be called permanent, except in the far Southwest. The Indian of the forest and of the plain was by nature, a trapper and hunter rather than a farmer or a trader. He liked to move about. He wanted to carry as few articles of possession as he could do with. What little he could not dispense with, he packed on his pony's back or it must be admitted, upon his squaw's back. But this was because he had to keep his own arms always free to use his weapons for defense or for killing game for food.

Now it is significant that when the original Red Man killed an animal for food—he never killed for so-called "sport"—he wished the animal's departing spirit a good life in its next condition, saying he was very sorry he had to take its earthly body to eat.

No, the Indian could not bear to be housed in nor to be confined to one place. He wanted to roam, to see this world which Manitou had made for his own Spirit to enjoy while it was still in the flesh.

And so, sacrificing as a wanderer the worldly benefits of accumulated possessions, the Red Man gained despite his hardships and privations, a rich spiritual harvest of power and understanding. So to some extent have done all open-air wanderers among mankind.

Understand the Indian!

Those who have lived where solitude and great open spaces were all about them and vast starlit firmaments overhead, have always drawn close to the Infinite. The men on old sailing-vessels on long voyages became sensitive to Spirit influences. The shepherds of all times and all races have become canny in their isolation.

On the desert, the Arabs became aware that they were not alone on that terrific expanse of sand but that they were in touch with another although an invisible world. So did the Red People in their immense forests and upon their enormous prairies.

Such is the treasure of ancestral traits upon which the Red Spirits are drawing today in our own Bands of Guides. This is the background by which we should judge these well-known friends in the next Spheres of Life as they demonstrate through nearly every medium in America today.

What a pleasure it is to understand these facts!

Now we can welcome and trust these Red Friends more than ever before when we realize how close to the Great Spirit they lived when on this wonderful country of ours that we now call the United States—and truly, too, Canada.

We, Too, Have It

We can remember how the Indians scorned death. They had not the least dread of it! They knew its real nature. All they sought was to end this earth-life honorably, and above all else—unafraid. Their faith in the Spirit World knew no bounds.

Ours should be the same!

We who know the proofs of Spiritualism can face the inevitable transition before us with the same calm courage as did the Indian. And although the loss of the earthly companionship of loved ones seems cruel and bitter, yet we share the Red Man's trust in the ending of that distress of separation in a final re-uniting in a happier world.

We have the knowledge he had! It is a knowledge as old as time, always waiting for open minds to allow it to enter and to be at home. The knowledge—that the Great Spirit is in all, that it is all, that there is nothing enduring but

GREAT SCIENTIST'S SUPERB TRIBUTE TO SPIRITUALISM

"Only sure foundation for a true philosophy and a pure religion"



NEVER HAVE I read such a magnificent defense of Spiritualism as that included in Alfred Russel Wallace's work, "Miracles and Modern Spiritualism"—a great book by a great scientist.

Unobtainable for years, it is now reprinted.

Paragraphs leap from the page simply begging to be quoted. I cannot resist giving a few. Match this, if you can:

"Spiritualism is an experimental science, and affords the only sure foundation for a true philosophy and a pure religion.

"It abolishes the terms 'super-natural' and 'miracle' by an extension of the sphere of law and the



ALFRED RUSSEL WALLACE
1823—1903

realm of nature; and in doing so it takes up and explains whatever is true in the superstitions and so-called miracles of all ages.

"It, and it alone, is able to harmonize conflicting creeds; and it must ultimately lead to concord among mankind in the matter of religion, which has for so many ages been the source of unceasing discord and incalculable evil.

"It will be able to do this because it appeals to evidence instead of faith, and substitutes facts for opinions; and is thus able to demonstrate the sources of much of the teaching that men have so often held to be divine."

Or this:

"It will be seen also that Spiritualism is no mere 'psychological' curiosity, no mere indication of some hitherto unknown 'law of nature'; but that it is a science of vast extent, having the widest, the most important, and the most practical issues, and as such should enlist the sympathies alike of moralists, philosophers, and politicians, and of all who have at heart the improvement of society and the permanent elevation of human nature."

Contemporary Spiritualism

And finally, to those who will still ask, "What use is Spiritualism?" invoke Wallace thus:

"It substitutes a definite, real, and practical conviction, for a vague, theoretical, and unsatisfying faith. It furnishes actual knowledge on a matter of vital importance to all men, and as to which the wisest men, and most advanced thinkers, have held that no knowledge was attainable."

But there is much of absorbing interest in this book apart from the author's superb vindication of a maligned cause. I found it fascinating for instance, to contrast the psychic phenomena of Wallace's day with those of contemporary Spiritualism. The most obvious, and to my mind, the most regrettable, changes have occurred in physical manifestations and trance mediumship.

Wisdom From Barman

I am a young man. I have heard nothing from the Spiritualist plat-

Spirit and that Spirit knows no end and can know no end.

And to my own faithful and loved Guide, I now give my thanks for his aid in the preparation of this lesson about his people; I know that he has been helping

form during the last decade to make me feel like refuting the pioneer's boast about "the good old days"—nothing to challenge this:

"I have heard an uneducated barman, when in a state of trance, maintain a dialogue with a party of philosophers on Reason and Foreknowledge, Will and Fate, and hold his own against them. I have put to him the most difficult questions in psychology, and received answers, always thoughtful, often full of wisdom, and invariably conveyed in choice and elegant language.

"Nevertheless a quarter of an hour afterwards, when released from the trance, he was unable to answer the simplest query on a philosophical subject, and was even at a loss for sufficient language to express a commonplace idea."

"And from other trance-speakers," Wallace declares, "such as Mrs. Hardinge, Mrs. Tappan and Mr. Peebles, I have heard discourses which for high and sus-

tained eloquence, noble thoughts, and high moral purpose, surpassed the best efforts of any preacher or lecturer within my experience."

Glorious Youth

As for physical phenomena—well it would be sheer masochism to dwell on the amazing seances which were being held throughout the world during the latter half of the 19th century.

Wallace's book, then, fulfills two superb functions for the modern inquirer; it gives an unforgettable picture of Spiritualism's glorious, "phenomenal" youth; and it shows how and why one of the greatest scientific minds of the age came to the conclusion that Spiritualism "embodies truths of the most vital importance to human progress."

It is a work of supreme importance, one of the major classics of Spiritualist literature.

W. E. N.

*Obtainable from Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana (\$3.00).

"THE FACTS BEAT ME"

THE FACTS beat me. They compelled me to accept them, as facts, long before I could find the spiritual explanation of them."

This tribute was paid to Spiritualism by Alfred Russel Wallace, one of Britain's greatest scientists.

As one of our leading naturalists he earned immortality as the co-discoverer with Darwin of the principle of evolution and natural selection.

Darwin would have delayed publication of his cataclysmic theories for many years had he not learned that Wallace, half way across the earth, had arrived at similar conclusions and was prepared to lay them before the world of science.

Orthodox religion was apologetic when Darwin and Wallace traced man back through the animal kingdom. They were dismissed as atheists. Wallace became known as an enemy of religion, though he had never shown the slightest interest in theology—he was a Rationalist and to him facts were all-important.

Mesmerism Attracts

In 1844 Wallace's attention was directed to the then popular subject of mesmerism. He found he possessed the power of inducing "mesmeric sleep" in a large number of people. But it was not until 1865 that psychic phenomena attracted his attention.

Immediately, he seriously and consistently pursued his researches. A year later he was sitting regularly with Mrs. Guppy, at whose seances he witnessed remarkable levitations and apparitions.

Flowers were frequently used for these seance experiments. Wallace records that, by request, a huge sunflower, six feet high, with a large bunch of earth at its roots, was brought into the locked room.

Wallace, one of the committee of the London Dialectical Society, which investigated Spiritualism, witnessed, under strict test conditions, a great variety of psychic phenomena.

Man and Animal

Psychic photography furnished him with remarkable evidence of Survival. Through the mediumship of Frederick A. Hudson, Britain's first psychic photographer, he obtained a perfect likeness of his "dead" mother which was totally unlike any existing photograph of her.

Many people could not understand how a man who propounded the theory of evolution came to accept the central fact of Spiritualism—that we survive death. Wallace explained:

"I am not able to believe that the mental and moral nature of man has been developed out of

the lower animals wholly and solely by the same natural processes that developed his physical structure. That arises from the fact that I am a Spiritualist, believing that there is something in man differing in nature as well as in degree from the lower animals.

"At a certain epoch when the body was sufficiently developed to receive it there was a spiritual influx."

He illustrated Spiritualism's ethical and social significance in these words:

"I feel myself that my character has continually improved. This is owing chiefly to the teachings of Spiritualism. We are in every act and thought of our lives here building up a character which will largely determine our happiness or misery hereafter. We obtain the greatest happiness ourselves by doing all we can to make those around us happy."

SUMMERLAND

This column is open to every Spiritualist, every Spiritualist minister, every Spiritualist Church and organization to use without charge. Send typewritten notices, include full name, age, survivors, and name and affiliation of Spiritualist minister officiating—Ed.

DAVEY, Gertrude (77) Toronto, Canada, December 17th, 1955; Rev. T. David McQueen officiated.

GAGE, Joseph (90) Flushing, Michigan, March 5th; Divine healer; Rev. Ella Riley Sutton, pastor of the Spiritualist Episcopal Church, Owosso, Michigan, officiated.

GRANT, Minnie (75) Toronto, Canada, January 4th; Rev. T. David McQueen officiated.

MOON, Fred (66) London, Ontario, Canada, November 25th, 1956; member of Citadel of Spiritual Truth, London; Rev. T. David McQueen officiated.

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REINCARNATION — Fact or Fallacy?

PART III

ED. NOTE: This is a continuation of Col. Arthur E. Powell's treatise on that always controversial subject "Reincarnation." Opening remarks starting with editorial, page 3, *Psychic Observer* #420, dated March 10th, 1956. Part II appeared in April 10th edition. We have no apology for the lengthy treatment of the subject as the author has been unscrupulously fair to both sides and has weighed the evidence beyond its intrinsic merit. This treatise should be more than welcomed by a great many now puzzled enquirers because of the author's all-around non-partisan treatment of the subject.

SO FAR, in this series, we have sketched the main "arguments" in favor of the theory of reincarnation on this earth: then we examined some evidence against the theory, including a communication from (allegedly) the great H. P. Blavatsky herself, in which she flatly denies that reincarnation is a true doctrine, and regrets having taught it.

When the present writer had arrived at this cross-roads in his thinking, which seemed almost an "impasse," there fell into his lap (as so many of us find in times of crisis!) some fresh data, which seemed to throw a flood of light on the situation in which he found himself — sitting uncomfortably on a sharp fence, precariously balanced.

The reference is to a book of some 115 pages only, published in 1941, fifth impression 1951, "The Doorway," recorded by Margaret Vivian. (*Psychic Observer*, Inc. \$2.00). The contents were obtained psychically by Dr. Vivian, by "written communications" — presumably automatic writing, or something similar.

The communicator was a soldier, killed at Colenso in the Boer War, 1899, at the age of 27. There is little or no "religious" flavor about the book. It is eminently practical, just the sort of matter-of-fact statements one would expect from a soldier — free from frills or pretensions, or what we term "high-falutin'" oratorical flourishes.

There is nothing fuzzy or vague about it: it is clear-cut: a spade is a spade. In plain, blunt language, our soldier tells us what he has observed, or been told, what he accepts as true, and his conclusions. In his own words: "This is an exact account of our life here, so far as it can be understood by those on earth."

By way of introduction to his comments on our special topic, a few of his more general remarks and observations are worthy, I am sure you will agree, of being reported.

Poltergeists

Newcomers, he tells us, can still have earth-pleasures, if they so desire. But the desire for such, in most cases, soon vanishes. Communications, as a rule, are by direct telepathy. Memories are perfect. (Doesn't that make you drool?) All books are readily, almost instantly, available to anybody. Music, painting, all the arts are open to anyone.

The same applies to sciences of every kind. (This is becoming positively painful to record: excuse me while I wipe away tears of frustration!) They have pictures, something like our cinema, so that they can actually see past history. They have also fairies. Poltergeists, he says, are seldom human: often they are mischievous fairies, or other sub-human types, that take a childish pleasure in making use of a power they have suddenly acquired.

If you want to play games, you can do so. Organs, such as reproductive, atrophy from disuse, and are replaced by others. A fundamental law is that you can have all you want — by the power of thought. A great many, of course, do not know they are "dead."

Our Fred advises that we should pay more attention to the sitters at seances, choosing those who are psychically suitable. Strong emotions are a barrier. The calm, placid sitters are best.

Red light helps the medium to be entranced. Blue inhibits psychic power. It is useful also as a temporary measure against "hauntings." To build up a thought-form of one's own face is difficult. (I have often thought I should find

it extremely so). The more we advance, the less we care for earth-matters. Hence, communications are mostly the newly "dead." Our friend has visited many planets.

Our soldier is definitely an altruist, and a humanitarian. He soon chose the job of caring for dogs, and other animals, so often bewildered by their surroundings, sorrowing for beloved masters they cannot locate. He arranges for many of these unhappy animals to be well looked after, and (hats off to him!) has established a Spirit Canine Defense League! Truly a man after mine own heart. Yours, too?

These few impressionist strokes are aimed at showing you the kind of man we are dealing with. To me he seems wide-awake, observant, with plenty of interests, thoughtful, not given to phantasy, eminently practical, not in the least the "preaching" or propaganda type. So now let us get down to the special "meat" we are a-hungering for. Here are some of Fred's statements.

Some Must

Individuals who have not progressed sufficiently to be happy in the "Summerland," return to earth in a new incarnation.

The earthward "pull" is especially strong in those who have died suddenly, in their youth. Unless they resist it, they are drawn back, more and more strongly, until they reincarnate.

But, those who inhabit the "dark spheres" do not necessarily reincarnate.

A person, who still desires to kill or destroy, would not be suited to the Summerland life, would remain in a lower sphere for a time, and then reincarnate — until he loses his desire to injure others. "Undeveloped races, whose pleasure consists mainly in killing, do not stay here long, but soon reincarnate on earth."

In the lowest spheres, inmates do not stay long: so degraded are they, so blind to all but evil desires, that soon they reincarnate, in order to learn their lesson over again.

"Souls you call criminal are not sufficiently evolved to be here at all. They MUST reincarnate."

Examples of those who have lived evilly, preying on others, devoid of kindness, are gangsters, white-slave traffickers, dope peddlers, those who have enriched themselves through the misery of others. These have to reincarnate.

Those who must reincarnate are like fish out of water in the Summerland: for their own happiness, they return to earth.

The need to reincarnate, of course, has nothing to do with race. It is solely a matter of spiritual evolution.

Some Do — Some Don't

Fred states that the stage where reincarnation is no longer necessary has been reached by more British and Americans than members of any other race.

Selfish people, devoted mainly to amusement, find few companions, and so soon reincarnate.

Another most interesting statement is that sometimes a soul from the Summerland will voluntarily reincarnate, in order to help another.

Not, of course, having our queer ideas about "death," nobody from Fred's sphere wishes, on his own account, to return to earth. But from the "dark" spheres, many want to return, and that is why so many undeveloped souls reincarnate. These lowly souls are constantly pouring back into our world, so that many of that world really are "miserable sinners";

"One Minute Treatments"

Fitting Health Into Sick Bodies

By ALBERT E. SCHEFFLER

Health is attained by seeking the life of God which we already have. The good is within us.

POSSIBLY it is particularly important to mention here that there are still a few folks that never take any narcotic stronger than an aspirin and never indulge in enough joy-juice to keep a barn owl happy.

But in the odd days of a roving life, we have known a lot of hypochondriacs, a number of drug addicts and a great many who deal out gloom. And none of them is very much different from you and me except for a mistaken idea of what it takes to squeeze a bit of happiness out of each day.

An individual is very little of a social problem so long as the fine ends of his nervous system remain blunted. There is something wrong in the mental department of the one who tries to live on the excitement he gets from pills, shots or sniffs. But there always comes a day when the soul cries out for a decent form of expressing itself in action.

A. E. Scheffler

live on the excitement he gets from pills, shots or sniffs. But there always comes a day when the soul cries out for a decent form of expressing itself in action.

Patterns Of Habit

It is no secret that some people with a confirmed addiction to a form of disease live to an old age. There is nothing wrong in being

sick occasionally, but the larger percentage of us do not particularly care to form the habit of leaning on others for sympathy all of the time.

At times it is difficult to realize that the kingdom of heaven on earth is a living reality and not just an illusion. Whether the laws of health deal right or wrong with us is not subject to debate. Health is natural food in action. If we do not think enough of our bodies to KEEP them healthy, then the gospel of correct eating means nothing for us.

So often we close our eyes against the influence of God's Natural Bread Basket but we cannot separate ourselves from the richness and depth of such power. "Thou preparest a table before me in the presence of mine enemies." We are judged by our fruits—our state of health, or how we succeed in fitting health into a sick body. A patient of the writer expressed herself: "Every time I look at the sky, I realize how much closer God is than I thought possible and how we are governed by the laws of nature."

Source of Health

We can refuse to identify God's NATURAL food with health and so cut ourselves off from this high source of goodness. But the price we have to pay for such indifference is pain, suffering and disease. Health is attained by seeking the life of God which we already have. The GOOD is within us, but our old ways of thinking must die so that we might demonstrate over our illness.

Jeremiah's advice to the Babylonians is still good today: "Come ye, join yourselves to the Lord in a covenant that shall not be forgotten."

that is why they come back to "matter."

"Eternal life" is what Fred calls the stage when reincarnation is no longer necessary.

Drunkards and drug-addicts, unless treated as soon as they arrive, are liable to return and seek satisfaction for their craving, an obsession of some individual, in whom the spirit is loosely attached, and can therefore be more easily ejected.

Church Responsibility

Frankly outspoken is Fred about those Christian churches, which have not faced the facts, have not investigated, and so have kept their people in darkness and ignorance of the conditions of the after-life. "The clergy have a lot to answer for, in misleading the people, and are wilfully blind, because they have had the opportunity of knowing the truth, and have rejected it. Instead of being teachers, when they arrive here, they mostly have to take their seats in the infant class, and learn the elementary lesson that they are profoundly ignorant."

"Many reincarnate immediately, because they are unfit for the Kingdom of Heaven."

"As for your prelates, they are the least enlightened of all: and, when they find themselves over here, they are bewildered and ashamed, because they had the opportunity of receiving the light, but rejected it contemptuously." (Forgive a smile: gaitered Bishops: little desks: kindergarten class: see what I mean? I'll wager that, as soon as they master the knack of "creating" by thought, they "think" themselves out of their gaiters and black garb, into normal pants, take their collars out of reverse, and don sports-shirts, with open necks, maybe gayly colored!)

"The Church is responsible for much bewilderment over here." No "Judgment Day," no harps, no flying angels, and so on. In fact: "the clergy go on preaching uninspiring sermons, and are a definite hindrance to spiritual progress." Strong words? Are they not justified — just what is needed? Fred's opinion is that "Christianity, as a European religion, is dead already." He adds some interesting remarks about a coming new religion, for which Spiritualism is paving the way.

In his long experience, he does

not know of "any advanced soul who belongs to any religious sect."

Many, who come over as very earnest Christians, may continue with the same church, the same services, the same hymns, while the sermons "are no more intelligent than those preached on earth," for centuries. Many people, in fact, remain in their present sphere for thousands of years — learning (fortunately) all the time, but, it would seem, very slowly.

So difficult is it to remove crude "Evangelical" teaching, that Fred says he would "sooner deal with an out-and-out infidel than with one of those fundamentalists who regard any other teaching as emanating from the devil himself." You might as well try to remove mountains as to clear away the results of this teaching from some souls."

So interesting is our soldier-boy that this machine insists on continuing its prattle. In every mental hospital, he tells us, there are cases of obsession. The only thing to do is to get rid of the entity, with the help of a medium, as was done by the American, Dr. Wickland, of whose work he speaks highly.

Life vs. Soul

Often, obsession is superimposed on a previous mental illness or instability, because, when the brain is affected by physical disease, the obsessor finds it easier to take possession. It is rare for a spirit to gain control of a healthy person.

In the Summerland, "we eat fruits and salad, but no meat, or anything that would involve slaughter. In time, I am told, all nourishment comes from the atmosphere." (That statement I have come across in a number of different sources): "When we feel tired, we rest and inhale."

Life is in everything — in stone, in water, in plants: LIFE, but not SOUL.

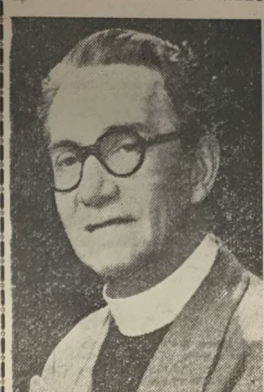
"In time, matter will eventually drop away. There will be only spirituality. What you call the devil is undeveloped matter."

Animals that come to the Summerland are specially loved pets, though some are merely domesticated.

The great majority of the lower animals are simply re-absorbed into the essence of life, the cosmic melting-pot, as some call it, which is drawn upon for new incarnation.

(Continued Page 8, Col. 4)

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Dr. Rhine Appeals For Aid

The years of patient labor in the Duke Laboratory and elsewhere are now vindicated, and a serious challenge thereby offered to philosophers of almost all traditional schools.

Spontaneous phenomena are not dependent on the function of a medium, but the aid of Spiritualist mediums is vital.

THE College of Psychic Science was honored recently by a visit from the man who is probably exercising the most powerful influence in the world in persuading men of science to respect the claims of para-psychology—Professor J. B. Rhine, Director of Duke University, U.S.A.

A modest, dignified and sympathetic personality, he delivered to a packed London audience a deeply interesting talk on "The Scientific Prospects for the Survival Question."

The situation disclosed by his address is of no little significance. Dr. Rhine, working over long years in the closest collaboration with his wife (who was also present and who, like himself, began her researches as a trained biologist and psychologist), he at a certain point found himself drawn into the investigation of psychical phenomena, then at a very early stage.

In this development his association with the late Professor William McDougall, and some early experiments with that remarkable medium, Eileen Garrett, played an important part. He soon found, however, that he could get no further unless he devised a more rigorous technique than any then available for recording and evaluating the peculiar type of phenomena involved.

Thereby he and his colleagues were committed to years of painstaking experimentation, in the course of which they had to meet the most severe and obstinate opposition from materialistic scientists all over the world. But the victory has now been won, and the existence in man of a psi faculty is now accepted by all but the perverse or inexcusably ill-informed as being scientifically established.

The years of patient labor in the Duke Laboratory and elsewhere are now vindicated, and a serious challenge thereby offered to philosophers of almost all traditional schools.

But this indisputable triumph has a negative aspect. For in order to render his conclusions scientifically invulnerable the technical investigator is obliged to proceed in his researches in the most critical possible fashion. And this means that he must on no account accept any explanation of a phenomenon until all reasonable alternatives have been thoroughly explored.

Basic Causes

Now in the realm of ordinary scientific investigation this ideal is actually realizable. In most fields, by the careful elimination of competing hypotheses, the student of Nature arrives finally at a theory which really renders intelligible the phenomena he is studying, so that, for instance, correct prophecies regarding the behavior of objects can be made. In the field of psychical research, however we are met with the difficulty that the processes that we are engaged in observing are peculiarly elusive in character.

The result is that we can never be quite sure of the basic cause of any given manifestation. As Dr. Rhine pointed out in his address, we cannot safely attribute a certain type of knowledge to the exercise of 'telepathy,' as we have no apparent means available of isolating the purely mental activity of a percipient. What may appear as being a telepathic performance may really be due to clairvoyance.

The bearing of all this on the theme of his lecture will be evident enough. While in principle, he is quite open to the possibility of Survival, and the implied probability that the deceased can communicate with the incarnate, he has, he confesses, no sure means at his disposal of eliminating the possibility that even the most striking manifestations from the

Other Side that occur through the instrumentality of mediums may be due to their possession of the faculty of 'cryptesthesia.'

For in this matter we are venturing into an almost entirely unknown world, and in evaluating its manifestations it would clearly be extremely hazardous to attribute to discarnate entities powers which may actually reside in the mysterious and almost unfathomable depths of man's subconscious mind.

This is the crucial difficulty with which this scrupulously careful investigator finds himself confronted in this field. And it has evidently at the moment brought him to a serious impasse.

Blind Alleys

He declared, in fact, quite frankly, "I am in a blind alley trying to get out." And feeling probably that Spiritualists and less orthodox psychical researchers stand in a more vital relation to the Unseen than technical scientific investigators in this field, he made a sincere appeal to them to aid him in finding his way into a realm in which more decisive evidence might be available.

And he further suggested that a promising path might be offered by spontaneous phenomena which (with the probable exception of poltergeist phenomena) are not dependent upon the functioning of a medium and cannot, of course, be produced at will in a laboratory.

Here certain comments suggest themselves. First of all, in declaring his readiness to give more attention to evidence of this type, Dr. Rhine made it plain that any material which was accumulated in this field would have to be scrutinized with the strictest scientific care. The difficulty here, however, is that the mental attitude which is cultivated by the man of science is by no means propitious to the multiplication of psi phenomena.

Not only is the investigator unlikely to experience them himself, but one must also affirm that his state of mind will subtly affect his ability to appreciate their full significance. Basically, a conflict is involved between scientific research which examines from without and sympathetic identification which understands from within.

There is also to be considered the difficult problem presented by the alleged subconscious omniscience of the medium. This concept provides the skeptic, of course, with a plausible and universally applicable device for denying the reality of manifestations from discarnate minds.

Since the sensitive is credited with the truly stupendous power of, firstly, gaining information on the widest scale which is inaccessible to normal minds, and secondly, of achieving feats of psychic dramatization which give the sifter the impression that he is in contact with vital and conscious discarnate personalities, this capacity of hers can be invoked to undermine on a deeper level any evidence that is presented to the enquirer. But this cryptaesthetic prestidigitization is, after all, suppositional only.

Theoretical Possibility

What is immediately experienced is what appears to be the activity, through the body of a living person, of men and women who once lived on earth—qualified, of course, to different degrees by the mental and emotional state of the instrument.

Moreover, a number of different and distinct personalities may be involved, while some of them may manifest the same characteristics through several manifestations to be reckoned with—such as apparitions—which occur independently of mediumship and yet also suggest strongly that they have their source in the activity of discarnate minds.

In the light of such manifestations it is not unreasonable to suggest that the theory of crypto-omniscience begins to appear as somewhat far-fetched. What we are

thrown back upon, in fact, is that same sense of probability on which we rely in conducting the ordinary affairs of life, and which plays such a part in the proceedings of courts of law.

There is always, of course, a theoretical possibility that the key to all such manifestations lies in the native power of the medium's subconscious mind, but it is difficult to see how its truth could ever be proved in any serious scientific sense. In this respect the psychical researcher is in much the same situation as the philosopher who is confronted with the theory of solipsism—it is almost impossible to refute, and yet at the same time a deep instinct or intuition tells us not to take it seriously.

Finally, we have to consider an objection which must be advanced against all attempts to investigate the momentous problem of survival by scientific means alone. It is an arbitrary and unwarrantable assumption that man can gain any secure knowledge of deeper realities—as opposed to the mere acquisition of accurate information—without bringing the different

(Continued Page 15, Col. 2)

REINCARNATION

(Continued from Page 7, Col. 4)

tions. In other words, while the life-essence cannot be destroyed, the individuality of lowly animals does not persist. (This is very close to the Theosophical idea of "group-souls".)

Millions of birds, rabbits, fish, insects, etc., pass fairly quickly into this cosmic storehouse, from which comes the living part of all creatures—including man.

A few humans there are, so degraded that they do not survive as individuals, but return to the life-essence. So, it appears, Nature has her occasional failures, much as a foundryman has defective castings, which have to go back to the melting-pot.

However much you may dislike the fact, man is at the top of the animal creation. Moreover, by love and training, he can confer immortality, as persisting individuals, on animals. This should be gratifying to pet-lovers! Now, we have a kitten... cut it out, chat-box, get on with the story—let it march, as O'Henry long ago told you!

The aftermath of the wrongs inflicted on animals is revealed in the restlessness of the world—yet another weapon in the armory of vegetarians!

As for those specimens of "humanity" who are cruel, not from ignorance, but from lust—for cruelty, they will pay the penalty of a new incarnation.

Evidence Appraised

On color-therapy, our Frederick has an interesting chapter. This is widely used on the "other side," though much neglected by us. For depression, use orange-red; blue for excitable subjects; green for the agitated or worried. Color is valuable also for insanity. Color-treatment, however, is far more complicated than we might suppose. For example, purple has many uses, in varying shades. Also, in the Summerland, they have more colors than we have, and of course they are able to see both infra-red and ultra-violet.

Effects are produced through the skin, as large an area as possible being exposed to the colors used.

A great advantage of color-therapy is that no harm can possibly be done.

This little book, I think, is perhaps the simplest, most graphic and direct, and of all I have so far come across, the fullest of detail of life in the Summerland. So let us be grateful to Margaret Vivian and her soldier-friend Fred.

Returning for a moment to our main theme—Reincarnation—we have now examined evidence both for and against, and also listened to impressive testimony that it does take place, not by any means as a general, invariable rule (as most Theosophists maintain), but in restricted way, in certain cases only.

I suggest it would be useful, in the rest of this article, to attempt an appraisal of all this evidence, and, in particular, to consider the position of Theosophists, who, following Buddhists and Hindus, are usually dyed-in-the-wool Reincar-

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—by—
Lena Barnes Jeffs

Lecture Three

THE TEXT

Genesis 1: 27. So God created man in his own image, in the image of God created he him; male and female created he them.

THE SUBJECT MAN

IF MAN is made in the image of God, and God is Spirit (St. John 4: 24 Revised Standard Version) man also must be Spirit, and therefore a part of God. The story of evolution tells us that man has evolved from the single cell life principle generated in the mud and slime of ocean bed, and has progressed to his present status. How far he can or will evolve is not known as he is still in the making. We agree with Robert G. Ingersoll in the following thought:

"I had far rather believe that I have evolved from the single cell life principle and progressed to my present status, than to think that I have been created perfect and retrogressed to my present imperfection."

The spirit of man, that which is a part of God, must of necessity be perfect as God is perfect. There is an intermediate principle between the Spirit and organic man which we call the soul or celestial body... thus man becomes a trinity—body, soul and spirit.

At the time of so-called death, the soul and spirit leave organic man and the soul or celestial body forms over the physical body in a cloudy, vaporous replica of the body, from whence it has departed. It is attached to the physical body by a cord, similar in nature to the umbilical cord that connects the mother and her child before birth, only in this instance the cord is made of a more spiritual substance.

Death, so-called, does not occur until this cord is severed, and then the soul and spirit pass into the next expression of the life and the organic body now discarded, and no longer animated by spirit, goes back into chemicals and dust from which it came.

Gen. 2: 7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and became a living soul."

The moment man becomes an individualized spirit, he begins the journey through his earthly existence, and the collective results of his experiences establish his status in expression of life after he has cast aside his human organism.

During his earthly existence, he is a free agent, building his life according to his own desires. Just as all other of God's creations, he is subject to the immutable law of that creator and he progresses or retrogresses in accordance with his understanding of and obedience to the law.

As the Word of God placed the universe in active manifestation, so the mind of man creates the individual universe in which he moves, breathes, and has his being.

MEDITATION

One Power controls the universe, and I am a conscious reasoning manifestation of that Power.

(TO BE CONTINUED)

nationists. It is high time, I am sure you will agree, that Spiritualists and Theosophists, who have much in common, effect some kind of "rapprochement" and co-operate in world-enlightenment.

Finally, this whose subject seems to afford a valuable (and very necessary) object-lesson on the risks and dangers we run when we base our "beliefs" on authority, no matter how seemingly exalted this may appear to us to be.

PSYCHIC HIGHLIGHTS

—by Lt. Col. ARTHUR E. POWELL

(Written Exclusively for Psychic Observer)

PSYCHIC OBSERVER, APRIL 25, 1934

Swaying Snakes

Yogic Powers

"Two Worlds" reports a lecture by Dr. Foster, who spent 31 years in India, meeting yogis, "saintly men," he declared, "with psychic powers that dwarfed our own."

He saw one yogi, naked, sitting on a block of ice. So great was his bodily heat that it melted a deep hollow in the ice.

Another yogi, in a country mountainous and barren, feasted him on "choicest cherries and peaches." Where did they come from? "I can only say they were materialized." (I have in my files records of several such phenomena: AEP).

A friend of Dr. Foster, now a Watford bank manager, with a companion, set out for Lhasa, Tibet. After his companion had turned back, Dr. Foster's friend went on alone. On a perilous mountain path, he came upon a number of reptiles, standing on their tails, swaying and hissing in their mating ritual. As he was about to shoot them with buckshot, he heard a voice: "Do not shoot; they are my friends." No one being in sight, he said: "Where are you?" Replied the voice:

"Come round the corner, and you will see me. Come, they will not harm you." One by one, they slid gracefully aside, and let him pass. Round the corner, he saw, sitting on a rock, a yogi, who told him he would never see his colleague again. "He blew his brains out, shortly after you left him. There were trials on his mind that he could not face."

The yogi continued: "You have left a wife, a son, and your mother-in-law behind you, in a house in Delhi. Your son is very ill with a bad throat. Your mother-in-law seems to think it is diphtheria, your wife otherwise. I see them wrapping flannel around his neck—they are having words—your mother-in-law is leaving the house, never to return."

"What time is it?" "Five o'clock," replied the dumfounded Englishman. "Note the time," said the yogi, "I will cure your son."

No longer interested in continuing his journey, the Englishman spent the night as the yogi's guest. He was magnificently breakfasted "out of thin air" and, on parting, was told "I will visit you in six months; but you will spurn me from your door."

Dazed, the bank manager returned to Delhi. He learned that his colleague had actually blown his brains out.

His wife confirmed that his son had been seriously ill, but suddenly recovered; that she had quarreled with her mother about his condition; and said: "I will never see her again."

He ascertained that, at 5 P. M. on the day he had met the snakes, the boy had begun "miraculously" to recover.

Some months later, the manager was working in his garden, when a scantily dressed man came by and asked the time. "Move on," snapped the Englishman, "No beggars here."

The Indian turned and said: "I told you you would spurn me from your gate."

This story closely parallels a number of others related by Paul Brunton, MacDonald-Bayne, Yogananda, Baird T. Spalding, and others.

★

Twig Magic

Dowsers' Feats

"Psychic News" quotes from "Tit-Bits," in which John England tells some interesting stories of "Diviners," or Dowsers.

Reginald Smith, Richmond, Yorkshire, walked out of his house, and disappeared, without trace. So his distraught wife called in the local diviner, Robert Brotten.

With a clean cap of the missing man, as a "scent," and a forked hazel twig, his steps led him to the river Strid; the twig jerked vigorously, and his pace quickened, until he stopped and pointed to a spot in the river: "The police will find your husband there." And so it was; but the cause of the death is still unknown.

An elderly man, grieving over the disappearance of his son, went to a French priest, Father Gerlac,

of Montpelier, who had local reputation as a dowser. The priest first inspected a few personal possessions of the missing man, then set off with the usual hazel twig, which directed him to the house of the village carpenter. He said the body was somewhere in the house.

The police found it in a large oven. The murderer was the carpenter.

An English scientist also had the power of divination. He invited John England to pick a leaf from a tree in an orchard behind the scientist's house, while the scientist walked back to his study.

England carried the leaf to the house and handed it to the scientist, who returned to the orchard, with a whale-bone divining-rod. He went directly to the tree and correctly pointed out the branch from which the leaf had been plucked.

If this kind of thing goes on, it looks like a tough time coming for murderers and thieves.

★

Henry Slade

Matter Through Matter

Frederick Zollner, famous German scientist, on May 5, 1878, sat in seance with Henry Slade, the medium, and Herr Oscar von Hoffmann.

Present were a table, some slates, and two cardboard boxes. The circular box, with a large piece of money in it, was securely fastened with glued paper. The rectangular box, with two small coins in it, was also well fastened with glued paper. The boxes had been sealed in December, 1877, by Zollner, who tells the story, and who had forgotten what the coins were. His purpose was to see if the coins could be removed, without breaking the boxes.

Slade placed a fragment of slate-pencil on a slate, which he held, with his right hand, half under the table.

Writing was heard; on the slate was found a request for another piece of pencil, which was complied with.

The slate was again held under the table. After some minutes, Slade, dragging his words, said: "I see—seefunt and eighteen hundred and seventy-six." (funf means five.)

A hard object was heard to fall on the slate, which was then withdrawn, a five-mark piece, dated 1875, being found on it.

The circular box was shaken; it was silent, and empty.

Slade remarked that he had once sat in seance with the Grand Duke Constantine, when, accidentally, two pieces of pencil had been placed on the slate. While the slate was held under the table, two pencils could be heard writing at the same time. It was found that one pencil had written from left to right, the other from right to left.

It was now decided to try this experiment again. When the slate, with two pencils, was held under the table, writing could be heard, very clearly. On it was found, in English:

"10—Pfennig—1876

"2—Pfennig—1875.

"Let this be proof to you of clairvoyance. After the nine days you must rest, or it will harm you and the medium. Believe in me, your friend."

Having just previously shaken the rectangular box, and heard the two coins jingling, the sitters surmised that the two coins mentioned in the message referred to those in this box.

On sudden impulse, it was suggested that the two small coins might be taken from their unopened box and placed on the slate. No sooner said than done. They distinctly heard two coins drop on the slate, these being found to be as described in the written message.

On shaking the two-coin box, they heard a rattle, but quite different from the sound coins would make.

Slade then placed the slate, and a fragment of pencil, under the table. Again writing was heard, and was found to be, in English: "The two slate pencils are in the box."

On tearing open the box, this was found to be correct.

As has been mentioned before

in "Highlights," it seems to me a great pity that mediums and others do not make serious efforts to produce phenomena of this kind, which are obviously impossible in a three-dimensional world, but which can be done in a four-dimensional set-up, identifying for the moment a fourth dimension with "mat and demat." The two may not be identical, but certainly there seems to be a connection between them. The fourth dimension has sometimes been described as "throughth."

Phenomena of this nature, under strict conditions, would obviously be of immense "evidential" value.

★

Utility Guide

Ramon

"Psychic Realm" tells of Becky Keen, of Leigh, who is constantly helped by a discarnate Spanish Air Force boy, named Ramon.

Driving home one night, they heard what sounded like something dropping from the car. Ramon told them: "It is a cylindrical metal object from the back of the car." They found the exhaust pipe missing.

Having difficulty in finding a house, to which they had been invited, Ramon guided them to the very door, and bid them goodnight.

Becky was making an omelette, which she considered pretty good. Ramon exclaimed: "Sacrilege! What on earth do you call that? Go and ask your friend how to make her famous omelettes, continental style. You will have to buy a new egg-whisk, price 8/6." He named the shop, and said she would see the whisk in the center of the window. All proved correct. She did not know her friend lived abroad, and knew the continental method of cooking omelettes.

After searching in vain for an article of clothing, Betty was on edge of tears, very tired. "Don't weep like a baby," said Ramon. "Go to bed, and tomorrow morning look in the dining-room cupboard, and you will find it on the bottom shelf, right hand corner."

And so it was.

Yes, of course, that's the kind of guide you and I need.

★

'Forbidden' Land

Adventure In Tibet

"Psychic Realm" carries yet another remarkable story of Tibet, written and experienced by H. A. Gordon Graham, who spent nearly three weeks entirely in one room.

A rifle-shot at a leopard started an avalanche, which overwhelmed Graham. He suffered a complete "blackout," waking eventually to find himself on a "charpoy" (string bed), in a square cell, with an opening for light and air. "Sitting on a stool was 'the oldest and strangest individual I had ever seen.' He learned he was in the minor lamasery 'Gubra La,' the stool-sitter being the lama.

The lama said he was apprised of the accident, 10 miles distant, by seeing it on the cell-wall, and had immediately sent out a rescue-party. Sensing Graham's skepticism, the lama shrugged his shoulders and said no more. When Graham suggested the difficulty of carrying an unconscious man over so many miles of mountain country, the lama raised Graham and directed him to look at the wall.

Clearly depicted there was the landslide scene, with four men, looking like cloaked priests, who lifted the victim on their shoulders and, without apparent effort, glided away, over boulders, through snow-banks, across a ravine, and then, without halting, delivered Graham to his present quarters.

When Graham asked if the gliders really glided over the surface and, if so, how it was done, the lama bowed, said that it was so, but, even if he were permitted to explain, he could not do so, this being a secret revealed only to those who sincerely desired to help those in trouble. Furthermore, it could not be used in rou-

tine and daily exercises of initiates. Immensely puzzled, Graham rejected as impossible that the picture he had seen could be attributed to his own unconscious mind which, while his conscious mind was not functioning would not likely to be itself functioning. Also, even if it had been the case, how did the lama project the picture onto the wall?

Recovering in a few days, Graham allowed to wander about the lamasery, but not outside it. On the third day, the lama said Graham would leave shortly, with an escort to the scene of the slide, and must then make his own way back to Darjeeling. After a morning meal, the lama passed his hands over Graham's face. Nothing more did Graham remember until he found himself a few yards from where he had been knocked out. He had no idea how he had come there. Had he really been away? Had he been dreaming? How would he find his way home, and how would he explain his protracted absence?

He managed to find, among the debris, his rifle, the remains of the poor leopard he had killed, and his haversack, complete with compass. But of his 'shikari' (hunter-guide) he found not a trace, so he presumed he had been killed.

This story, of course, tallies fully with many and many similar adventures, so graphically described by Paul Brunton and MacDonald-Bayne in their numerous books, as well as by a few others. In particular, the way these hillmen, in some unaccountable manner, 'glide' over snow, rocks, gullies, etc., covering huge distances, with little or no fatigue, has often been mentioned.

It must be conceded that these gentry, in those far-away lands, know a trick or two that we poor white folk would give much to be able to duplicate!

★

Survival Proofs

Investment Found

"Psychic Realm" prints two excellent examples of proof of survival.

At a service in Manchester, Mrs. Florence Lewis described to a sinner the spirit form of a lady who had recently died, and wished to contact the sinner—her sister. The sinner was surprised, her sister having died two days previously, and her body not being buried yet.

The spirit asked her sister to look in a certain drawer in the spirit's recent home, under some underclothing in a folded newspaper, where she would find papers relating to money put away.

Some weeks later, the sister sent for Mrs. Lewis, showed her the chest of drawers, and explained that, obeying instructions, she had found, in the place indicated, investments to the value of £500. She was sure no living person could have known of these papers being there.

But for this spirit message, the chest would have been sold, and the newspaper and document almost certainly destroyed.

In a Birmingham church, a young couple, new to Spiritualism, were speaking to Mrs. Lewis, when the latter saw a small boy of about 7 looking for something in the man's waistcoat pocket.

Astonished, the man took from the pocket an old, battered watch, without glass. "That boy," he said, "was my little son, an only child, and this is his watch. I take it everywhere with me. I wouldn't part with it for anything; it is my most precious possession."

★

Crock of Gold

Dream Locates Treasure

In "Psychic News," we are given a story of Thomas Wright, historian, who lived in Shropshire many years ago.

Mr. Fox was a blacksmith, and, being fussy, did not at all like being awakened, three nights in a row, by his wife, Betty, who told him she had dreamt of a lane, some miles away, where an elder

bush was growing curiously, and gave her the feeling that it was growing out of a pot of valuable old coins. "I saw it with my own eyes. I pulled the bush away from the earth and there it was—the top of the pot. It was an earthenware pot. I could see it full up with old coins." Like Queen Victoria, Mr. Fox was definitely "not amused."

So Betty, getting up quietly in the small hours, and dressing, went out to arm herself with spade, pick and sack. Having upset the woodpile, a neighbor woke up and asked her where she was going. "Ah, neighbor," replied Betty, "I've dreamt it at last!" thus providing with these cryptic words, a record that she knew beforehand what she was going to do.

She found the lane and the bush, and, under the bush, a pot full of gold and silver coins of a strange type, half a hundredweight of them.

A hundred silver coins were sold to a Mr. Oatley, a wealthy neighbor, and the remainder, including the gold ones, to Mr. Wright, for a good price.

Wright then set about systematic excavation near the bush, and the Roman city of Uriconium was discovered.

The pot and treasure had lain buried for 1,500 years.

★

Telepathy Plus

Practical Magic

One of many interesting stories from "Autobiography of a Yogi" is as follows.

Yogananda received a postcard from his guru (teacher): "I shall leave Calcutta Wednesday morning; you and Dijen meet the 9 o'clock train at Serampore."

About 8:30 A. M. Wednesday, Yogananda received a telepathic message from Sri Yukteswar: "I am delayed; don't meet the 9 o'clock train."

Dijen was scornful: "You and your intuition! I prefer to trust Master's written word." He departed, annoyed.

Standing by the window, Yogananda saw the scant sunlight suddenly become intensely brilliant; the window vanished; he saw the clearly materialized figure of his guru! He rose and greeted him, touching his shoes which, he noted, were familiar to him, orange-dyed canvas, rope-soled. The ochre swami cloth brushed against him, he felt its texture, grit on the shoes, and pressure of toes within. In his calm, normal voice, the guru said: "I was pleased that you got my telepathic message. I . . . shall arrive by the 10 o'clock train."

As Yogananda continued to stare, Sri Yukteswar continued: "This is not an apparition, but my flesh and blood form. I have been divinely commanded to give you this experience, rare to achieve on earth. Meet me at the station; you and Dijen will see me coming toward you, dressed as I am now. I shall be preceded by a fellow-passenger—a little boy carrying a silver jug."

The guru placed his hands on Yogananda's head, who heard a "peculiar rumbling sound" (characteristic of dematerializing bodily atoms). The body began to melt away. Feet and legs vanished; then torso and head, like a scroll being rolled up. To the last, he felt the fingers on his hair.

Back came Dijen, reporting no guru on the 9 or 9:30 trains. Off they went to the station. Yogananda described how the guru would come. As he finished, Sri Yukteswar came into view, wearing the clothes Yogananda had seen before, and in front of him walked a small lad carrying a silver jug.

Dijen was silent. After Yogananda had explained a few things to him, he remarked: ". . . our guru's powers make me feel that any university in the world is only a kindergarten." That reminds one of what St. Thomas Aquinas said, after he had experienced a profound mystic insight: "Such things have been revealed to me that now all I have written appears in my eyes as of no greater value than straw." And Socrates: "As for me, all I know is that I know nothing."

Quite sound philosophy, I would hazard. But don't let it discourage you. Keep going!

ED NOTE: Comments and suggestions relative to this column: "PSYCHIC HIGHLIGHTS" are in order. Write direct to Col. A. E. Powell, 6121 Hazelhurst Place, North Hollywood, California.

SPIRITUALIST CHURCHES

(Continued from Page 11)

NEW YORK CITY — Continued

The Spiritual and Ethical Society, Steinway Hall, Studio No. 605, 113 West 57th St. Services: Sunday 3 P. M.; Leader: Fred W. Schneider, 609 West 140th St.

First Church of Spiritual Vision, Suite No. 301, 100 West 72nd St. Services: Tues. and Fri. 6-9 P. M.; Thurs. and Sat. 1-3 P. M.; Sunday 7:15 P. M.; Minister: Rev. Angela C. Wanders; Phone: Fra 3-8225.

Stead Memorial Church, 41 W. 88th St. Sun. 8 P. M.; Classes: Wed. 2 & 8 P. M.; Also Fri. 8 P. M.; Rev. Bertha Marx. Minister.

Center of Divine Guidance (Universal Church of The Master) 203, Great Northern Hotel, 118 West 57th St. Services: Wed. 8 P. M.; Thurs. 10 A. M.; Friday 2 & 7 P. M.; Minister: Rev. Martha Seiler; Phone: CE 5-9155.

Beacon Light Spiritualist Church, Apt. A-1 204 West 94th St.; Healing and Message Services: Tues. & Thurs. 7:30 P. M.; Sunday 7:30 P. M.; Minister: Rev. Angela J. Sessa; Phone: Tremont 8-0134; President: Leo Pold Sessa.

Fourth Spiritual Science Church, Inc., Suite No. 703, Steubenville Hotel, 113 West 57th St. Services: Sun. 3 P. M.; Sat. Sun. Thurs. 8 P. M.; Healing & Message Services: Tues. & Thurs. 7:30 P. M.; Classes: Wed. 8 P. M.; Wed. 2 P. M.; East of India; Phone: IN 3-8827.

Chapel Eternal Star, 237 West 72nd St. Message Services: Tues. 1 P. M.; Sat. Sun. Tues. & Fri. 7:30 P. M.; Minister: Rev. Rose Ann Erickson; Phone: Fra 3-7113.

Spiritual Science Mother Church, Inc., Studio No. 1010, 7th Ave. & 50th St. Sunday: Sermon and Messages, 7:30 P. M.; Minister: Rev. Glenn Argoe; Phone: Columbus 5-2952.

Spiritualist Church of Guiding Light, Sherman Square Hotel, 71st St. & Broadway; Services: Tues. & Fri. 7 P. M.; Wed. Fri. Sat. 1 P. M.; Sun. 3 P. M.; Minister: Rev. Helen A. Thury; Phone: EN 6101-2-8460.

Little Cedar Spiritualist Church, Room No. 401, 100 West 72nd St. Services: Sunday, Tuesday & Friday 7 P. M.; Wednesday 1:30 P. M.; Minister: Rev. Beulah Brown; Phone: TR 4-7890.

Niagara Falls: White Rose Center of Free Psychic Truth, 639 Main St. Services: Sunday 7:30 P. M.; Social Tuesday 8 P. M.; Minister: Rev. Rosemary J. Davison; 676 Chilton Ave.; Phone: 4-3170; Sec'y: Trula W. Jones, 116 73rd St. Phone: 3-2618.

Rochester, New York: Church of Divine Inspiration, 27 Appleton St. Services: Wed. & Sun. 7:30 P. M.; Medium's Day every 4th Sun. 3:30 & 7:30 P. M.; Minister: Rev. Ethel T. Andrews; Phone: BA 3328-W-2.

Rochester Spiritual Church, Powers Hotel; Services: Sunday 3:30 & 7:30 P. M.; Wednesday 7:30 P. M.; Minister: Rev. Helen Graham; Phone: 7-1000; Rev. Ethel T. Andrews; Phone: BA 3328-W-2.

Syracuse, New York: Wayside Spiritualist Church, American Pension Club, 220 East Washington St. Sunday 7:45 P. M.; President: Luana Caley; Sec'y: Albert J. Potter.

First Spiritualist Church, 535 Oakwood Ave. Services: Sunday and Wednesday 8 P. M.; Minister: Rev. J. L. Davis; Phone: 76-8280; President: Eugene L. Morse.

Schenectady, N. Y.: Universal Church of Science, 4 Eagle St. Services: Sunday 3 & 7:30 P. M.; Class Tuesday 6 P. M.; Messages: Wed. 7:30 P. M.; Minister: Rev. Frederick W. Mitchell; Phone: 7-6853.

Progressive Spiritualist Church, 6 Mynderse St. Services: Sunday 4:30 & 7:30 P. M.; Minister: Rev. Alice M. Hughes; Church Phone: FR 4607; Sec'y: Lillian Weir, 7 Center St., Scotia, N. Y.; Phone: EX 3149.

Tonawanda—Elnavna Spiritualist Church 39 South Niagara St. Sun. & Wed. 7:45 P. M.; Eleanor Gardel, Pastor.

Utica: Christian Spiritualist Church, Maher Bldg. (Seneca St. entrance); Sunday 3 & 7:30 P. M.; Wed. 8 P. M.; Minister: Rev. Mabel H. Hamel, 751 Seward St., Rochester, N. Y.; Phone: (Rochester) GE 5243; Phone (Utica) 4-7061.

OHIO

Akron, Ohio: St. Paul's Spiritualist Church, 60 North Arlington St.; Services: Sunday 7:30 P. M.; Messages: Wednesday 8 P. M.; Sunflower Club, 1st Wednesday; Messages: Thurs. 8 P. M.; Phone: 4-9234; Sec'y: John D. Cole; President: Ada C. Richards, 345 Para Ave.

Friendly Spiritualist Church, 31 S. How and St.; Sun. 7:45 P. M.; Thurs. 2 & 8 P. M.; Healing: Mon., Tues., and Wed. 1 to 5 P. M.; Pastor: Rev. Hulda Stewart.

Ashley: White Lily Chapel, 20 South Main St. Services: Sun. & Wed. 8 P. M.; Minister: Margaret Flinn; Church Phone: 3372; Minister's Phone: 2065; affiliated with Ohio State Spiritualist Association.

Ashtabula—First Spiritualist Temple Main & West 43rd St.; Pre: Ralph D. Ross; Sec'y: Mrs. R. D. Cutlip, 129 Ross Rd.

Canton—First Spiritualist Episcopal Church, Tuscarawas St., West; Sun. 7:45 P. M.; Estyl Fuller, 912 2nd St., S. W.

Cleveland, Ohio: Divine Spiritualist Church, 7220 St. Clair Ave. Services: Sunday 7 P. M.; Minister: Rev. K. Kouturek; Rev. H. R. Wilkinson, 1683 East 81st St.; Phone: CEDAR 1-0324.

Sunflower Spiritualist Church, 19204 Lawrence; Services: Sunday—Healing 7:30 P. P. Lecture 8 P. M.; All Messages service, Thursday, 8 P. M.; Minister: Rev. William H. Kosi; Phone: KE 1-2339; President: George Sylvester; Sec'y: Harold Crabtree.

Cincinnati, Ohio: Universal Brotherhood of the Cosmic Age, 3756 Reading Road; Services: Lecture, Healing and Messages: Thurs. & Sunday 7:45 P. M.; Leader and Pastor: Rev. Emil J. Schmidt; Asst. Pastor and Vice President: Rev. Edwin C. Wrede; Sec'y & Chairman: Rev. Eleanor Schmidt.

OHIO — Continued

Columbus, Ohio: Truth Tabernacle Spiritualist Association, 4734 North High St.; Services: Sunday 7:30 P. M.; Worship and Spirit Communication; Tues. 7:30 P. M. All Message Service; Fri. 7:30 P. M. Development and Study Class; Minister: Rev. Curtis B. Morrish (on Call); Acting Pastor: Rev. Joseph F. Donaldson, 389 South Central Ave.

Ohio Ave. Spiritualist Church, 86 South Ohio Ave. Services: Sun. & Thurs. 7:30 P. M.; Class Sun. each month 3 & 7:30 P. M.; Minister: Rev. Ralph A. Whitney, 1298 Bryden Road, Phone: FA 1843; Sec'y: William Thompson, 105 East 5th Ave.; Phone: AX 13844.

The First Linden Spiritualist Church, 1751 Aberdeen Ave. Services: Sun. & Thurs. 7:30 P. M.; Minister: Maudea Rowe, 37 East Franks Ave.; Phone: WA 2702; Church: JE 1631; Sec'y: Evelyn Gosnell.

First Spiritualist Temple, 6th & State St.; Services: Sun. 2:30 & 7:30 P. M.; Wed. 8 P. M.; Minister: Rev. Penny Umbach; Phone: Capitol 8-1112.

Dayton, Ohio: Spiritual Church of God, Apt. No. 5, 31 East 5th St.; Sunday 8 P. M.; Rev. Ethel Williams.

Central Spiritualist Ch., Hayes & Hulbert St.; Sun. 7:15 P. M.; Wed. 7:30 P. M.; Pastor: Laura E. J. Holloway; Sec'y: Minnie Rowe, 1604 E. Richard.

East Liverpool, Ohio: Psychic Center of Truth, 106 East 30th St., Carpenter's Hall, Grand Opera House Bldg., 3rd Floor; Sunday 8 P. M.; Minister: Rev. Roy Graves; Sec'y: Mary I. Young, 820 Third St., Rochester, Penna.

First Spiritualist Church, 707 Dresden Ave. P. M.; Minister: Rev. Sarah H. Bowersock; Sec'y: Mary M. Martin, P. O. Box 501, East Liverpool.

Massillon: First Spiritualist Church, 224 North Ave. N.E.; Services: Sunday 7:45 P. M.; Minister: Rev. A. E. Boerger; Phone: TE 2-1256; Sec'y: Mary E. Matson, 1605 Erie St. S.

Toledo, Ohio: Christian Spiritualist Church, 1222 Erie St., Cecil Engle.

Good Will Spiritualist Church, 1515 Old Iowa Drive; Sunday School, 10 A. M. Sun. & Thurs. 7:30 P. M.; Rev. D. E. Crier.

First Spiritualist Episcopal Church, 636 Western Ave. (at Field Services: Sunday 7:45 P. M.; Tuesday 8 P. M.; Minister: Rev. Fred L. Felix; President: Carl Griffin; Sec'y: Sylvia Haynes; Church Phone: CH 9-3389.

Youngstown, Ohio: Ingersoll Memorial Ch., 330 West Federal, Room 9; Sun. 7:45 P. M.; Thurs. 2:30 & 7:45 P. M.; Minister: Rev. 137 North Fruit St.; Phone: RI 7-7006.

First International General Assembly, 29 Fifth Ave.; Services: Sunday 7:45 P. M.; President: Bessie Clark; Sec'y: Laura Lampe, 352 Forest Hill Drive.

The First Spiritualist Temple, 323 W. LaCade Ave.; Services: Sun. and Wed. 8 P. M.; President: Emma Felger, 174 W. Glenaven; Phone: ST-29622.

OKLAHOMA: Blackwell: First Spiritual Church (N.S.A.) Services: Sun. 2:30 & 8 P. M.; Minister: Rev. M. P. Ross; Phone: Blackwell 2605; Sec'y: Florence Moses, Box 28, Brameau, Oklahoma.

Oklahoma City: Central Spiritualist Church, 1005 N. Harvey; Services: Sun. 7:45 P. M. & 9 P. M.; Wed. 7:45 P. M.; Minister: Rev. Carrie Hamblen Hewitt; Asst. pastor and sec'y: Nina G. Cutlip, 1429 N.W. 41 St.

Tulsa, Oklahoma: Second Spiritualist Church, 919 South Chennette St.; Services: Sun. 7:45 P. M. (Healing 8 P. M.); Rev. Adella Reynolds, Minister.

Only Spiritual Science Church, 711 South Chennette; Sun. & Thurs. 8 P. M.; Class: Tues. 2:30 P. M.; Sec'y: Rev. Orpha C. Beaulieu, 1231 South Frankfort. In California 6253 Hollywood Blvd., Hollywood 26, California. Phone: 5-3394.

OREGON: Gold Hill: Universal Church of The Master; Services: Sunday 8 P. M.; Minister: M. M. Kruse, D.D., Route No. 1, Box 161.

Portland, Oregon: Spirit Guided Friends Temple, 5729 S. E. Boise; "Christian Spiritualists"; Services: Sun. & Wed. 8 P. M.; Healing at all services; Minister: Rev. Jean Kruse; Phone: FR 3-8886; Sec'y: Dulcie Jackson.

Spiritual Science Healing Center, 1433 S. E. Taylor St.; Services: Tues. 1:30 P. M.; Wed. 8 P. M.; Minister: Rev. Frieda Wang.

First Spiritualist Church, N.S.A.C., 1510 S.E. 9th Ave., Beaver Blvd.; Services: Sunday—Healing 7 P. M. Regular service: Sunday 7:30 P. M.; Minister: Rev. Alma Sundart, 5125 N.E. 21st St.; Phone: AT 1-5451; Sec'y: W. B. Kurtz, 9850 S.E. Lincoln.

Salem: First Spiritualist Church, 1320 7:30 P. M.; Regular Service: Sunday: 6:45 P. M.; President: John B. Craig; Sec'y: Charly B. Craig, Route No. 3, Box 921, Salem.

PENNSYLVANIA: Allentown: First Spiritualist Church, Oak Main & Poplar St.; Services: Sat. 7:30 P. M.; Sunday 2:30 & 7 P. M.; Minister: Theodore F. Getter, 1544 Oakland St., Bethlehem, Penn.; Phone: AU 64321.

Bradford: Christian Spiritual Church, 46 Chestnut St.; Services: Sun. & Wed. 8 P. M.; Ministers: Rev. S. M. Van Duyzers; Rev. Jacoba Van Duyzers.

Spiritualist Church of Truth, McGown Hall, 2155 East Wash. St.; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson, James H. Anderson.

New Castle, Penna.: Spiritualist Church of Truth, McGown Hall, 2155 East Wash. St.; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson, James H. Anderson.

Pittsburgh, Pennsylvania: Spiritual Church of Revelation, 114 Federal St. (Northside) Services: Sun., Tuesday, Thurs. & Fri. 8 P. M.; Class for spiritual upliftment, Fri. 8 P. M.; Minister: Katherine Fiddell Kane; Phone: FAirfax 1-0766.

First Spiritualist Church, 258 Bonquet St.; Sunday—Healing Clinic 7 P. M.; Lecture and messages, 8 P. M.; President: H. Hager; Phone: CH 1-1533.

PENNA — Continued

Philadelphia, Pennsylvania: Dorothea Psychic Center, 5307 Walnut St.; Services: Tuesday and Thursday evening 7:30, Wednesday 1:30 P. M.; Pastor: Rev. Ruth B. Gallagher; Phone: GR 2-8831; Sec'y: Margaret Beecher; President: Charles W. Gallagher.

First Association of Spiritualists, Master and Carlyle St. (near Broad St.) Services: Sunday, Lyceum 2 P. M.; Lecture and messages: 3:30 and 8 P. M.; All message service: Wed. evening; Minister: C. Harrison Engel; President: Charles H. McElroy; Sec'y: Elizabeth H. Phillips, 2323 DeLancy Place, Philadelphia 3, Penna.

Second Spiritualist Church, 11 East Thompson St.; Services: Sun. 7:30 P. M.; healing; Sun. 8 P. M.—lecture and messages; Minister: Rev. Alda Neige, Phone: LO 7-6550; Asst. pastor: Rev. Augusta Taylor.

Third Spiritualist Church, 3044 Germantown Ave. Services: Sunday 8 P. M.; President: Elmer S. Holloway; Sec'y: Bert Hamm; Phone: BA 3-504.

Universal Spiritualist Brotherhood Church, Rising Sun and Park Aves.; Services: Sunday 2 P. M.—Lyceum Sermonette, Healing and Messages: Sunday and Wed. 8 P. M.—Healing and Messages: Wed. 8 P. M.—Healing and Messages; Minister: Rev. Anna K. Rose.

Reading: First Spiritualist Church of Reading, 1047 Penn St.; Services: Sun. 7:30 P. M.; Wed. 7:45 P. M.; Sec'y: William W. Richell; Pre: Hazel H. Peterson, 128 South 8th St.

Rhineville—Alliance Church of Infinite Science, 109 N. Main St.; Services: Sun. 8 P. M.; President: Rev. Theodore R. Renner; Sec'y: Rev. Leon E. Shaw.

Wilkes Barre: Second Spiritualist Church, 7 West Market St.; Services: Wed. & Sun. 8 P. M.; Minister: Augusta A. E. Rider, 114 Academy St.; Phone: Valley 2-0433; Sec'y: Helen S. Thomas, 202 South Main St.

RHODE ISLAND: Providence: The W. T. Stead Spiritualist Church, 32 Haas St.; Services: Sunday 7 P. M.; Wed. 7:30 P. M.; Sec'y: Edith Crosby, 35 Norwich Ave.; Phone: HOPKINS 1-0251 (after 6 P. M.).

TEXAS: Dallas—First Spiritualist Church (N.S.A.) 4921 Reiger Ave.; Sunday, Junior League 8:45 P. M.; Devotional Service 7:30 P. M.; Message service: Wed. 8 P. M.; Minister: Nancy A. Huston; Treas.: Joseph S. Huston.

Baumont, Texas: Progressive Spiritualist Christian Church, 1660 Irma St.; Services: Sunday 7:30 P. M.; Minister: Rev. Ida Stansbury; Phone: 8-6455; Sec'y: George R. Ferguson.

Golden Rule Spiritualist Christian Church, Willow Inn Hotel, 715 Willow St.; Services: Tuesday and Friday 8 P. M.; Minister: Rev. Pearl M. Davis, 812 North St.; Phone: 20369.

Fort Worth: Third Spiritualist Christian Church, Room #106, Westbrook Hotel, Mezzanine Floor; Service: Sunday 7:45 P. M.; Minister: Rev. Blanche Hanley, 1560 1/2 West Magnolia St.; Phone: (Home) 4-AMIN 1427; (Church) EDISON 3431.

Houston, Texas: First Spiritualist Church, 3523 Beauchamp St.; Sun. Lyceum 6 P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle Rogers; Sec'y: Harry H. Adams.

Mission: Pedro Jaramilla Spiritualist Healing Temple, two miles North on Taylor Road; Services: Sun. & Wed. 8 P. M.; Healing: Sun., Mon., Wed. & Fri. 10 A. M. to 6 P. M.; Minister: Rev. Raymond G. Cavagios; Phone: McAllen MU 6-7745.

San Antonio: Universal Psychic Science Temple, 607 Jackson St.; Fri. & Sun. 7:45 P. M.; Rev. Clara Ann Williams; Phone: Capitol 1-4289.

Bethlehem Christian Spiritual Church, 1040 South St. Marys St.; Services: Sun. 7:45 P. M.; Wed. 7:30 P. M.; Leader: Charles Valenta.

Federation of Spiritual Churches and Associations, 612 Travis Elder, Business Mgr: Rev. Vernon R. Cummins.

Taylor, American Spiritualist Church, West Fourth St.; Services: Sun. & Wed. 7:30 P. M.; Lyceum: 9:30 A. M. Lecture and messages every Sunday 7:45 P. M.; Messages: Wed. 8 P. M.; Minister: Rev. Henry Goshard, 1115 West 4th St.; Phone: Elmwood 2-6995.

VIRGINIA: Norfolk, Virginia: Memorial Spiritualist Church, 307 West 57th St.; Services: Sun. & Wed. 8 P. M.; Ministers: Earl H. Williams & Roy E. Fiedel; Also Dr. Travis Elder, Business Mgr: Rev. Vernon R. Cummins.

The Light of Truth Spiritualist Church of Divine Healing; 20th and Omohundro Sts.; Children's Lyceum: 9:30 A. M. every Sunday; Regular services every morning at 11 A. M. (during July and August) Services: Wed. & Sun. 8 P. M. during fall and winter months; Minister: Rev. Fred A. Jordan, President of the International General Assembly of Spiritualists.

Richmond: Richmond Temple of Truth (UPS) 3004 Park Ave.; Services: Sunday 3:15 P. M.; Wed. Messages and Thurs. Healing, 7:30 P. M.; Minister: Rev. Amy L. Jefferys; Phone: 84-0576.

WASHINGTON: Bremerton: Goodwill Spiritualist Church (N.S.A.C.), 837 1st St.; Services: Sun. & Wed. 7:30 P. M.; President: Sonia Watson; Phone: 7-3243.

Seattle, Washington: Universal Spiritualist Library, 3009 Arcade Bldg.; Mediums daily beginning at 10:30 A. M.; everybody welcome; President: Ada Johnson; Phone: HE 9499; Sec'y: Walter Solihake; Phone: ME 9045; Librarian: Ada Richards.

American Liberal Christian Episcopal Church, (Chapel of Flowers) 1811 Summit Ave.; Presiding Bishop: Rt. Rev. William Galt; Dr. Walter P. Deah and P. Ella E. Krahn, pastors; Paragon: 2603 W. Atkinson Ave.; Phone: HI 5-0334.

First Psychic Science Church, 3671 North 9th St.; Services: Sunday, Lyceum 10:15 A. M.; Regular church 10:30 A. M.; Mid-week, Wed. 8 P. M.; Joseph Sax, Pauline Bennett; Recording Sec'y: Polly Urban.

The Aquarian Foundation, Inc., 315-15th St., North (at St. Thomas); Services: Sunday 11 A. M. and 7:30 P. M.; Wed. 7:30 P. M.; Minister: Rev. Milton Rhinehart; Phone: FRANKLIN 6048.

WASHINGTON: Bremerton: Goodwill Spiritualist Church (N.S.A.C.), 837 1st St.; Services: Sun. & Wed. 7:30 P. M.; President: Sonia Watson; Phone: 7-3243.

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The Aquarian Foundation, Inc., 315-15th St., North (at St. Thomas); Services: Sunday 11 A. M. and 7:30 P. M.; Wed. 7:30 P. M.; Minister: Rev. Milton Rhinehart; Phone: FRANKLIN 6048.

WASHINGTON: Bremerton: Goodwill Spiritualist Church (N.S.A.C.), 837 1st St.; Services: Sun. & Wed. 7:30 P. M.; President: Sonia Watson; Phone: 7-3243.

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Personal-Continued

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Healing-Continued

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Questions Answered

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GIFTED SEER Isaiah 47:13 Three questions answered for \$1.00. Master reading and 3 questions answered \$5.00. state complete birthdate. Write: Glenn Williams, Star Route #4, Lutesville, Missouri. (P-424)

SPIRITUAL ADVICE BY MAIL: Over thirty years experience in Spiritualism. I will answer five questions for \$2.00. Write self-addressed stamped envelope when answering. Address: Rev. Lottie M. Witherston, 2911 Seventh St., Moline, Illinois. (P-427)

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YOU CAN ONLY SERVE God by lovingly serving His children. As a Spiritualist teacher and medium, I will try to serve you. In trouble or ill health, write three questions and three questions. Love offering. Write: Rev. Alice Miller, 1408 North Congress St., Austin, Texas. Phone 8495. (P-426)

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BRONX (New York City) The Franciscan Order of Good Will and Harmonious Living: 1991 Third Avenue, Bronx, 57, N.Y. Telephone: TRemont 8-9134. Sunday services, 7:30 P.M. Classes for spiritual unfoldment. Rev. P. M. Messias: Sunday, Monday and Wednesday, 7:30 P.M. My Classes for spiritual unfoldment. Rev. Angela J. Sessa, 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 Sts. services: Sunday 2:30 and 7:30 P.M. Wednesday, 7:30 P.M. Lecturer, direct-voice and mental medium; private consultations and group by appointment only; Address: Rev. Penny Umbach, 77 South Sixth Street, Columbus 2, Ohio. 8-1112. (P-424)

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RHINE'S APPEAL

(Continued from Page 8, Col. 4)

sides of his nature into play in doing so.

In respect of the problem of man's persistence after death, in addition to the evidence established by ordinary psychical research data of the most important type are also acquired through two further channels; philosophical meditation on the more interior nature of man, and the quickening of the mystical element in one's being.

The point is that any person who is developing in a balanced fashion will not only be interested in the scientific approach to knowledge but also seek to relate himself to reality in these two additional ways. And his response to the idea of Survival will be determined by a subtle fusion, or synthesis, of the realizations which he acquires through these sources.

Technique Unsound

In other words, the whole of his personality will be brought into play in dealing with this deep problem. The notion, on the contrary, that certainty in this realm can be acquired as the sole result of the application of a scientific technique must be rejected as unsound, since it involves a misapprehension of the conditions under which truth is disclosed to the enquirer.

A strictly scientific approach to knowledge is successful only when the facts investigated are of a definite and material nature—such as the physical and chemical composition of solid bodies. But when on a much deeper level we become engaged with spiritual realities subtler powers of the soul must be called into activity if really decisive results are to be obtained. For on this plane scientific investigation will leave us always with inconclusive results. And why, after all, should one expect it to be otherwise?

What it would seem to come to, therefore, is that the thwarted leopard which is so resolutely on the trail of scientific certainty in this strange field can advance further only by changing at least some of its spots—to the point, maybe, of undergoing a veritable metamorphosis.

Sympathetic Observer

It may well prove, in fact, that the final gesture of the conscientious scientific researcher in this realm will be that of delimiting with appropriate professional scrupulousness the frontier at which certain transcendental customs officials reject his credentials. These enigmatic beings will issue permits to the enquirer only if he possesses qualification also in wider fields of experience which at the outset he may be very reluctant to enter.

In respect of this possible limitation on technical research, Dr. Rhine's situation is of great interest. For the impression one receives is that he has emancipated himself completely from materialism—a notable feat in view of his past training—while retaining his attachment to a technique of investigation that is only partially applicable to the study of those realms of existence that lie beyond it.

To the sympathetic observer, he appears as a man whose inner and deeper being is ahead of his conscious thinking, with a certain psychological conflict as a result.

And it is quite likely that at some later stage in his courageous pilgrimage he will prove to be amongst the first of those scientists who are permitted to enter that Promised Land which is closed both to the rationalist and the credulous believer. In any case, one wishes him all success in his endeavors.

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CHURCH NEWS



Rev. Dimas Planas Roman (above), secretary of the First Liberal Psychic Science Center, Luna and Cordordia St., Ponce, Puerto Rico, where services are held every Tuesday and Wednesday evening; classes Thursday and regular services Sunday morning—all under the direction of **Rev. Esther Rodriguez Perez.**

Several months ago, **Rev. Roman** was featured at the **First Liberal Psychic Science Center**, 3449 West Altgeld Ave., Chicago, **Rev. Anthony Camardo**, minister.

Milwaukee, Wisconsin: **Rev. Ella Riley Sutton**, pastor of the First Spiritualist Episcopal Church, Owosso, Michigan, is currently being featured (April 7th) at a special service sponsored by the Milwaukee Spiritualist Ministerial Association. She is also serving the Christian Spiritual Church, April 8th-13th.

Rev. Sutton, District Clergyman of the Spiritualist Episcopal Church has just returned from Florida after completing engagements at Cassadaga Spiritualist Camp-Meeting Association, Cassadaga, Florida and S.E.C. Churches in Tampa and Sarasota, as well as the Peoples' Spiritualist Church, St. Petersburg.

Portsmouth, New Hampshire: According to **Marion Newcomb**, secretary of the First Spiritual Science Church, 114 Maplewood Ave., their minister, **Rev. Frank Daley** conducted a wedding ceremony at Rye, N. Y. when Mrs. Jane Elizabeth Caswell, Portsmouth, and Allen Forbes Brown, West Rye, N. Y., were joined in marriage February 22nd. At home: 1264 Islington St., Rye, N. Y.

New York City: According to **Rhea Iress Schor**, secretary of the New York branch of the Association for Research and Enlightenment, Inc., **Hugh Lynn Cayce** will be featured Thursday, May 17th, 8:15 P. M. at Steinway Bldg., 113 West 57th St.; lecture subject, **Jesus, the Essenes and the Dead Sea Scrolls.**

C. J. Ducassee lectured currently, Thursday, April 19th. His subject: **Reincarnation.**

Lansing, Michigan: Services continue every Sunday evening at the **Lansing Spiritualist Episcopal Church**, according to ministers: **Rev. John W. Bunker** and **Rev. Austin D. Wallace**. Speakers and mediums serving the church recently: **Rev. Claude M. Jewell**, **Richard N. Berry**, **Rev. Marie A. Parrish**, **Dr. Robert T. Lustig**, **Cyril C. Sayles** and **Franklin V. George.**

St. Paul, Minnesota: The annual mass meeting sponsored by the State Association of Minnesota is currently being held (April 6-8) at the **Ryan Hotel**, according to **Lillian M. Swanson**, secretary, 1902 Fourth Ave., South, Minneapolis.

Rev. Ralph A. Whitney, Columbus, Ohio and **Rev. F. W. Hutchinson**, Duluth, Minnesota are being featured.

Richmond, Virginia: The leader of over two million Indians in North, Central and South America, **Chief Rising Sun**, 307 West Grace St., is now a life member of the National Congress of Healers and Spiritual Consultants, Inc., New York City, where, in the not too distant future, he expects to open an Indian religious center.

Union City, N. J.: The fifth annual memorial service honoring **Rev. Katherine Hazelwood** was held recently (March 10th) at the Divine Psychic Mission of Consolation Spiritualist Church, 419-38th St., according to minister, **Rev. Herbert C. Millare.**

Guest speakers: **Rev. Anna Doerner Simms**, **Rev. De Priest Ford** and **Rev. Alma Gundlach.**

Chesterfield, Indiana: The 66th annual convocation of **Chesterfield Spiritualist Camp** will open with a banquet Friday evening, June 22nd according to secretary, **Rev. Mable Riffle**. **Chesterfield** is located in central Indiana, four miles northeast of Anderson and some forty miles from Indianapolis. Anderson, Indiana is serviced by the New York Central and Pennsylvania Railroads; **Chesterfield** by bus service between Anderson and Muncie.

Weekly classes will be conducted by **Homer Watkins**, June 25 to June 30; **Lucille Temme**, July 2 to July 7; **Lytle K. Sensabaugh**, July 9 to July 14; **Arthur A. Myers**, July 16 to July 21; **Clifford L. Bias**, July 23 to July 28; **Mamie B. Schulz**, July 30 to August 4; **Lillian Dee Johnson**, August 6 to August 11; and **Loretta M. Schmitt**, August 13 to August 18th.

The **Dr. J. E. Hett Art Gallery** and Museum will be open to public daily; director, **Ralph Hicoek.**

Speakers and mediums listed on the official program: **Clifford L. Bias**, **Bernice Brock**, **John W. Bunker**, **Pansy Cox**, **Lydia Crain**, **Pearl Crain**, **Mildred Austin Curran**, **Fanchion Dorsch**, **Fred L. Felix**, **Brodie Felix**, **Clara Med-**

PASSES AWAY



Rev. William Charles Owens (above), minister of the Temple of Light, New York City, since 1927, passed away recently (Feb. 27th) at the Broadmoor Hotel.

Born in London, September 27th, 1896, he came to the United States thirty-three years ago. He is survived by his wife **Marian Humphrey Owens**; daughter, **Mrs. Nicolas Plastina** and two granddaughters, **Marjorie** and **Marian.**

Transition services were conducted by **Rev. Carolyn C. Duke**. Other Spiritualist ministers attending: **Rev. Glenn Argos**, **Rev. Helen A. Thury**, **Rev. Winifred E. Dawe**, **Rev. Bertha Murtha**, **Rev. Nicolas Plastina**, **Rev. Forrest Cowan**, **Rev. Martha Seidler**, **Rev. Lillie Briton**, **Rev. Olive Kruger**, **Rev. Jean Dolores Stewart**, **Rev. Margaret Woods** and **Rev. Lena Parker.**

Masonic services were conducted by the Bay View Masonic Lodge. **Rev. Owens**, Spiritual healer, mental and trance medium, was a crusader for the rights of Spiritualists and healers and, after twenty years of concentrated effort, he was able to have a bill adopted in New York State excluding New York Spiritualists from the fortune telling law. He was also associated with movements to retain the rights of healers in the state of New Jersey.

In 1955 he was associated with a movement to give Spiritual healing and Christian Science healing the same recognition in the state of Connecticut.

The Temple of Light has chosen **Rev. Marian Owens** as his successor.

calf Haines, **Dorothy B. Hielt**, **Nellie Curry-Hicoek**, **Mable Horton**, **Lillian Dee Johnson**, **James M. Laughton**, **Juliette Ewing Pressing**, **Mable Riffle**, **Loretta M. Schmitt**, **Mamie B. Schulz**, **Lytle K. Sensabaugh**, **Edith Stillwell**, **Charles Swann**, **Nellie Steffen**, **Lula Taber**, **Austin D. Wallace**, **Ruth L. Walling** and **Homer W. Watkins.**

For 1956 program write: **Rev. Mable Riffle**, secretary, **Chesterfield Spiritualist Camp**, **Chesterfield, Indiana.**

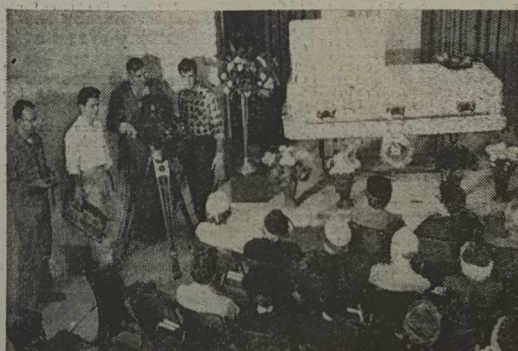
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Astara Members Take Part In Spiritualist Movie



A Hollywood movie company recently made scenes for its forthcoming movie, **"The Body Is A Shell"**, on location at **Astara Foundation** in Los Angeles.

Completely taking over the Church for a two day period, **White Knight Productions** shot a number of scenes for its long awaited movie about life after death and the various religious beliefs concerning such life and the possibility of communication. In some of the scenes made at **Astara**, a spirit is met by his spirit guide while his own funeral is in progress.

In the above photo, two sound engineers, the director and camera-man are giving instructions to members of **Astara** who acted as "extras" in some of the scenes.

"The Body Is A Shell" will be shown in Los Angeles and abroad, and in time will be available in 16 mm. size for showing in individual churches. Due to the fact that communication is dealt with so favorably in the movie, it will appeal particularly to Spiritualists everywhere.

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