



Essayists —Attention!

PRIZES totalling \$250.00 are be-
offered for an essay on the
subject of "The Physical Phenomena
of Mediumship as Evidence
of Survival of Death." This contest
is sponsored by the College of
Psychic Science, Ltd., 16 Queens-
berry Place, London, S.W.7, Eng-
land, and is being publicized as
"The Robert Hare Centenary Prize-
Essay Contest."

According to the circular, the
contest is held in commemoration
of the 100th anniversary of the
publication by Robert Hare, M.D.,
Emeritus Professor of Chemistry
in the University of Pennsylvania,
of his book "Experimental Investiga-
tion of the Spirit Manifesta-
tions"; and in order to invite fur-
ther experimentation in the field
in which Prof. Hare was an out-
standing pioneer.

Entrants in the contest are re-
quired to deal with the subject un-
der three main headings, namely:
(1) **History.** A review of the suc-
cession of eminent investigators of
Physical Phenomena, over the past
century; and an account of partic-
ular instances of such phenom-
ena, as reported by them (2).
Criticism. An appraisal of the
phenomena thus reported, in terms
of their significance as evidence of
survival. (3). **Experimentation.** An
outline of the contestant's own
concept of an experimental proced-
ure capable of providing, through
present-day practice of physical
mediumship universally repeatable
evidence of survival.

A first, second and third prize
will be awarded by the panel of
judges: Brigadier R. C. Firebrace,
C.B.E. (Chairman) President of
The College of Psychic Science;
Professor C. J. Ducease, Professor
of Philosophy, Brown University,
U.S.A.; Dr. Gardner Murphy, Di-
rector of Research at The Men-
ninger Foundation, U.S.A.; Profes-
sor H. H. Price, Wykeham Profes-
sor of Logic, Oxford University;
Percy Wilson, Esq., M.A.

Essays must not exceed 10,000
words. Intention to compete in the
contest must be communicated to the
office of the Principal of The
College of Psychic Science Ltd.,
16 Queensbury Place, London,
S.W. 7, England, on or before 1st
June, 1956; and completed essays
to be similarly addressed on or be-
fore 31st December, 1956. Litera-
ture of physical mediumship will
be available to contestants at the
College Library and (in America)
at the library of Brown University,
Providence, Rhode Island, U.S.A.

For further information regard-
ing the contest, application should
be made to the Principal of the
College of Psychic Science Ltd. at
the above address.

Greater Demand

"**T**ODAY'S unprecedented in-
terest in religion is amaz-
ing," says Robert Tate Al-
lan, editor of the Washington Re-
ligious Report, a mimeographed
weekly letter sent to leaders of all
faiths.

Allan continues: "We are con-
vinced that religion holds greater
resources for mankind than are
generally realized. There is a
nation-wide demand for religious
telecasts and most religious TV
programs are designed to show
how practical religion can be in
meeting problems of modern life."

Insofar as Spiritualism is con-
cerned, even Eisenhower's minis-
ter, Dr. Edward L. R. Elson, pastor
of the National Presbyterian
Church, says that there is definite-
ly a "spiritual reawakening and
that religion is now out in the open,
(Continued Page 2, Col 5)

PSYCHIC OBSERVER

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★ ★ ★ TWENTY CENTS

VALUABLE DATA

For Public Workers In the Organized
Movement of

Modern Spiritualism

By
PAUL McARTHUR

CHICAGO SEMINAR on IMMORTALITY

Symposium on Communi-
cation climaxed by Dem-
onstration of mediumship
by Arthur Ford.

OVER 100 persons attended
a Seminar on Immortality,
"Spiritual Frontiers," held
early in March at the Hyde Park
Methodist Church, 54th St., and
Blackstone Ave., Chicago, Illinois;
host: Rev. Paul L. Higgins.

The two-day program of lectures,
symposiums and panel discussions
was climaxed by a psychic demon-
stration before the entire group.
The medium was Arthur Ford, in-
ternationally-known psychic, New
York City and Coral Gables, Flor-
ida.

Featured on official program:
Harmon H. Bro, Marguerite Har-
mon Bro, Alson J. Smith, Sherwood
Eddy, William H. Leach, Rev. Paul
L. Higgins and Arthur Ford.

The entire group were present
for Arthur Ford's demonstration of

Modern Spiritualism

MODERN SPIRITUALISM is a
scientific philosophy and re-
ligion. "A fact plus reason
and conscience. The key which
unlocks the mysteries of all ages."
"As a science, Spiritualism is the
knowledge of the psychical or spiri-
tual nature of man; and as spirit
is the moving force of the universe.
Its study is that of creation and
is not complete until the unknown
is known."

As a religion, it teaches the de-
velopment of the spiritual in man
by aspiration, concentration, good
works and a pure, unselfish life.
It both teaches and demonstrates
the continuity of life after the
change called death. It explains
the "modus operandi" of spirit in-

trance mediumship which lasted
almost two hours. A four-page
program, issued specially by the
Provisional Committee, contained
this statement: "Some have felt
it upon our hearts to plan
a seminar of spiritual
and psychical studies
looking toward the or-
ganization of a group
devoted to the explora-
tion of frontiers of
the spirit. England's
"Fellowship For Psy-
chical Studies," orga-
nized by the churches,
is serving a real need.

The above statement was signed
by Albin Bro, Marguerite Har-
mon Bro, Sherwood Eddy, Paul L. Hig-
gins, Mrs. Victor Munnecke and
George Wright. At the close of
the seminar, plans were discussed
for future meetings.

ARTHUR
FORD

NOTED PHYSICIST



Sir James Jeans, the famous physicist,
whose studies led him to declare
against a mechanistic view of the uni-
verse.

tercourse and establishes the fact
that spiritual progression HERE
and HEREAFTER is determined
only by service.

It enables man to emancipate
HIMSELF from sin or inharmony,
not by and through the sacrificial
death of another, not by belief,
faith or the practice of creedal
ceremonies, but by knowledge,
character, right living and spiritual
development.

A Spiritualist

A TRUE Spiritualist is one who
is a truth-seeker for truth's
sake. A believer in spirit in-
tercourse; one who is endeavoring
to both comprehend and obey uni-
versal law, in order that he may
be "in tune with the infinite." A
believer in the Golden Rule.

Man, Physical and Spiritual

"MAN has a physical and a
spiritual body. The phys-
ical body is composed of
physical matter, coarse in particle
and slow in vibratory activity. The
spiritual body is composed of spiri-
tual matter, fine in particle and
rapid in vibratory activity. The
soul operates both these bodies
and manifests through them.

The physical body possesses five
(Continued Page 2, Col. 1)

MIND IS NOT MATTER

The significance of
Psychical Research

• Theoretically, the philosophy of
materialism has been on the de-
cline for years. That the discov-
eries of Psychical Research, once
they are scientifically established,
must contain an utter refutation
of materialism, is the theme of
this article.

—By—

ESME WYNNE-TYSON

IN THE present age of techno-
logical wonders—radar, radio,
television, domestic gadgets,
atomic energy and promises of
space travel and earth satellites
—the subject of applied science is
apt to take precedence in the
thought of humanity over another
and far more important branch
of scientific inquiry. This branch is
psychical research, and its import-
ance is due to the fact that it deals
with eternal things rather than
with the ever-changing inventions
of the human mind.

Although articles with aspects of
extra-sensory perception, spiritual
healing, and other phenomena not
explicable by the materialistic hy-
pothesis are still occasionally
found in the popular press in Eng-
land, they have almost entirely
vanished from the more serious
newspapers both here and in
America.

They have never been permit-
ted in Soviet Russia, which has
the intelligence to see that such
theories entirely undermine the
premises of materialism upon
which the brave new world of
Technocracy on both sides of the
Iron Curtain must be founded.

Even in England the implica-
tions of E.S.P. never seem to be
taken into consideration in other
branches of science or used, as
they so profitably could be, to re-

(Continued Page 2, Col. 2)

THEY WERE FEATURED ON "SPIRITUAL FRONTIERS"—A SEMINAR ON IMMORTALITY



LIFE AFTER DEATH AND SPIRIT COMMUNICATION—THEIR SUBJECT: They are (left to right) Sherwood Eddy, Jacksonville, Illinois, world Christian leader and traveler; author of "You Will Survive After Death"; his subject: "The Skeptics Approach"; Marguerite Harmon Bro, Chicago, Illinois and New York City, lecturer and writer, her subject: "Questions Raised by Survival"; William H. Leach, Cleveland, Ohio, editor of "Church Management," his subject: "Perspective"; and Rev. Paul Lambourne Higgins, pastor of the Hyde Park Methodist Church, 54th St. and Blackstone Ave., Chicago, Illinois—where the Seminar on Immortality was held March 4-5 last.

Other Seminar speakers: Alson J. Smith, Ashley Falls, Massachusetts (see special article *Psychic Observer* May 10th), clergy and author of the book "Immortality" and "The Psychic Source Book," his subject: "Varieties of Mediumship"; and Harmon H. Bro, Chicago, Illinois, Professor of Religion, George Williams College, his subject: "University Research in the Study of Survival."

physical sensory organs by means of which, physical sensations are conveyed to the soul. The spiritual body possesses five spiritual sensory organs by means of which, spiritual sensations are conveyed to the soul.

Most people employ only the physical sense channels, as a natural result the spiritual sense organs fall into disuse and in time become atrophied. They therefore sense only physical things and beings.

Vibration

"SCIENCE has proved that light, heat, sound and color are all results of vibrations of ether, that mysterious substance that fills all space. In the scale of vibrations of which sound and color are composed, certain vibrations effect the ear as sound and when these become too rapid to effect the ear as sound, they effect the eye as color.

Sound ceases to mortal ear at 38,000 vibrations per second. The sensation of red is produced by 502 millions of vibrations per second, while violet runs up to 737 millions of vibrations. The intermediate colors of the spectrum between red and violet are represented by varying speeds of vibration."

Dr. Tyndall says in "Electricity and Its Similitudes," "Photography aided by electricity has revealed the fact that the part of the spectrum occupied by the rays, invisible to the eye, is twenty-five times as long as that part we can see." Above the violet rays are the ultra-violet, the X-rays and the Becquerel rays, each with its own vibration, office and possibilities.

But what of the vast space filled with vibrations which affect none of our physical senses and are as yet unknown to science? Could our senses respond to them what secrets of the unseen might not be revealed, and who can say but the secret of these strange sights and sounds which sometimes greet the eye and ear of mortals are hidden in this unknown range of vibrations, hiding a world that is all about us."

Carl Sextus says: "The vast Zone lying between 38,000 and 396 trillion waves per second may be truly the sphere of souls, in which darkness, silence and death are unknown."

An Earth-Bound Spirit

AN EARTHBOUND spirit is literally what the name implies, a spirit bound to earth by and through the law of gravity, because of the coarse material composition of the spiritual body, caused by an earthly material life sometimes devoid of spirituality.

The higher sights and sounds of "Summerland" are to earth-bound spirits unseeable and unhearable because they are not attuned to that degree of vibratory activity. Like gravitates to like, each finding according to natural law, the sphere he or she is best adapted for.

Heaven and Hell

THE BIBLICAL account of a heaven with its walls of jasper and streets of gold, a hell with its burning lake of brimstone is an absurdity; scientifically impossible. Its authors were probably too ignorant to realize the incongruity of material rewards and punishments for a spiritual body.

If true, how many times have the good destined for paradise suf-

fered the torments of hell through fires, conflagrations, etc.? Heaven and hell from the spiritualistic viewpoint is first of all a Condition, which condition determines immutably according to law, the future home of those who have passed through the change called death.

The different spheres of spirit realm marking the different stages of progression or spiritual development. The law of gravity having a greater or less degree of restraint or hold upon the incarnate body according to its fineness in composition.

Spirit Phenomena

SPIRIT phenomena are those manifestations which originate from incarnate intelligences. They may occur independent of or through the organism of a medium.

Mediumship

MEDIUMSHIP is the cultivation or development of the spiritual to that degree that by and through the quickened spiritual sensory organs, one is able under proper conditions to sense spiritual beings and things.

A Medium

A MEDIUM is one whose spiritual sense organs have been developed or quickened to that degree of vibratory activity that he or she is able under proper conditions to receive and give out communications from the so-called dead. This faculty may be developed in all or part of the spiritual sense organs and to a greater or less degree. The Medium may be in a normal, semi-trance or full trance condition.

A Religious Medium

A RELIGIOUS medium is one who is exercising his or her mediumistic gifts as part of a religious function and for the

uplift of the human race. "One who gives out spiritual advice and consolation from incarnate intelligences."

Clairvoyance

"CLAIRVOYANCE or clear seeing is the function of seeing either objectively or subjectively, spiritual beings and things by and through the spiritual sensorium of sight. By objectively we mean, seeing the objective form through the spiritual sensorium of sight.

"But, subjectivity, that abnormal condition which enables spirit intelligences to impress or photograph at will upon the brain, pictures, images, etc., which are seen as visions without the aid of the physical eye. Its extent is governed by the rate of vibration under which it operates. Thus one clairvoyant may see that which is invisible to another, because of the degree of difference in the intensity of power."

Clairaudience

CLAIRAUDIENCE or clear hearing is the function of hearing spiritual beings and things by and through the spiritual organs of hearing. Its extent is also governed by the rate of vibration under which it operates. Thus one medium of this phase may hear that which to another is inaudible, because of the degree of difference in the intensity of power.

Prophecy

PROPHECY is the faculty of being able to predict future events, as the result of spirit inspiration. It may more properly be termed—Spirit Deduction. There is nothing super-natural or miraculous about this gift. Incarnate intelligences having greater opportunities to acquire knowledge along all lines, may as a result of this intelligence, these increased

(Continued Page 5, Col. 1)

Mind—Not Matter (Continued from Page 1)

fute the materialism which is so unfortunately fostered by most modern scientific theories.

It is true that some of our greatest physicists have eventually arrived at such conclusions as that of Sir James Jeans, who wrote:

"The stream of knowledge is heading towards a non-mechanistic reality; the universe begins to look more like a great thought than like a great machine."

But the findings of biological and medical research, as well as the experiments of applied science, are apt to confirm the materialistic hypothesis which declares that man is a "creature of forces external to himself," that mind is the off-shoot of matter, and that what was once thought of as a higher mind, or spirit, does not exist.

Irrelevancies

Such conclusions are inevitable while the attention of our scientists is concentrated on matter as being the one great reality.

We invariably find that, for which we search, and once we are determined on a theory, everything that comes our way, seems to confirm it. Psychical research has reached conclusions which indicate, that mind can function independently of matter, and such conclusions cannot be compatible

with those reached by the materialists.

Unable to explain facts that discredit their theories, the materialists dismiss all such findings as reactionary superstition, and concentrate on their dazzling mechanistic wonders in an endeavor to divert attention from such "irrelevancies."

Nevertheless these embarrassing discoveries continue to be made and to be most disturbing to the materialistic hypothesis.

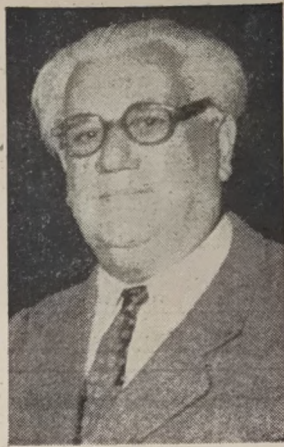
J. W. Dunne

For instance, in a scientific age, based on the assumption that time and space are absolute limitations that may not be escaped except by increased speed, such experiences as are related in *An Adventure*, when two extremely matter-of-fact school-mistresses at Versailles suddenly found themselves in the days of Louis XVI, are most alarming.

It might be easy to pooh-pooh this particular happening away as it concerns women—the credulous sex; but what of the precognitive dreams of J. W. Dunne, which were recorded and proved to have been the actual foreseeing of events that took place months, or even years, afterwards?

And what of the prosaic diplomat in Queen Anne's reign who, after having rejected the warning

Austrian Religioist



EMANUEL CIHLAR
(See Article, right)

he had received as superstitious nonsense, felt himself obliged to admit in his official dispatches that "a certain General Loustenau" had foretold the Aleppo earthquake of 1822?

All these experiences point clearly to the fact that a part of man, howbeit the invisible part, is not confined to space-time limitations.

It is true that our scientists hope eventually to have gained such complete meteorological knowledge as to foretell weather conditions with perfect accuracy, and to invent instruments that will give adequate warning of earthquakes and other natural disturbances; but apart from the fact that these hopes, like most of those of Technocracy's Kingdom of Heaven, are placed in the future, General Loustenau's prophetic gifts, being independent of instruments and modern scientific theories, gave strong proofs of man's eternal ability to attain to that Higher Mind, or cosmic consciousness, the existence of which materialism emphatically denies.

No One Knew

Again, what an embarrassment to those who insist that a man ceases to exist at physical death was the life of Swedenborg, who was able to keep so closely in touch mentally with those "whom the unwise call dead" that he could tell the widow of a Dutch Ambassador where her husband had put the receipt of a certain bill for which the creditors were pressing. It was in a secret drawer of which no living person knew.

Swedenborg was yet another exponent of cosmic consciousness. In 1759, while in Gothenburg, he described a fire that was raging in Stockholm, about 300 miles away, as it was taking place.

Those about him who took notes of his remarks were able to verify them fully when the official news of the fire reached them two days later.

He also announced the Czar of Russia's death while it was taking place thousands of miles away, unknown to anyone.

The radio and television are the materialist's "answer" to this power, but such gadgets only prove the value of a machine, while Swedenborg's seership points to the extreme value and potentiality of the individual, which is what the materialist seeks to deny.

Dr. Alexis Carrel

And then there are the reports of such men as Dr. Alexis Carrel and Professor Rhine on their inquiries into the phenomenon of spiritual healing.

While *matéria medica* of the present day insist that experimentation on animals is the only means of progress in the craft of healing, we have the testimony of Dr. Alexis Carrel that there are other, and higher, curative measures.

He writes: "Our actual conception of the influence of prayer on pathological cases is based on the observation of invalids who were practically instantaneously healed of various affections such as tuberculosis of the bones, peritonitis, suppurating wounds, lupus, cancer, etc."

"The process varies little with each individual. Often there is great pain, then the sudden complete healing.

"In a few seconds, minutes, at

WHAT I OBSERVE

(Continued from Page 1, Col. 1)

manly, unabashed, unashamed and masculine."

And then the clincher: "People not only have a fresh manliness to faith, but are searching for substantiated proof of survival after so-called death."

This proves that the importance of Spiritualism is being felt and that its basic truths are permeating all religious faiths to the end that they really want to know more about survival and the *modus operandi* of this thing called Spiritual healing.

When Oh When!

FOR MANY months now, letters have been received from many parts of the world... from organizations and individuals whose watchword, in every instance, is love, peace and good will toward all men.

First, from Japan's World Fellowship League, Shimizu City; then from Tel-Aviv, Israel and now from Austria.

The last communication was signed by Emanuel Cihlar, Tolbuchtstrasse 75, (Ecke Buchengasse) Vienna 10, Austria. Mr. Cihlar heads the Sacred Temple of the Heart which devotes all of its energies toward "Sowing love unto the world."

The four-page circular, thousands of which have been mailed all over the world, closes with this prayer: "O! My GOD, send to all our Sisters, our Brothers, to our friends and yet to all our Enemies even, THY DIVINE LOVE and Thy Peace. AUM. Shanti! AUM. Credimus in Deum!"

most a few hours, wounds heal, the general symptoms disappear, the appetite returns."

The implication of such information is clearly that mind can control matter without the use of physical curative agents. This fact not only makes nonsense of the assertion that mind is a mere by-product of matter, but also suggests that medical science is mistaken in looking only in one direction—the research laboratories—for effective and enduring healing.

Heal Yourself

Above all, by such proofs of the power inherent in the individual, these psychical discoveries surely suggest that man should aim higher than becoming a mere cell in a totalitarian territory.

It is unfortunate that those who complain of the materialism of the age do not pay more attention to the subject of psychical science and its implications, for surely it is better to learn how we may heal ourselves by our own inward resources than to become addicts to wonder-drugs, and far more important to be assured of everlasting life than to be promised a trip by space-ship to the moon.

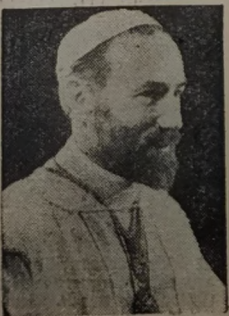
"Prediction"

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BISHOP RALEIGH
Ancient Chaldean Rite

These Questions Need Answers

Why Does Sickne's Sometimes Linger Regardless of Prayer?

Why Do Some People Have So Much Worry and Trouble?

Why Are Prayers Not Answered?

Why Do Those Who Try to Do Good Often Get the Worst of It?

Send Two Three-cent Stamps and I Will Send You a Treatise Free Answering the Above Questions

BISHOP ROBERT RALEIGH

P. O. BOX 19, CALABASAS, CALIFORNIA

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FOUR HUNDRED TWENTY-FIVE

You will find this number in the upper left hand corner of the first page. This number is advanced every two weeks—showing the number of Psychic Observers issued up to date. The date of this paper is:

MAY 25, 1956

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FOUR HUNDRED TWENTY-FIVE

MAY 25, 1956

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The Movement of Spiritualism

THE NAME SPIRITUALISM carries with it various meanings. To some, Spiritualism is religion; to others it is a religion; to still others, it is a science and philosophy. Too few know, nor do they sufficiently realize, that Spiritualism at the very outset was, and still is, a movement.

Within its ranks are people of very diverse views, some acknowledging their allegiance by participation in one of the many Spiritualist organizations that exist; others, whilst outside the organized movement, yet lay claim to being Spiritualists insofar as accepting the reality of spirit communication and the persistence of life after so-called death.

Nevertheless, one and all acclaim the continuance of the human soul in a more or less abstract sense. This is, undoubtedly the central principal which gives coherence and meaning to the nine declaration of principles adopted by the National Spiritualist Association.

And this movement continues to make possible slow but sure progress because it is so democratic. And this must be because of the important message it has for every man, woman and child, whatever his nationality, color or tongue may be.

With such an outlook, some may wonder why mediumship and mediums are not more common. Mediums per se cannot be turned out in theological colleges, nor in convents or monasteries. There must be that spark of psychic power basically possessed from the very outset. Its potentialities are gifts from God. True, these gifts can be nurtured and unfolded, but there must be that basic something as a starting point.

And why again are mediums so few? Simply because the social and legislative deterrents, city and state prosecutions, create reluctance on the part of men and women to even desire to become mediums even though they possess the gift.

Furthermore, mediumship is not a desirable, happy or lucrative profession, even under the best circumstances. And as long as mediumship is not protected by law; as long as the way is made hard and dangerous; and as long as they will be condemned before trial—mediums and mediumship will not be common. And that is why there are not more mediums and, as a matter of fact, not enough to go around.

It is unfortunate that this is so, but the chief reason for the existence of all Spiritualist associations is to educate public opinion in an attempt to see enacted, laws for the protection of mediums and that justice is done to the great movement of Spiritualism. The facts—facts supporting personal conscious survival—are stubborn things and despite the refusal of the orthodox world and their supporting newspapers to acknowledge them, these facts remain and will remain until error is banished from the earth . . . and this will hardly come to pass in our time.

OPEN DATES

LECTURERS, teachers, mediums, churches, camps! . . . with vacant dates will find a useful service in the proposed "Open Dates" column to start in Psychic Observer. Speakers and mediums are always glad to know about private groups, churches and camps desirous of workers. Leaders of small groups, Spiritualist churches and camps are always anxious to acquire qualified new workers. This new classified column will fill a long sought need on the part of both. The minimum charge for approximately fifty (50) words will be six (\$6) not over six lines, for six consecutive insertions (three months) payable in advance.

Pattern for Ads

You need not state in great detail your requirements. The words "Open Dates" will suffice. When sending copy, include name, address, what is needed, phone number, phases of mediumship available or desired, or any other pertinent information (i.e.) church or association affiliation, specific dates, etc. Send copy with remittance to: "Open Dates," care of Psychic Observer, Inc., 230 Grandview, Chesterfield, Indiana.

STILL AT IT!

Juliette's thoughtful editorial "Until That Time Comes," surprised me a bit, inasmuch as she states: "Frankly, it has amazed and shocked me to observe the exhibitions of intolerance on the part of those who believe in reincarnation."

Hasn't she got that just turned around? Has she never read the contributions of Converse Nickerson against the theory, and his attack on those who believe in it?

Contrariwise, the articles by Madame Severy and James Crenshaw were polite and dignified. It amazes me therefore, to hear her say that only the reincarnationists are intolerant.

Also, you ask, "Why not refer to the Bible . . . and point out to me wherein Jesus Christ taught reincarnation?" What in the world has that to do with the theory? Where in the Bible does Jesus tell us to practice spirit communication with our beloved deceased? Are we to believe only that which Jesus specifically mentioned?

Like yourself, I do not know whether the theory is true or not. I doubt whether it can actually be proved in black and white. And it doesn't really matter greatly. Whether the theory is true or not, we still have to work here, do the job that is before us, try to learn and progress. So wotin'ell—why all the fireworks?

Have you heard that the group of healers called Dianeticists have independently come across 'past lives'?

W. S. ARNS

258 Parkwood Ave.,
Kenmore 23, N. Y.

I was not referring to the articles pro and con reincarnation, but to the tremendous amount of correspondence received from irked believers and others who cancelled their subscriptions . . . all by indignant reincarnationists. The open controversial articles in Psychic Observer were not under consideration, as all could read them.

After long years of trials, tribulations and hardships in trying to put out a representative Spiritualist journal, I am one who believes in tolerance in all subjects and certainly do not endeavor to superimpose my thoughts or beliefs upon anyone. I do not know for sure, but it is my belief that much time and space is being allotted to an unimportant subject. However it seems that the present-day interests are centered on unexplainable and unprovable theories such as rebirth and reincarnation.

J. E. P.

POOR BRIDEY

Just heard over the radio (Richards reporting), that a reporter recently went to Ireland to check up on the Bridey Murphy story; found many discrepancies in the Simmons story. He (and others) conclude the whole tale manufactured from sub-conscious tales of Ireland the parents of the Simmons woman had told her.

If and whenever reincarnation is proved to be a fact, then Spiritualism, its philosophy, its mediums, and its messages all become worthless trash! Let us reflect upon that.

We need more respectable meeting places and better organized programs; we need less messages and more educational-religious lectures on our platforms.

SOULCRAFT says, "The element of hypnotism indicates a superimposed mentality upon the Simmons woman's mentality; this leaves the gap of a questionable story."

REV. CONVERSE E. NICKERSON
94 Josephine St.,
Somerville, Mass.

SWEDENBORG CONTROVERSY

It is a very progressive thing, for the cause of Spiritualist truth, that the main Spiritualist magazine has an editor broadminded and unselfish enough to continually print letters that contain adverse criticism of himself. It is also a fine thing to have many excellent articles such as the one entitled "John Wesley and Emanuel Swedenborg" by Madeline George.

The truth is infinite in quantity and quality and each one perceives it from their own vantage point which can never be the same as another's. While it is undoubtedly providential, according to their state of enlightenment, for some to base their religion on one man and even call themselves by that man's name, it still denotes a weakness in makeup that such support is necessary.

People call themselves Sweden-

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.

borgians, Lutherans, Episcopalians, Mormons, Buddhists and Galilean Carpenters. Personally, I prefer to call myself by my own name, unattractive as it is, and to stand alone under God. There was a time when I was so deep in the study of writings of Swedenborg that I, too, called myself a Swedenborgian.

I have never stopped my search for higher truth however, and always petitioned higher powers for light. I can perceive that Swedenborg interpreted the light of spirit as he saw it through his own environment and heredity, as we all must do.

God manifests through all living men and to accept only the truth as perceived and revealed by one man, who plainly stated that he had no intention to start a new church, is an injustice to other prophets and even more so when these individuals look with disdain on other so-called enlightened souls.

As a great admirer of the magnificent mind of Swedenborg, I see him as another spiritual beacon, giving light to countless travelers on earth. All religion based on the past is dead whether Biblical or not. The only true religion is one based on the eternal now, and the experience one has under the living God. The ever-present battle of each one to progress to higher truth and thereby attain a greater awareness of reality and love for humanity.

The Swedenborg Foundation does much good through its publications but it should not stop there forever. There are countless other inspired authors in both worlds who can add to Swedenborg's revelations as well as bring more modern enlightenment to man. Swedenborgians should know full well that the world of spirit is as ever-present now as it was 2,000 years ago. They should acknowledge this fact and accept the higher present-day revelations of spirit, as well as those through A. J. Davis.

As Christ said: "The things I do ye shall do also" and again "Greater works than I do shall ye do." Modern Spiritualism has fulfilled this prophecy and may have exceeded the works of Christ as well as Swedenborg.

I disagree with Madeline George in that spirits should approach man and not the reverse (i.e.) without cooperation on the part of man no spirit can manifest through man to better earth conditions. This is also evident in the life of Swedenborg who studied extensively from external things to finally end with a study of the soul whereby the world of spirit was opened to him.

If the human race was at present not so material-minded, it would be normal for all to converse daily with those in spirit at will. For man to sit idly by and wait for spirit to approach him is diametrically opposed to all history. God helps those who help themselves. Only those low in character and weak in morals, as well as those who do not look to God . . . only these need to fear "evil" spirits, and these same persons need to fear these beings whether they attempt to contact spirit or not.

I do not look upon Swedenborg's writings as Biblical studies but rather as new revelations of truth which the Bible, as Swedenborg said, contains hidden in the sense of the letter. It is wrong, as many orthodox ministers do today, to assume that every line of the Bible is absolute truth and then try to confirm them by twisting and turning all the happenings of the world to agree with them. They have the cart before the horse.

Instead, the Bible must agree with the truth or be cast aside. One of the missions of Swedenborg was to save the face of the Bible by showing that, within the sense of the letter, was a deeper and contrasting truth.

I have as much respect for Swedenborg as I ever had and I agree with that great man, Sir Arthur Conan Doyle, who says in his "History of Spiritualism" that Swedenborg gave the world much greater enlightenment . . . the enlightenment that was given by the "dead"

Swedenborg, through the mediumship of Andrew Jackson Davis.

WEST DOUBT

208 East 96th St.,
Tacoma, Washington.

BEHIND THE TIMES

Some questions about Psychic Phenomena: in 1923 and again in 1941, the Scientific American for each of those dates initiated a two year inquiry as to the nature of spiritistic or supernatural action including a question of their ability. An award of \$5,000.00 was offered to any one who could produce the nature mentioned. The decision was left to an examining committee headed by Joseph Dunninger, assisted by appropriate personnel.

No award would be made if the chairman could duplicate or explain the phenomena by scientific means. Telepathy and trickery were to be included. Generously favorable conditions and cooperations were promised. The above award was supplemented by another of \$10,000.00 by the Universal Council for Psychic Research. The offer was to stand for two years from March 15, 1941.

At the end of the two years, the committee reported that no acceptable demonstrations had been proffered. At the same time it was stated that the \$10,000.00 award still stood.

The important thing perhaps was not the size of the award offered but the challenge thus posed to the believers in the reality of communications between the here and the hereafter described in great detail by numerous participants of whom a considerable proportion seemed sincere, honest and able. Any comments, suggestions or references will be greatly appreciated by the writer. Also, has any communication come from Sir Oliver Lodge since his passing?

C. H. ROBERTSON

Route #2,
Lafayette, Indiana.

It appears that a great deal of recapping must be done in order to bring you up to date regarding the actual facts insofar as the Scientific American controversy is concerned. In the first place, the whole affair ended in fiasco. In 1941, third rate magician, Joseph Dunninger, was fired by the Scientific American because conclusive evidence was brought to him at a public seance held in New York City when the late Edward Lester Thorn demonstrated independent writing under test conditions when he brought the corroborated signature of Sir Oliver Lodge.

The \$10,000.00 award was a hoax and never paid.

If you will examine the records on file in the British Psychic Science circles you will find that a direct spirit communication has been received from Sir Oliver Lodge.

"PEN PALS"

I am a regular reader of "The Psychic Observer" being fortunate in having it forwarded to me at each issue.

As a young British clairvoyant, I am often asked if I could find a way for many of my friends over here to correspond with people in the U.S.A.—a great amount of whom are wishing to make friendship with American Spiritualists.

Knowing that your paper has a great circulation and very popular as Spiritual material, I would be very grateful if in your next issue you would publish an appeal on my behalf, as I feel sure that there are many American Spiritualists who would also like to correspond with people in the British Isles.

If any of your readers would be interested in contacting me, re-pen-friendship, I would be very happy to hear from them, and to pass their requests on to others in this country.

I will appreciate any help, in any way, that you may be able to offer.

RONALD V. GROVERE

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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 XVII The Book of Psalms

Meaning of the Word Psalms — Various Authors — The 137th Psalm — "A Psalm of David" not true — Devotional Part of the Bible — David the Medium — Communion in the "Night Seasons" — Angel Encampment — Yah-weh's Capriciousness — Yah-weh's Home — Yah-weh's God — Yah-weh, a Spirit Guide — Thousands of Angels — "Their Table" — A Poetical Reminiscence — Yah-weh's Location in the Sanctuary — Yah-weh a Choice God — Angel Guidance — "The Lord Said Unto My Lord" — What Solomon Says — Are Thoughts Things?

THE READER'S attention is next called to the Book of Psalms; this book is probably so named because David, the reputed author of several Psalms was a musician, playing on an instrument called the Psalter. The Hebrews called the collection "Songs of Praise." While they are not all of them songs of praise, that title is more readily understood than the one the book now bears. The Rabbins called it the "Book of Hymns."

The book is a collection of poems, of more or less merit, written by various authors, Christians have supposed, — from Moses to Solomon. As a sample, take the 137th Psalm. The entire chapter in the King James' version reads as follows:

"By the waters of Babylon, there we sat down, yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, sing us one of the songs of Zion. How shall we sing the Lord's songs in a strange land?

Rivers of Babylon

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy. Remember, O Lord, the children of Edom in the day of Jerusalem; who said raze it, raze it, even to the foundation thereof. O daughter of Babylon, who art to be destroyed; happy shall he be that rewardeth thee as thou has served us. Happy shall he be that taketh and dasheth thy little ones against the stones."

This could only have been written during the time of the Babylonian captivity, hundreds of years this side of David. They were "by the rivers of Babylon"; their "harps were on the willows"; they were in a "strange land"; but they could not forget Jerusalem. Their hearts were full of vengeance toward Babylon and her daughters!

It is even doubtful whether David wrote the 51st Psalm, the one which seems more Davidic than any other. The sub-heading says: "A Psalm of David when Nathan the Prophet came to him after he had gone to Bath-sheba." The Psalm reads as one would expect the penitent David to write, and this is undoubtedly the reason the sub-heading has been affixed to it; but verse 18 says: "Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem."

This could only have been written

ten after Zion had been "plowed as a field" and Jerusalem had "become heaps." The wall of Jerusalem was in a perfect state in David's day! When Ezra was striving to build the walls, or when Nehemiah and his men were working at the walls with one hand while they were compelled to hold the sword in the other, this prayer would have been appropriate.

Although the Psalms constitute the most personal and the most devotional part of the Bible, there is little in them except the inspiration under which they were written, which could be called the direct proof of Spiritualism. Being written by numerous authors, and in different countries and at different periods of time, from Moses down to two hundred years before Christ, they constitute a strong proof of inspiration.

Faculties of the Soul

It is presumed that many of them were written by David, who, as has been before proved, was not only a medium himself, but who kept himself surrounded by mediums, so that he could inquire of Yah-weh. In Acts 2:30, Peter asserts most positively that David was a prophet, a medium.

I shall refer to only a few of the numerous places in which slight reference is made to secret communion with the spirit world. In 4:4 we are admonished to "Stand in awe and sin not; commune with your own heart and be still." This is mindful of the passage which says: "Be still and know that I am God."

All things that are perceived of spirit come through silent doors; on the wings of thought they come, and thought is silent! With our vocal organs we give utterance to sound and speech, but speech is controlled by thoughts that spring up into the consciousness. If we shall know the things of inspiration and of spirit, we must be still and listen with the faculties of the soul.

In 18:6, the writer blesses the Lord for giving him counsel and instruction, "in the night seasons." Let it be remembered that ancient manifestations were about as liable to come in the night as manifestations are today. Why not? That is the most quiet and by far the most favorable time for these occult powers to work. The medium would at that time be more negative than at any other.

God of Jacob

In 17:3, the same writer says: "Thou hast proved mine heart; thou hast visited me in the night." In 34:7, the doctrine of angel ministry is asserted as follows: "The angel of the Lord encampeth round about them that fear him, and he delivereth them." In this it has been supposed that David refers to some of his numerous deliverances from Saul.

In 18:25, 26, is proof that this Yah-weh, who has figured so largely in the Bible, is not the Universal Deity, who is "without shadow or turning." But, instead, is a human spirit, as capricious as many other spirits. It says: "With the merciful thou wilt show thyself merciful; with an upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure; and with the forward thou wilt show thyself forward." Here Yah-weh seems to be possessed of all the frailties that belong to the mortals.

In 20:1, 2, the residence of Yah-weh will again be found in Zion. He and his writers never forget

that his location is in the mountains: "The Lord hear thee in the day of trouble, the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion."

In 24:5, 6, Yah-weh is the God of Jacob; in verse 8, he is "strong and mighty in battle," and in verse 10, is the "Lord of hosts." In 26:8, author tells Yah-weh that "I have loved the habitations of thy house, and the place where thine honor dwelleth."

Yah-weh Says —

In 34:7 we are informed that "the angel of the Lord encampeth round about them that fear him, and delivereth them," while in 35:6, we are told that "the angel persecutes sinners." "Let their way be dark and slippery: and let the angel of the Lord persecute them."

Verse 6.
Psalm 45:6, 7, declares: "Thy throne, O God, is for ever and ever; the scepter of thy kingdom is a right scepter. Thou lovest righteousness and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." Here Yah-weh is addressed simply as a tutelary deity: "God, thy God, is above him; and he is exalted above his fellow-god."

This is proof, it would seem, sufficient to convince any fair-minded person that Yah-weh, or Jehovah, as he is called, is only one of the members of the God family!

Psalm 48:14, the writer, speaking of Yah-weh, says: "For this God is our God forever and ever; he will be our guide unto death." In 67:4; this God is called JAH, pronounced Yah. Verse 15 to 18 reads as follows: "The hill of God is as the hill of Bashan; as high a hill as the hill of Bashan."

Why leap ye high hills? this is the hill which God desireth to dwell in; yea, the Lord will dwell in it forever. The chariots of God are twenty thousand, even thousands of angels; the Lord is among them as in Sinai, in the holy place. Thou hast ascended on high, thou hast led captivity; thou hast received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them."

David's Singers

Here again Yah-weh's residence is in the hills — the high hills — and there is one particular hill where Jehovah desires to dwell. Then as Yah-weh was in Mount Sinai among the angels, so now he is surrounded by thousands of angels.

Psalm 69:22, 23, the writer refers to his enemies, who were plotting and seeking spirit aid to plot against him, as follows: "Let their table become a snare before them; and that which should have been for their welfare, let it become a trap. Let their eyes be darkened that they see not, and make their loins continually to shake." The poet here clearly recognizes that his enemies will consult spirits, to beat him; hence he prays: "Let their table become a snare."

Let their eyes be darkened that they see not." That is, let them lose their clairvoyant power. Once in time of rebellion against David he made a similar prayer. He said: "O Lord, I pray thee, turn the counsel of Ahithophel into foolishness." Sam. 15:31.

Asaph, the leader of David's singers, in a song laments that "we see not our signs; there is no more any prophet; neither is there any among us that knoweth how long." Psalm 74:9. How often Spiritualists in the same strain lament that there are no good mediums that they can reach.

In 76:1, 2, we are informed that "God is known in Judah"; that he has a great name in Israel, and that his dwelling-place is in Zion.

While in Psalm 78, the mercies

of Jehovah to his people are recounted, we hear also of his abuse and hatred: "He destroyed their vines with hail, and their sycamore trees with frost. He gave up their cattle also to the hail, and their flocks to hot thunderbolts. He cast upon them the fierceness of his anger, wrath and indignation, and trouble, by sending evil angels among them." Verses 47, 48, and 49.

Why are these evil angels sent among them? Surely the great Deity power does not do this! But Yah-weh does. This being so, we cannot always trust a "thus saith Yah-weh," more than we can trust a spirit.

Charge Over Thee

In verse 53 he made his own people go forth like sheep and guided them like a flock. That is, he led them by the cloud and the light. As has been shown in verse 54, he brought them to the border of his Sanctuary (residence), even to his mountain.

In Psalm 82, Yah-weh is referred to as standing in the congregation of the mighty (Gods) and judging among the gods. This God, who judges among the gods, is the one alone whose name "is JEHOVAH." 2 Yah-weh. 83:18.

Psalm 86:8, the writer compares the spirits or gods as follows: "Among the gods there are none like unto thee, O Lord (Yah-weh); neither are their works like unto thy works." In this the inspired writer acknowledges these other spirits to be gods; but his choice is Yah-weh.

When a husband, in praising his wife, says: "Among the women, there are none like unto thee, O Maria," he does not intend that she shall understand that Maria is the only woman in the world, but he does want her to understand that, in his estimation, she is a little the best woman he knows. I understand this text in the same way.

In Psalm 91:1 to 10, the writer describes what Yah-weh will do for his people. In verses 11 and 12 he says: "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." Spiritualists thoroughly believe in angelic interference in behalf of those who trust and keep in rapport with them.

Phoenician Deity

In verse 7 of the 97th Psalm, the gods (spirits) are all commanded to worship Yah-weh. In verse 9 Yah-weh is "high above all gods." In Psalm 99:6, 7, we read: "Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord and he answered them. He spake unto them in the cloudy pillar; they kept his testimonies, and the ordinance that he gave them."

It seems that this writer supposed that Moses and Aaron were at that time among Yah-weh's priests, and that Samuel was at that time among those who called upon him. He also refers to the cloudy pillar of the past. Verse 9 speaks again of Yah-weh's "holy hill."

In Psalm 103:20, 21 the angels are hosts of Yah-weh and all called upon to bless Yah-weh. In Psalm 104:1, we are informed that "he maketh his angels spirits, and his ministers a flame of fire."

In Psalm 110:1, the gods are bargaining and talking with each other. It reads: "The Lord said unto my Lord, sit thou at my right hand until I make thine enemies thy foot-stool." Scholars inform us that a better re-rendering would be "Jehovah said to Adonias," etc. Here Yah-weh proposes an alliance with the Phoenician deity, which was not accepted.

Psalm 119 contains 176 verses, every one of which refers to spirit inspiration. This Psalm is the grandest prayer for light, inspiration and guidance I ever read. To quote it would take pages of space.

We will now leave the Psalms and turn to the prophecies, only stopping to look, for a moment at Proverbs 29:18, where Solomon says: "Where there is no vision, the people perish; but he that keepeth the law, happy is he." This is true, where there is no vision all spirituality dies, and the people become besotted. It takes communion with the spiritual world to keep the people in a spiritual condition.

I will consider three other statements in the supposed writings of (Continued Page 5, Col. 1)

facilities, be able to perceive the trend of events along certain lines, hence are able to deduce or prophesy certain results as a natural consequence.

No prophecy or deduction, however, is infallible, as unexpected circumstances may arise causing a complete change in the trend of events, thus overthrowing the groundwork or foundation upon which the deduction is based, causing it to be a failure.

To illustrate, the head of the Weather Bureau, because of the superior telegraphic facilities, is able to prophesy with more or less accuracy, the kind of weather we will have in this vicinity for the next few days.

For example, he may make the statement that in the next twenty-four hours we will have a storm. This prophecy is made because of the fact that he has received a telegram notifying him that a storm is raging at such a place and that the wind is blowing so many miles an hour and in the direction of St. Louis.

He at once figures that the storm will arrive at such a time and makes a prophecy to that effect, which is a perfectly logical deduction. Unless that storm meets with a counter wind and is veered off, it is bound to arrive as per schedule.

Should, however, such an unforeseen occurrence take place, the prophecy or deduction is a failure, not because the method was wrong but because circumstances changed the natural trend of events, thus overthrowing the until then perfect calculation. No prophecy or deduction is or ever was infallible.

Inspiration

INSPIRATION, from the Latin "inspiro," meaning to inbreathe or draw in, is the faculty of being able to do, say or write inspirationally as the result of outside influences. These impressions or influences may come in the form of spiritual visions, voices, thoughts, etc., conveyed by and through the spiritual sensory organs. The recipient may be in a normal, semi-trance or full trance condition.

An Inspirational Medium

AN INSPIRATIONAL medium is one impressed to do, say or write certain things, as a result of spirit influence. The extent is governed by the rate of vibration under which it operates. According to Scripture, Moses was inspired by God, as was Daniel, Joseph and others. Jesus, John, Peter, Paul and others by the Holy Ghost. Socrates the Greek Philosopher by his familiar demon, etc.

This phase of mediumship has been and is today possessed by the world's greatest thinkers, writers, speakers, inventors, musicians,

painters, sculptors, etc., without many of them being aware of the SOURCE of the influence. We believe this to be the highest and most important phase of mediumship. The higher the aspiration, the purer the life of the instrument, the greater the inspiration.

Psychometry

PSYCHOMETRY, termed by Professor William Denton "The Soul of Things," is that faculty of seeing clairvoyantly the spiritual essence of physical beings and things, as the result of contact.

A Psychometrist

A PSYCHOMETRIST is one who after being placed "en rapport" through contact, is able to read from the aura of physical beings and things, past, present and future events, relating to the life of said physical being or thing. This faculty in its highest stage extends to seeing spiritual beings and things. It may then properly be termed — SPIRIT PSYCHOMETRY.

Physical Phenomena

PHYSICAL PHENOMENA are those phases of spirit manifestations, which may be conveyed objectively by and through the five physical senses.

Physical Mediumship

A PHYSICAL MEDIUM is one whose physical and spiritual organism is such, that the necessary amount of matter, magnetism and psychical force can be supplied by and through which physical manifestations take place, when manipulated by incarnate intelligences.

Psychic Force

THE EXPERIMENTS of Sir William Crookes, F. R. S., Camille Flammarion, Cesare Lombroso and others, have scientifically demonstrated the existence of a hitherto unknown force, which has been termed by Crookes, Psychic Force.

From "Researches into the Phenomena of Modern Spiritualism," by Crookes, we quote in part: "Among the remarkable phenomena which occur, the most striking are, the movement of objects with or without contact, the alteration in the weight of bodies, raps, levitation, etc. Not until I had witnessed these facts some half dozen times, and had scrutinized them with all the critical acumen I possessed, did I become convinced of their objective reality." Then follows a highly interesting account of the scientific methods employed, the instruments invented by him to test this mysterious force and the results obtained.

To quote again: "These experiments confirm BEYOND DOUBT the existence of a force associated in some manner with the human organism." Camille Flammarion in "Mysterious Psychic Forces," states that the tables (which were photographed while suspended in mid-air) were apparently floating on a magnetic fluid and would bend and rise again under pressure like a cork in water."

Hereward Carrington, in the "Physical Phenomena of Spiritualism," gives the following explanation of some of the physical phenomena: "Each sitter creates a certain amount of magnetic force. Sitting together they create within a certain radius, a field of magnetic force and certain objects placed within that field, would, according to conditions, be attracted or repelled, just as the magnet attracts certain objects within a certain radius."

While the force used in the production of physical manifestations may be accounted for by the above ingenious theory, and where the intelligence exhibited does not exceed that of the sitters, the directing mind or minds may be that of the sitters or sifter, as Hudson and others maintain; YET where the intelligence exhibited far transcends that of those present and displays a knowledge of past, present and future events not possessed by them, the most reasonable hypothesis is that of spirit manipulation. The unvarying statement of this directing intelligence is that it is incarnate intelligence.

Psychology

PSYCHOLOGY is the science or study of the soul and its phenomena.

Psychic Phenomena

PSYCHIC or soul manifestations occur as the result of an individual being keyed up to that degree of vibratory activity, that all or a part of the spiritual sense organs are in active operation. This condition may be brought about in several ways.

First, it may come spontaneously while the psychic is normal. Second, it may come as the result of suggestion, self-induced or otherwise. Third, it may come while the psychic is in a subjective condition through sleep, hypnosis, etc., self-induced or otherwise.

A Psychic

A PSYCHIC is one whose spiritual sense organs are not sufficiently quickened or developed that he or she can sense spiritual beings and things. He or she may, however, function to a greater or less degree the coarser and slower vibrations of physical being and things.

Thus some can see objectively through space, physical beings and things, without the aid of the physical eye. Others may have subjectively impressed or photographed upon their brain by other physical beings and things, pictures, images, etc., which are seen as visions without the aid of the physical eye. These visions may be thrown out by the sender either consciously or otherwise. The projector may also be either present or at a distance.

A psychic may also see through the spiritual organs of hearing, hear sounds, voices, etc., which have been projected by other physical beings and things, present or at a distance. These sounds, voices, etc., may be thrown out by the projector either consciously or otherwise.

The extent of all psychic manifestations are governed by the rate of vibration under which they operate. Thus one psychic may sense that which another cannot, because of the degree of difference in the intensity of power. A medium MUST be a psychic, but a psychic may not be a medium.

Telepathy or Thought Transference

TELEPATHY is the power of one mind to impress another present or at a distance. It is not necessary for both projector and recipient to be in the subjective condition at the time thought is transferred, but much depends upon the condition of the recipient. There are three ways by which impressions may be telepathically transmitted.

First, they may be given when the projector is awake. Second, they may be given by the projector to himself previous to his entering into a subjective condition. Third, they may be given when both projector and recipient are asleep. The latter condition is the most potent of the three.

An Inspirational Psychic

AN INSPIRATIONAL psychic is one who is inspired or impressed to do, say or write, along certain lines, as the result of being keyed up to a certain plane of vibratory activity.

Learned psychologists declare that thoughts are material things and once projected, vibrate forever in space. Certain people who at times are able to vibrate upon a particular plane of thought, attract and are inspired by the thought of that plane of vibration.

John Wesley, the Founder of Methodism and Spirit Phenomena

JOHAN WESLEY, the founder of Methodism, was a firm believer in spirit phenomena. Prof. A. B. Hyde, of the Denver University, says in his work on Methodism: "During these years strange noises are heard at the Epworth parsonage. Latches were politely lifted before the family touched the door. There was a sound of doors slamming, of curtains drawing, of shoes dancing without a wearer. A

trencher on the table danced to unheard music.

"While at prayers the goblin gave thundering knocks and when Mr. Wesley prayed for the king, the disloyal being pushed him violently in anger. The noises were first heard in December, 1715, by Mrs. Susanna Wesley, John Wesley's mother.

"Robert Southey in his life of Wesley, when speaking of these spirit manifestations, states that they continued in the Wesley family for some thirty years, commencing in 1716.

"Dr. Priestly, the discoverer of oxygen, speaks of the Wesleyan phenomena as among the most remarkable in history. There is also a record of them in the Bibliotheca Topographica Britannica by Samuel Babcock."

In the Armenian Magazine in 1784, John Wesley says in part: "What pretense have I to deny well attested facts, because I cannot comprehend them? It is true that most men of learning in Europe have given up all accounts of apparitions as mere old wives' fables. I am sorry for it and I willingly take this opportunity of entering my solemn protest against this violent compliment which so many that believe the Bible pay to those who do not. I owe them no such service."

"They well know that the giving up of these apparitions, is in effect, giving up the Bible; and they well know on the other hand, that if one account of the intercourse of men with spirits is admitted, their whole castle in the air (deism, atheism and materialism) falls to the ground, with my last breath will I bear testimony against giving up to infidels one of the greatest proofs of the invisible world. I mean that of apparitions confirmed by the testimony of all ages."

Late biographers of John Wesley omit with scrupulous care all reference to these historical facts. WHY?

Luther, a Medium

LUTHER, the founder of the Lutheran church, "saw things," and imagined that the apparition that appeared so many times to him was the devil. An ink-splash is shown at the present time, caused by Luther's hurling an inkstand at this supposed Lucifer.

Swedenborg a Clairvoyant

SWEDENBORG, founder of the Swedenborgian church, was also a medium. His mediumship is too well authenticated to require substantiation in this work. Those interested may obtain his writings on the subject at almost any public library.

Mediums in the Early Church

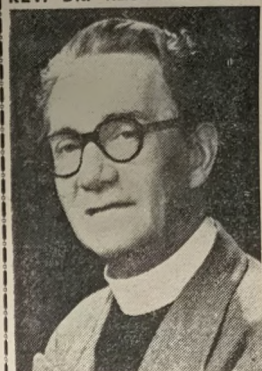
ALMOST ALL the early Christian fathers were mediums, prophesied, had clairvoyant visions, healed the sick and expelled demons. A few among the many thus gifted were Polycarp, Ignatius, Apollinaris, Montanus, Cyprian, Origen, Gregory, Augustine and others.

Tertullian (160 AD.) noted both for his eloquence and knowledge, said: "If a man calls himself a Christian and cannot expel a demon, let him be put to death on the spot." How many Christians today are willing to undergo the same test? Cyprian, a bishop of Carthage, was a noted advocate of spiritualistic phenomena and relates a wonderful vision he experienced wherein he was shown by an apparition of his coming martyrdom.

Ambrose, living in the fourth century, was entranced on the altar and when he recovered, declared that he had attended the funeral of St. Martin. It was ascertained that St. Martin expired at that very time. The first five or six centuries of Christianity were filled with accounts of miracles, angelic visions, and spirit phenomena of all kinds and it was largely through the mediumship of the saintly teachers or ministers of the gospel that this wonderful phenomena was obtained.

Later through pride, oppression, and a prostitution of the things spiritual, they succeeded in driving the spirit influences away; added to this they were constantly rebuked by the sight of laymen per-

(Continued Page 6, Col. 3)



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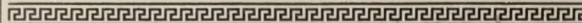
THEOSOPHY

UNDER THE SEARCHLIGHT

REINCARNATION — Fact or Fallacy?

Part IV

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; and Part III in May 10th edition. We have no apology for the seemingly 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 inquirers because of the author's all-around non-partisan treatment of the subject.



HAVING now acquainted ourselves with at least a summary of the main lines of evidence pro and con the theory of Reincarnation, we come to the task—both extremely interesting and important, in understanding earth-life and its purpose—of appraising and evaluating this evidence.

We can, perhaps, scarcely expect that our verdict will be final and conclusive, any more than we can expect such a verdict in almost any department of knowledge, but at least we should be able to construct a workable, tentative hypothesis, erected on a basis of evidence at present available, avoiding rigid, cast-iron dogmas, and keeping our minds open and ever ready to examine further evidence that may emerge as time goes on, and as our researches penetrate deeper into life-problems, and modifying, if and when necessary, our hypotheses, in order to assimilate any new factors which may come to light.

In the last analysis, by far the greater part of what we believe we "know," especially in every kind of technical science, is based and depends on "authority," on what others claim to have discovered, and pass on to us: in a word, on what other people have said and written. Technically, this is law, usually ruled out altogether.

Second-Hand Data

But, in ordinary life, we cannot afford to be so strict or drastic. It is obviously impossible for each man to verify for himself, personally, every item of information that comes to him. A very great deal he is compelled to take "on trust," giving credit to others for accurate observation, confirmation by repetition, rigid logic, and, above all, "good faith," i.e. honesty.

This method has the built-in, fundamental flaw of acceptance of data second-hand; but, on the other hand, its advantages, outside law-courts, far outweigh its disadvantages, and we have to do the best we can with it. Perhaps it is not too much to say that one of the greatest arts of life is to learn how to sift and evaluate all this "hearsay" material, separating the wheat from the chaff, truth from falsity.

All this is strictly pertinent to our present problem. So far as I can see, all evidence, pro and con Reincarnation, turns on authority, on what someone else says, believing he or she knows. Even if an individual states he remembers a past life, and can state facts about that life which can be verified, how are we to know that the "memory" is truly that of the "rememberer," and not the thoughts or pictures impressed upon him by another entity, either obsessing, or in close psychic touch with the rememberer?

Leaders Proclaimed

When an entity, claiming to be Blavatsky, speaks through a medium, repudiating Reincarnation, how are we to know whether the entity really is Blavatsky?

Similarly, when Buddhists and Hindus are told by their seers, Rishis, Masters or what not, that Reincarnation is a fact, how are they to judge whether these "authorities" really have full, accurate knowledge of what they are talking about?

When Blavatsky, Besant, Leadbeater etc., proclaimed the reality of Reincarnation, again how do we know whether they were right, or whether they were, partially at

least, mistaken in their views? How in fact, are we to prove the validity and trustworthiness of any "authority" whatsoever? Do you know any satisfactory method? I do not.

This, however, at least we can and should do. We can check the correctness or otherwise of other pronouncements of our "authorities," on other matters. Certainly this can be done in the case of the Theosophical "leaders" mentioned. Here are a few examples.

Leadbeater, in his book "Occult Chemistry," gives pictures of a physical atom, as a heart-shaped object, either positive, with force flowing out, or negative, with force flowing in, made up of numerous spirals or spirillae: that is, each spiral "line" really consists of a spirilla, that spirilla of a still finer one, and so on.

Who To Reject?

There is no mention of nuclei, with electrons spinning in orbits, nor of the other 20 odd atomic particles, such as the neutron, positron, meson, etc. Actual experimental results seem to have established that modern scientists are substantially correct in the general structure of the atom. But to reconcile their atom with that of Leadbeater seems to me utterly impossible, there being not the remotest resemblance between the two, that I can see.

Whom are we to reject, so far as the atom is concerned, Leadbeater, or all atomic scientists?

Further, as Leadbeater claims to have observed his atoms clairvoyantly, what reliance can we place on his psychic powers?

Faithfulness to truth compels me to reveal the following. A friend, with a scientific turn of mind, told me he had seen and read an old book from which, apparently, Leadbeater's spiral atom had been copied! And without acknowledgement.

For many years, I was steeped in Theosophy, being an official, compiler of five books and four booklets, etc. Also I knew personally Dr. Besant, Leadbeater, and many other "leading lights," as well as a number of Leadbeater's show "pupils," with one of whom, considered one of the most "advanced," I lived for a period.

Several of these pupils described to me the method by which Leadbeater got his pupils to write about happenings, allegedly of past lives of well-known individuals, literally "out of their heads," saying that "it is more likely they would imagine what was true than what was false!" This material was then printed in the famous "Lives" of this and that person. Naturally, I was shocked, as had been the pupils themselves. Some, in fact, were quite bitter and sarcastic.

I spent some years meticulously going through all the writings of Leadbeater, and others, classifying and arranging the material, into the five books, which are really compilations.

I was astonished to find, frequently, in several of Leadbeater's books, the same paragraph, sometimes a whole page, identical, word for word, down to the last comma. It was some years before what seems to me the only possible explanation dawned on me. In his "clairvoyant researches," Leadbeater combined, with whatever degree of psychic faculty he possessed, a large admixture of his own imagination.

Hence, when he wanted to describe some phenomenon etc., about which he had previously

(Continued Page 7, Col. 1)

VALUABLE DATA

(Continued from Page 5, Col. 4)

forming those apostolic works, which the Scriptures, Tertullian and others had declared were a proof of their Christianity.

At last any indication on the part of the laity that they possessed mediumistic qualities was branded as evidence that they had sold their souls to the devil and from that time (sixth century) on up to eighteenth, hundreds of thousands were burned, crushed, broke at the wheel and put to death in the most horrible manner that the ingenuity of priestcraft could conceive of, and in the name of the gentle Nazarene. In the name of all that is good and loving, WHICH seems most like the work of a devil?

+

Biblical Quotations You May Need In Your Teaching of Spiritualism

Materialization

Genesis xviii:1; xxxii:24.
Genesis iii:8.
Exodus xxiv:10,11.
Ezekiel xi:9.
Daniel v:5.
Luke xxiv:15,16,29,30,31.
John xx:19,30.
Luke xx:30,31.

Spirit Writing

II Chronicles xxi:12.
Daniel v:5.

Independent Spirit Writing

Exodus xxiv:12.
Exodus xxxi:18.
Exodus xxxii:16.
Exodus xxxiv:1.
Deut. v:22.
Deut. ix:10.

Trumpet Speaking

Exodus xix:13,16,19.
Exodus xx:18.
Revelations i:10.

Trance

Genesis xv:12,17.
Daniel viii:18.
Daniel x:9.
Acts ix:3,9.
Acts xxii:17.
II Cor. xii:2.

Healing—Old Testament

Numbers xxi:8,9.
II Kings v:1,14.
I Kings xvii:17,24.
II Kings iv:18,37.

Disciples Charged To Heal the Sick

Matt. x:8.
Luke ix:2.
Luke x:9.

Disciples Heal the Sick

Acts xiv:8,10.
Acts iii:1,8.

Healing: New Testament—Jesus the Healer

Matt. viii:5,13.
Matt. xii:10,13.
Luke xiv:2,4.
Mark iii:2,5.
Luke v:17,25.
John iv:47,54.
Luke ix:11.

Gifts of Healing

I Cor. xii:9,28.

Healing by Magnetized Articles

II Kings iv:29.
Acts xix:11, 12.

Independent Spirit Voices

Deut. ix:12,13.
I Samuel iii:3,9.
Ezekiel i:28.
Matt. xvii:5.
John xii:28,29,30.
Acts 7:30,31.
Acts 9:4,7.
Acts 11:7,8,9.

Spirit Levitation

I Kings 18:12.
Ezekiel 3:12,13,14.
Ezekiel 8:3.
Acts 8:39.
Possibly also Matt. 4:1.

Genesis 24:14,19.
Exodus 4:14,31.
Judges 6:36,40.
I Samuel 1:10,11,17,26,27.
I Samuel 10:2,6,9,10.

Spirit Communications in Dreams

Job 33:15.
Joel 2:28.
Genesis 28:12.
Genesis 31:24.
Genesis 37:5.
Genesis 41:

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Searchlight On Theosophy —(Continued from Page 6)

written, instead of re-describing it in fresh language, perhaps adding or modifying some detail that he had learned since the first writing, he could not trust himself, lest he contradict what he had said before. So perforce he had to repeat exactly his first description.

This would be like a person, who claimed to have visited a certain place many times over a period of years, invariably relating what he had seen in identically the same words, neither adding, subtracting nor changing a single syllable. Would anyone, who really had been to that place a number of times, do such a thing? Would he not, on each visit, be likely to note some differences or something fresh that he had previously overlooked?

Krishnamurti Fiasco

Now consider the fact that all the Theosophical "leaders" were

unanimous in teaching Reincarnation as the regular, standard procedure applicable to every person.

We have to ask ourselves: did Blavatsky, Besant, Leadbeater, and the rest of them, really and truly examine the matter carefully and exhaustively, so that they could speak from their own observations and experience, or did they just take over the doctrine, lock stock and barrel, from India, the country in which they were living and working, whose religions they were contacting and studying, just as they did many other things from that country? That I leave you to answer for yourselves.

Then there was the Krishnamurti World-Teacher affair. I recollect Dr. Besant, either speaking or writing that a main purpose of the launching of the Theosophical Society was to prepare the way for the Coming of the "World Teacher," and the founding of the "Order of the Star in the East," in particular.

Over and over again, we were told that the Lord Maitreya would inspire, and even take over from time to time, the body of young Krishnamurti. Yet, sad to relate, the whole affair turned out a fiasco. Krishnamurti himself completely repudiated the whole idea. To the best of my knowledge, nothing came of it—save disappointment and disillusion! It was dropped.

Yet, as I also recollect, we were solemnly assured that the Great Teacher would approach, walking on the sea, a certain amphitheatre, in (I think) Sydney, Australia, and I was told that some of the seats had already been sold!

Judge Not?

Having been out of touch with the Society for many years, I do not know how the members "explained" all this!

I do not think these facts can be truthfully denied. They are on record, and could be confirmed by many. To have to relate them is not pleasant. But, sooner or later, the whole Theosophical position will have to be squarely faced. Is not the excellent motto of the Society: "There is no religion higher than truth?"

So what happens to the "authority" of the Theosophical "leaders"? Do not these "authorities" have to be judged, for reliability, by the same standards as we employ for all other authorities, on any subject whatsoever? Surely, it is not discreditable, unkind, irresponsible, disrespectful, to challenge, and subject to test and scrutiny, the pronouncements of these and all other "authorities" in every field of enquiry? It is our plain duty to be honest with ourselves, and with the general public. Surely, no one will deny that?

Is it sensible to regard any one of these "leaders"—or any other human, for that matter—as infallible, as incapable of making a mistake, of possessing imperfect knowledge? If not, are we to regard them as "Popes"? And how are we to determine the qualification to be a Pope? What a bevy of Popes we would have in our midst!

Similarly, with regard to Spiritualistic pronouncements. I remember reading, in two places, in psychic papers, that, right up to the outbreak of World War II, not one medium in England brought any message that there would be a big war. All said there would not be a war. To be wrong over such a tremendous event as a World War surely underlines the fact that Spiritualistic "authorities" can be just as unreliable as any other "authorities" whatsoever.

Look at the Records!

Further, I happen recently to have heard, from famous controls, through famous mediums, several remarks on international affairs which, I am sure as one can be of anything, were wide of the truth.

From such experiences one deduces that most, at least, of our "controls" are not deep students of world affairs, in all branches.

It is no boast, but a plain statement of fact, that the very morning I read of the Treaty of Versailles, after the close of World War I, I said that that Treaty made another World War positively inevitable, and every year that went by made me only more certain that this would be so—as it did, of course, every serious student of world-affairs.

Reverting for a moment to Reincarnation, there is no doubt that

there are on record quite a number of cases where reincarnation seems very strongly indicated, as the only possible explanation. Even if we wholly discount the possibility of another entity imposing the memory of his own past life on a sensitive, causing the sensitive to think he is remembering his own life, and assume these cases to be true, it does not, by any means, necessarily follow that Reincarnation is a fact, a necessary fact, for everybody.

That would be jumping too hastily to conclusions. It would be committing the time-honored "sin" in science known as: "Generalizing on too frail a basis." The same principle is embodied in the saying: "One swallow does not make a summer."

Virtually "Taboo"

For all we know to the contrary, the cases which look so much like genuine reincarnation may be genuine. But they may be special cases, exceptions to the general rule, as our soldier-communicator indicated. This particular mistake, of generalizing too soon, is one which most of us make, from time to time. It is a mistake I am more than ready to admit I made, in this very matter of reincarnation as a general, universal principle for all alike.

Let us now turn to the extremely pertinent question of the attitude of the Theosophical Society to Spiritualistic phenomena. In my time in the Society, at least, such things were virtually "taboo." No Theosophist would touch Spiritualism, or dream of going to a seance, or try to develop mediumship.

Also I clearly remember Theosophists looking down their noses, or turning up these appendages, at the mere suggestion of one becoming psychic. The idea seemed to be that Leadbeater was the one and only perfect psychic. No others were needed.

If anyone did come out with something psychic, it was valueless unless "confirmed by C.W.L." That was the stock phrase: if it was "confirmed by C.W.L.", it was O.K. Lacking this, it counted for nothing. To such an extent had hero-worship been fostered.

All this, in spite of the oft-repeated statement that H.P.B. was the finest physical medium that humanity had produced for 200 years. That she openly used some of her mediumistic powers, in writing the "Secret Doctrine", for example, was frequently asserted.

I remember Colonel Olcott describing how he spoke to his colleague, as she was writing her great work, using a term of endearment—"Old Horse"—if my memory is correct. Madam lifted her head, and gave him a look that made him shrink into his shoes!

It was clear to him that the person writing was not Madam herself, but an ensouling "Master," who did not appreciate such American familiarity! Others have related how Madam would frequently so change her attitude and way of talking that it was quite clear that someone else was in possession of her body.

Also I clearly recollect Dr. Besant saying in a lecture, or writing: "The Theosophical Society was founded on phenomena, and nourished by phenomena." I think those were her very words.

So is it not a mystery why the Theosophical Society, more or less officially and at least the vast majority of its members, decried and frowned on Spiritualism, mediumship, and all their works?

What Is the Logic?

Shall we look at the matter in this light: certainly some of the purposes of the Theosophical Society was to proclaim the reality of the "other worlds"—etheric, astral, mental, etc. To do this, its "leaders" talked and published a great deal about the conditions of life after death, and the "other worlds" generally.

How did they get this information, save by exercising psychic and/or mediumistic faculties? Why, then, be supercilious when other mediums and psychics do precisely the same thing? Where is the logic? Is one Society the sole percipient and proclaimer of truth? How are we to get in touch with the "other worlds," if not by psychic faculties, including mediumship, so as to make it possible for disincarnate entities to communicate with us?

(Continued Page 8, Col. 2)

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SEARCHLIGHT —ON— THEOSOPHY

(Continued from Page 7, Col. 3)

Is not the famous "Third Object" of the Society "to investigate the unexplained laws of nature, and the powers latent in man"? Every Spiritualist, surely would endorse and accept that objective as wholly admirable. Are we not trying to do just that very thing? and actually doing it?

Then why on earth do not Spiritualists and Theosophists co-operate, and pull together, as a team? Why give each other the cold shoulder? Is it dogmatism, sectarianism, a sense of proprietorship in truth, egotistical rivalry, exclusiveness, partisanship, or what is the reason?

In any event, "Universal Brotherhood" is the First Object of the Theosophical Society. Would not every single Spiritualist endorse that objective also, enthusiastically? By virtually refusing to have anything to do with one another, is either side acting in the spirit of Brotherhood?

Personal Opinions

Let us now revert to the book mentioned: "The Doorway." How are we to judge its authenticity? Only in the same manner that we judge all other books. How does it compare with other books on the same subject? Does it appear rational? Does it seem in any way fanatical or bigoted or biased? Does it give the appearance of being factual, broad-minded?

My personal opinion is that all these questions can be answered in favor of the communicator. But my opinion is of no moment. Each must judge for him- or herself. Personally, I see far less reason to reject the statements in this book than those in many other Spiritualist books, or other "communications."

Our subject is so involved, that you must pardon me for seeming to jump about from one of its aspects to another! Shall we for a moment examine the main reasons usually put forward for acceptance of Reincarnation as a general principle for all of us?

The idea is that one life is far from being sufficient for a person to learn the "lessons" and gain the "experiences" he needs in the course of his evolution. Hence we all have to come back, again and again, countless times, and reincarnate on earth until our harvest of experiences is adequate—and, of course, till we have worked out our "karma."

Superficially, this sounds plausible. After all, does one not need more than one semester at school or college? Why should not the same principle apply to life in general, on this earth?

Let us look at the idea a little more carefully and closely. Does a man need to be a banker and a brigand, a doctor and a butcher, a lawyer and a criminal, a successful financier and a business-failure, and so on through the whole gamut of professions, trade, occupations, etc., to learn honesty, truthfulness, self-reliance, courage, altruism, industry, perseverance, and so on?

Pertinent Angles

Could not almost any man or woman make up his or her mind to acquire all these virtues, and become a "good" all-round person, even in one life, no matter what the occupation? Surely, no matter how a person may be situated in his circumstances, he has ample opportunities (or he could make such) to build character, and become a sound human being, in very few, or even in a single life on earth? I see no reason whatsoever why this could not be done, and is being done right now, at least by a few of us.

Now for another pertinent angle to this question, which just now intrigues me greatly. By the time this is printed, I hope friend Ed. will have given readers a short piece of mine: "Where Are We?", the theme of which is based on a spirit communication received many years ago, to the effect that this earth is the most backward of our planets, the only one where war still persists, loaded with misfits, people who have been "naughty" boys and girls, here or elsewhere, the planet being regarded as a sort of Reform School, where backward-entities are sent to be specially "coached," and

"One Minute Treatments"

The Pay-Off Of Joy Hunting

By ALBERT E. SCHEFFLER

About the pay-off. When you FEEL good, you DO good; and when you do good, you feel even better.

FEW PEOPLE realize that a person actually has to violate a natural law and run the risk of illness in order to test the effect of that law.

If, therefore, a person announces that he isn't going to concern himself with the law because, in his opinion, it doesn't respect him, the end result may be that the drug manufacturers are going to make some money on his poor judgment.

For when one doesn't regard an immutable rule of action, he will be obliged to pay the full amount of damage to his body plus the attachment of a lien on his health and bank account that will take time to pay off.

Should he refuse to pay on the plea of ignorance or that he is being improperly dealt with, he would soon realize that his opinion in this matter was really of no material value.

On its face value, it will be contended that any person who willfully violates a natural law hasn't a chance of winning his case, and hence the expense to him will have to be charged against whatever experience he may be willing to trade

for his lack of knowledge. In the second Epistle of Paul to Timothy: "And if a man strive for masteries, yet he is not crowned except he strive lawfully."

Ever so often nature gets around to reminding us formally that the greatest freedom of all the so-called American freedoms is the one of being able to deal spiritually with the vices and virtues of daily living. Oppose it and the effects of all the other freedoms vanish.

This is as good a place as any to dust a few truths about natural law and how it is tied to freedom of the individual. One of the difficult things a man must do is to talk sense about himself, if he is to justify his position both physically and mentally. And there is no easy answer to some of his health problems:

..... I'm all right but I must watch my diet. . . . I eat everything that looks good but it makes me feel bad. . . . I caught a cold, neglected it, ran a fever and was treated for pneumonia. . . . I can't find time for exercise or relaxation any more, there are always too many things to do that seem more important. . . . I applied for additional life insurance and was refused. . . .

The Joy-Hunting Pay-off

At the heart of every irregularity in life's day lies a fundamental human need—the influence of God's Spirit. It is natural to be healthy. Keeping well is a feeling of partnership with nature. Stay in harmony with it and you are part of a balanced whole. The divine law applies to all and to everything. About the pay-off: When you FEEL good, you DO good; and when you do good, you feel even better.

cate that we had not yet learned our lessons, would have to come back again to this wretched planet of misery and hardship: so that in criminological parlance, one who reincarnates would be a "repeat-er"! not to be envied at all, but to be pitied.

And this, of course, is precisely the view taken by the soldier-communicator in "The Doorway." To bring this article to a close—even though I have put on paper barely a tithe of the ideas that flood through the old cranium—I suggest a plan: call it a challenge, if you will; but I would prefer to call it a sporting, practical proposition.

Will not a group of Theosophists meet a group of Spiritualists, "round a table," and, with absolute tolerance, friendliness, and with the sole idea of arriving at truth, talk the matter over, in all its aspects, discussing it freely, fully and uninhibitedly, abjuring for the time all dogmas or fixed "beliefs," or tenets, unsupported by adequate, objective evidence?

Then let the two groups, in a spirit of co-operation, find willing

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Two services Sunday, 10:30 A.M. and 7:30 P.M. with installation of officers by Dr. Barnes. All welcome. P. J. Haskins, secretary, 2810 South Cherokee, Englewood, Colorado. (P-425)

mediums, of good education, without ideas too firmly set, and conduct seances, trying to attract entities from the "other side" who would be willing to communicate what they know, or think they know, on this absorbing subject?

About "Loved Ones"

What about attracting the attention of H.P.B. herself? If, as alleged, she appeared once, why not again, and again? Why not other defunct Theosophists also, as well of course as any others willing to help?

Surely, this is not asking too much? Neither side has anything to "lose"; on the contrary, both sides stand to gain. The side that "loses" (as we foolishly say) is the one that will gain most, because it will be able to correct its previously false ideas, and so be a step nearer the truth.

Sooner or later, we Spiritualists will have to undertake serious, planned research into things that matter, and give up, or at least reduce to a minimum, the reading "billets," and those petty messages from departed relatives, and those usually called our "loved ones"—a ridiculous expression, implying, as it does, that we love only some people, and those our own relations! Heaven forbid.

What kind of Spiritualists or Theosophists are we if we do not love everyone, especially the ignorant and foolish, who stand in most need? "Loved ones," indeed! How we demean ourselves. Such a childish term at once throws us open to the charge that we are not "sincere" Spiritualists or Theosophists.

Another aspect of the Reincarnation problem, which should be explored, is the reason why Reincarnation has been taught and accepted by so many, and for so long, especially in the Orient, not as a possibility, or even necessity for a certain few, but as a general, universal rule for all humanity.

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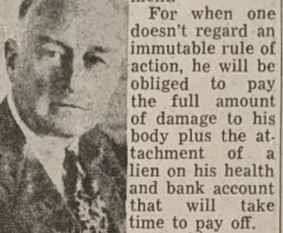
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Then let the two groups, in a spirit of co-operation, find willing

DENVER COLORADO

SPECIAL NOTICE: The 31st annual convention of the Centennial State Spiritualist Association of Colorado (N.S.A.) will be held in the Temple of Harmony Church, 333 West Ellsworth Ave. —June 8, 9 and 10; Guest Speaker: Dr. Victoria Barnes, N.S.A. Director of Education. Welcoming Address, June 8th, 7:30 P.M. by Rev. Ida Fleming, State President. Business Meetings: Saturday, 10 A.M. and 2 P.M. Banquet 6:30 P.M. in church dining room; Guest Speaker: Dr. Barnes; Messages: Kenneth Harrison.
Two services Sunday, 10:30 A.M. and 7:30 P.M. with installation of officers by Dr. Barnes. All welcome. P. J. Haskins, secretary, 2810 South Cherokee, Englewood, Colorado. (P-425)

mediums, of good education, without ideas too firmly set, and conduct seances, trying to attract entities from the "other side" who would be willing to communicate what they know, or think they know, on this absorbing subject?

About "Loved Ones"

What about attracting the attention of H.P.B. herself? If, as alleged, she appeared once, why not again, and again? Why not other defunct Theosophists also, as well of course as any others willing to help?

Surely, this is not asking too much? Neither side has anything to "lose"; on the contrary, both sides stand to gain. The side that "loses," (as we foolishly say) is the one that will gain most, because it will be able to correct its previously false ideas, and so be a step nearer the truth.

Sooner or later, we Spiritualists will have to undertake serious, planned research into things that matter, and give up, or at least reduce to a minimum, the reading "billets," and those petty messages from departed relatives, and those usually called our "loved ones"—a ridiculous expression, implying, as it does, that we love only some people, and those our own relations! Heaven forbid.

What kind of Spiritualists or Theosophists are we if we do not love everyone, especially the ignorant and foolish, who stand in most need? "Loved ones," indeed! How we demean ourselves. Such a childish term at once throws us open to the charge that we are not "sincere" Spiritualists or Theosophists.

Another aspect of the Reincarnation problem, which should be explored, is the reason why Reincarnation has been taught and accepted by so many, and for so long, especially in the Orient, not as a possibility, or even necessity for a certain few, but as a general, universal rule for all humanity.

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Spirit Lights

Calling All Cars

"Two Worlds" entertains us with the story of a length of Highway 43, on the Missouri-Oklahoma state-line, where a placard announces: "SPIRIT LIGHT AREA."

A "Kansas Star" reporter says "ethereal night-time occurrences have been going on there for 50 years." The light, as he saw it, is "white, luminescent — the size of a baseball . . . We blink, and look again. The glow is still there, and brighter."

"Now it widens, takes the shape of a football, glows brighter, turns from white to yellow, dazzles the eyes and — whoof! — it's gone."

R. Y. Jones, engineer, says "It's car lights."

But, Ted Bethea, lawyer, and Paul Kelly, accountant, said local people saw the light in the early 1900's, when cars were almost nonexistent. Lloyd Bilke, aged 55, confirms this.

F. W. Mizer, once on the Board of Education, now farmer, aged 69, says the first spirit light was seen there in 1903 by a widow. He and friends went to the widow's house to investigate. "All of a sudden, a great big ball of yellow light rose up out of the field . . . We all saw it at the same time." It bobbed around a while, then went away. He went to the field: "there she rose up, right in front of us, a big ball of light, 20 feet across, and it lit up the tops of the grass around us." After floating round for a few minutes, it vanished.

In the "Kansas Star" appears a photo of the "spirit light," taken by the reporter.

Satire

The Danger of Thought

Men fear thought as they fear nothing else on earth — more than ruin, more even than death.

Thought is subversive and revolutionary, destructive and terrible.

Thought is merciless to privilege, established institutions and comfortable habit.

Thought looks into the pit of hell, and is not afraid.

Thought is great and swift and free, the light of the world, and the chief glory of man.

But, if thought is to become the possession of many, not the privilege of the few, we must have done with fear.

It is fear that holds men back — fear lest they should prove less worthy of respect than they have supposed themselves to be.

Should the working-man think freely about property? Then what will become of us, the rich?

Should soldiers think freely about war? Then what will become of military discipline?

Away with thought!

Back into the shade of prejudice, lest property, morals, and war should be endangered!

Better, that men should be stupid, slothful and oppressive, than that their thoughts were free — for then they might not think as we do.

And, at all costs, this disaster must be averted.

From Selected Papers of Bertrand Russell.

("Action Welfare" II 55 D)

Free Travel

Astral Transit, 1000 Miles

Dr. Hornell Hart, Professor of Sociology at Duke University, before the International Congress of Parapsychology of Utrecht, quoted, as "classical example" of astral travel, that of a New York doctor, on a ship between Jacksonville and Palatka, Florida.

For several days, the doctor had been having impressions of unreality and "psychological detachment." One night, his feet became cold and numb; he felt he was walking in air; he had a sense of freedom and clear-headedness. So he thought of a friend more than 1000 miles away.

Almost at once, he was conscious of standing in a room with gas-jets, where his friend was, also standing, back towards him. Suddenly, the friend turned and saw him. "What are you doing here? I

thought you were in Florida!" He stepped towards the apparition, evidently thinking it was normal flesh and blood. The doctor heard the question, but was incapable of replying.

Then he had an "ecstatic feeling, of living outside physical consciousness, beyond time and space. But he decided to return to earth. He saw his body on the bed, as he had left it, but retained consciousness of another body, able easily to pass through solid matter. Then he returned to his physical body.

The next day he wrote to his friend: later, a letter from the friend arrived, having crossed his letter. His friend wrote that he had clear consciousness of the apparition, and had spoken the very words the doctor had heard.

The doctor made a written declaration to Dr. Funk, an editor, relating the experience.

(Acknowledgement to "Psychic Science," February, 1955).

Psychic Art

Praised By Experts

"Two Worlds" tells of Miss Gertrude Harvey, of Oxford, a medium through whom, as well as through her mother, drawings have been produced psychically.

In a year, through her mother's hand, 9 drawings were produced, all done with a fountain pen.

Sir William Rothenstein described one as "exquisite." The headmaster of an Oxford art school declared that he knew of no living artist who could have drawn one of the curves with a fountain pen. Another art master said: "To me, they are miracles."

Mrs. Harvey has never had an art lesson.

After a London medium had described a Chinese spirit, Mrs. Harvey began to receive Chinese sketches. A spirit calling himself Li Lo Sing, and saying he was a 13th century artist, called for a large canvas. On this in odd moments, Mrs. Harvey produced intricate, symbolic drawings, with fantastic wealth of detail.

Mrs. Harvey, then 57, found her health improved. She was amazed at the speed with which thousands of lines were drawn, never with a correction. When the pen spluttered, the ink drops were used to form one of the rhythmic patterns.

The drawings took from eight to 100 hours. All experts agreed they knew of no artist who could do such work with an ordinary fountain pen.

Mr. and Mrs. Harvey knew nothing of Chinese dynasties, but reference books enabled them to verify dates and dynasty given by Li Lo Sing.

Occasionally Li Lo Sing's mother did a drawing, giving her name as Mo Mia, her son calling her "the nameless woman." The Harveys found Mo Mia means "the nameless woman."

Then Li Lo Sing's father, Go So Gi, came along and turned out the most outstanding drawings of all. "It would normally be impossible to draw all the details in one work which was executed in 28 hours."

The communicators said their object was to give proof of survival.

Surely, no sceptic could attribute these artistic feats to telepathy, self-deception, fraud, hallucination — or Mrs. Harvey's subconscious mind!

The pictures have been exhibited in Oxford several times, and in Reading and London.

After Mrs. Harvey's death, Gertrude began to have visions, and was urged to do automatic writing. After the death of her budgerigar her hand drew a bird on a perch. After her tortoise died, there was a drawing of a tortoise, with a message: "Tom is happy." Tom was its name. The drawing showed the correct number of rings on the tortoise.

Then Gertrude was told to get a large canvas, as the same guides wanted to work through her. A drawing is now being made, showing intricate, rhythmic designs, which artists say are "wonderful." All is done with a fountain pen.

At school, for drawing, Gertrude was awarded 3 marks out of 10. So she is sure "This thing does not come out of my mind."

Keep It Dark!

Miracles Should Be Kept Secret

"Psychic News" has a tale to tell. The bride of a clergyman, having recovered "miraculously" from a serious illness, found crucifixion marks on her hands and feet.

The Bishop of Newcastle, after initial wonder, gave orders that she must never show these signs to anyone!

The woman herself said: "Miracles must be kept from the world, and not written about in newspapers or in books. The miracles performed 2000 years ago ought never to have been published." Her clergyman-husband told the press: "The miracles performed by Jesus would have done more good if they had been kept secret." Being naturally stupid, I do wish he had explained his point.

Especially as Jesus is reported to have said: "Show how great things God hath done unto thee." And was there not something about "shining" before men, so that they could see your good works? Also there was the injunction: "Go preach . . . heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give." But don't say a word to anyone. Keep it to yourself!

The Editor dryly remarks: "Religions are known by their creeds: let Spiritualism be known by its deeds."

Prevision

Animals Foresee Earthquake

A man in Orleansville, France, had some pigeons in a cage behind his flat. At 1 A. M. he found the birds in a state of commotion, beating wings, fluttering frantically, uttering loud cries of alarm. He failed to quieten them. A few minutes later, he heard a rumbling and felt the earth moving. Dashing into the house, he woke his wife and children. They fled, a few minutes before the flat fell in ruins.

In the same district, the Costa family's cow started to bellow and call her calf. Breaking her head-ropes, she and the calf ran wildly to a distant field. Shortly afterwards, the same earthquake caused cowsheds and stables to collapse.

A few days before the cataclysm, a little black dog, known for gentleness and calm, began to howl pitifully. The next night, it did the same. Punishment did not stop its cries of terror. So the farmer took the dog with him when he retired for the night.

Soon afterwards, the whole farm collapsed, burying the farmer. The dog's body has not been found.

D. D. Home

"Isn't God Good?"

In "Psychic Science," Dr. S. Smith gives a thumb-nail epitome of the famous medium, Daniel D. Home, which is abridged here to say, little-figure size.

Home, a Scot, raised in New England, was one of the most fascinating personalities in the entire history of Spiritualism. Friend of emperors and commoners, tested by eminent scientists, admired by artists such as Elizabeth Barrett Browning, sensation of two continents, never charging a fee, working in the light, poor as a church mouse, yet living well, he devotedly served the cause of Spiritualism. Always intensely religious, he regarded his "gifts of the spirit" as a sacred trust.

While a boy, three ministers, at his aunt's request, came to exorcise his psychic gifts. As he heard the spirit raps, he decided "to place himself entirely at God's disposal, and to follow the leadings of what was good and true." The parsons missed fire! And Home never regretted his decision.

During experiments with Sir William Crookes, Home stirred hot coals with his bare hands, pulled out a large red-hot piece, almost enclosed it in his hands, blew on

it till it was nearly white-hot, and then, with flames licking his fingers, exclaimed reverently: "Isn't God good!"

He could transfer his fire-immunity to others, such as Lord Adair, who testified to the Dialectical Society that he had, eight times, held red-hot coals in his hands without injury.

He healed a child of deafness: could by will-power move the pans of scales; alter his own weight; and elongate his body several inches.

After experimenting for several years with Home, Crookes declared him a lovable man, genuine and upright, entirely beyond suspicion. He knew at least 100 instances of Home's rising from the ground, sometimes floating about the room, and marking the ceiling as he touched it.

In the presence of Crookes, Conan Doyle, the Earl of Dunraven, Lord Lindsay and Captain Wayne, in London, Home floated horizontally out of a window, 70 feet above the ground, and was seen erect outside an adjoining window, where there was nothing to stand on; then he floated into the room and repeated the feat, floating through an opening 18 inches wide.

In his presence, an accordion, suspended in a fine-mesh cage, electrically charged, played of itself. Furniture moved towards him, materialized hands, faces and figures appeared, automatic and direct writing appeared.

While a guest of Emperor Napoleon III and Empress Eugenie, a large white table tilted 45°, a hand appeared, and wrote on paper the signature of Napoleon I.

Pillars of fire appeared in doorways; spirit forms lounged near windows; a huge bookcase moved of itself; balls of fire flitted about and passed through curtains. Hassocks stood up and tapped out messages; clocks struck in answer to questions; perfumes filled the air.

Since Home's day, many could echo his cry "Isn't God good!"

Sir Shane Leslie, at Lyons station, was about to board a train, when a woman, dressed in black, appeared, advised him to take a slower train, and then vanished. He took a later train. The first was wrecked, with heavy loss of life.

Jack Travers was about to enter a building, when something said to him: "Stop—Stop at once!" No one was in sight. The next instant, a boiler exploded in the building. "Great cats!" exclaimed Jack: " . . . a narrow shave! I could have sworn somebody told me to stop. Saved my life. Nobody around—guess it was all imagination."

Later, when he became interested in Spiritualism, a voice said to him: "Remember the day we saved your life from the explosion? Funny you people on earth prefer any explanation but the correct one. God is good. He gives his ministering angels charge over thee."

Many times a "ministering angel," his little discarnate sister, saved the life of Dr. George Starr White. In a train one day, window wide open, George had his head out, counting telephone poles. Suddenly invisible hands pulled him from the window. Another man, in the seat behind him, also with his head out, was killed by striking a pole.

"When we think . . . about Spiritualism, bringing courage to the discouraged, hope to the hopeless, strength to the weak, comfort to the bereaved, and a wholesome, sane, stalwart way of life to all people everywhere, we too say with D. D. Home, the great pioneer, who placed himself 'entirely at God's disposal.' Isn't God good!"

Obsession

Capital Punishment

Speaking through Horace Hamblin, medium, that impassioned orator, Moon Trail, told a Universal Brotherhood Federation meeting that many murderers are not "killers in their own right, but weak souls, in the grip of vengeful men who had been dispatched to the next world via the gallows."

This is how it may happen: a

negative, unresisting personality; an unguarded moment; a murderer, whom we have let loose from his physical body, seizes, "obsesses" the weak personality who, in an insane, lustful moment, picks out a victim, may be a child, and—there is another murder.

Moon Trail stated that decrease of murders, in countries that have abolished capital punishment, is due to the fact that these countries have not "precipitated into our world twisted minds, eager to wreak revenge."

Speaking, apparently from experience, the first thought of an executed man is always revenge. His emotional upheaval inevitably lures him to "the grey spheres where dwell the aimless dead, plaintive for earth." From there, a victim is selected, and there is a "proxy killing."

A Resolution was adopted: "That this meeting condemns the death penalty as wasteful, barbaric, inhuman and anti-God, and calls upon the Government to abolish it at the earliest possible moment," neatly expressed by Ben Herrington: "It's merely passing the buck to hang a man. You can't kill him."

All this is fully endorsed by Carl A. Wickland, M.D., in his valuable and important book: "Thirty Years Among the Dead," in which he describes in detail a large number of cases of obsession, of many varieties, and how he successfully treated them. Since studying Wickland, and contacting two friends, who are constantly dealing with obsessions, and who, both being highly psychic, habitually see and talk with obsessing entities, the conclusion has been forced on me that obsession is far more frequent than most of us have any idea. My two friends tell me that, in sickness, some form or other of obsession almost always occurs, the weakened condition of the patient throwing him or her wide open to other entities, who often actually produce in the sick person the disease from which the obsessors died.

I am further convinced that we Spiritualists, by and large, have not made sufficient study of this vital matter of obsession, in its myriad forms, and it is high time we did so.

In the experience of my friends, almost everyone, from time to time, is subject to obsession, either by an entity or a thought-form, even change of moods frequently being attributable to this cause.

If we had been more mentally alive, we could almost have guessed this for ourselves. We are always talking of the nearness of countenance "spirits"; what more natural than that many of these, when they see an opening in a "negative" individual, regard it as a "vacant lot," and park there for a time?

Russia

A Fair Deal

In a Southend Spiritualist church, Margaret Vivian, medium, told Harold Sharp, psychic from birth, that he would be going abroad. This he doubted. But, a few weeks later, he was in Russia, where he visited Moscow, Leningrad, Kiev, Kharkov and Yalta.

He was convinced he was witnessing "an attempt to put the kingdom of God on earth in deeds, not words." Ever since those days, in 1933, he has been undeviating in his advocacy of "a fair deal for Russia."

Thanks to "Two Worlds."

Yoga Methods

Painless Dentistry

In England, dental extraction under hypnosis has been demonstrated on TV.

In Bombay, the All-India Ayurvedic Dental Mission had opened a camp for free dental treatment. No medication is applied before a tooth is removed. The patient is subjected to a special yogic procedure of head manipulation, to eliminate pain from tooth-extraction.

It is a safe prediction that, in the near future, we are going to hear a great deal more of Yoga and its methods.

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.

PSYCHIC OBSERVER

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

PUERTO RICO

Ponce: First Liberal Psychic Science Center, Luna & Concordia Sts.; Minister: Rev. Esther Rodriguez; Services: Sunday 10 A.M.; Wed. 7:30 P.M.; Class: Thurs. 8 P.M.; Sec'y: Rev. Diana Planas Roman; Phone: 1553 Rojos (Res).

ARIZONA

Phoenix: Harmony Chapel (Spiritualist) 85 West Portland St.; Services: Sunday 9:45 and 11 A.M.; 6:30 and 7:45 P.M.; Healing: Wed. and Sun. 7 P.M.; Minister: Rev. Edwin W. Ford, N.S.T.J.; Phone: Alpine 4-1990

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

ARKANSAS

Hot Springs: Church of Spirit and Truth, 206 Plateau St.; Services: Sunday 8 P.M.; Circle: Wed. 8 P.M.; Minister: Rev. Julia Martin; Phone: NA 4-1615.

CALIFORNIA

Alameda, California
Brotherhood Spiritualist Church, 1407 Ninth St.; Services: Sun. & Thurs. 7:30 P.M.; Minister: Rev. Pearl E. H. Manning; Phone: LA 2-2316.

The Spiritualist Center, 2233 Central Ave.; Services: Sun. & Thurs. 8 P.M.; Co-Pastors: Dr. & Rev. E. L. Archer (UCAD) Phone: LA 6-3237.

Berkeley: St. Jude Temple of Mercy, 1336 Berkeley Way; Services: Monday 3 and 7:30 P.M.; Rev. Divine Ruth Howard, pastor; Philip Jackson, Jr., secretary. Phone: ASH 3-7306; 1st Monday in March: Finnish Hall, 1970 Chestnut St. (opposite Burbank School).

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

El Monte: Norwood Village Spiritual Science Church, 4720 N. Peck Road; Services: Sunday 9:45 and 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordana St., Puente, California; Phone: Edgewood 6-3633.

Encino: Valley Spiritualist Church, 4925 Paso Robles Ave.; Lyceum, Sunday 2:30 P.M.; Services: Sunday 3 P.M.; Thursday 7:30 P.M.; Minister: Rev. Letha Mahoney, 17965 Collins St.; Phone: 9-5306; Sec'y: Florence King, 9255 Reseda Blvd., Northridge, California.

Fresno, California
Universal Educational Religious Society of Divine Science, 744 Mildred Ave.; Sunday, Healing 7:30 P.M.; Minister: Rev. Edna D. Kelley; Phone: 2-2341; Asst. Pastor: Rev. Bessie Williams.

Chapel of Light, 515 Fulton St.; Lyceum: Sunday 10:30 A.M. Lecture, healing and Messages; 7:30 P.M.; Minister: Rev. Leona Richards, 2120 San Benito St.; Phone: 2-1489; President: Rev. Evan Shea, 111 Cedar St., Santa Cruz.

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

Hollywood, California
Spiritual Science Ch., 1904 North Argyle Ave.; Rev. Mae Taylor.
Church of Divine Power, 5017 Sunset Blvd.; Services: Sun. 8 P.M.; Wed. 7:45 P.M.; Founder and Pastor: Rev. Lorraine LaVani; Phone: Hollywood 4-6363; President: John W. Gregory.
Foundation of Universal Truth, 1015 South Manhattan Place; Services: Sun. & Wed. 2:30 & 7:45 P.M.; Healing: Thurs. 8 P.M.; Rev. Boyd Buck; Minister: Rev. Elsie Hicks; Phone: BE-6030.

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

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

Progressive Spiritualist Church, 939 Ohio Ave.; Services: Sunday 2 P.M.; Thurs. 2 P.M.; Minister: Rev. Edie Larson; Phone: HE 3-5619 (UCM).

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave.; Services: Sunday 7:30 P.M.; also Thurs. 7:30 P.M. at 527 West 4th St.; Minister: Rev. Ross Locke; Phone: HE-6032; Rev. Chloe Birch, Asst. Pastor.

Los Angeles, California
Temple of the Helping Hand, 227 North Western Ave.; Services: Sun. 2:30 and 7:30 P.M.; Tues. 7 P.M.; Thurs. 7:30 P.M.; Minister: Rev. Regina Weiss; Phone: Hollywood 3-4039.

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

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LOS ANGELES—Continued

Astoria Foundation, 261 South Mariposa Ave.; Services: Sunday 2:30 and 7:30 P.M.; Ministers: Rev. Robert G. Chaney and Dr. Earline C. Chaney; Phone: DU-4427.

Central Spiritualist Church, 1707 South Vermont Ave.; Services: Sunday 2:30 P.M.; Wed. 7:30 P.M.; Minister: Rev. Maria A. Sykes; President: Paul D. Wilson; Phone: RE 3-9512.

Church of Spiritual Fellowship, 4505 RE 3-9512.

Western Ave. Devotional Service Sunday 8 P.M.; Personal Problem Clinic, Sealed Bibles, Tuesday 7:30 P.M.; (Doors close 9 P.M.) Pastor: Chas. H. Monroe Howard (U.S.N.-Ret.); Phone: RE-1760.

Spiritualist Church of Divine Light, 837 South Park View Ave.; Services: Sunday 11 A.M. & 2 & 7:45 P.M.; Healing and messages, Wed. 7:45 P.M.; Message service and luncheon Thurs. 1 P.M.; Dr. Victor Abbeim; Thurs. 7:45 P.M.; Minister: Rev. Beulah English; Phone: Div 9-1956.

Spiritualist Temple of the All-Seeing Eye, 841 West 85th St.; Services: Sun. 7:30 P.M.; Wed. & 8 P.M.; Minister: Rev. Anna P. Crosby; Phone: PL 17301.

Moses Temple of Science, 20134 West Jefferson Blvd.; Services: Sunday, Lyceum 9:30 A.M.; Church 10:45 A.M. & 7:45 P.M.; Wed. 7:45 P.M.; Minister: Rev. Manilla Moses; Phone: RE-6931.

Westlake Spirit Ch., 1722 W. Santa Barbara Ave.; Sun. Wed. & Fri. 8 P.M.; Pres.: Irene Wood; Sec'y: Florence Reed. Holloway School of Philosophy, Health and Religion—Dr. Gilbert N. Holloway. Rev. Mercy Holloway; For information: write to P.O. Box 2766, 2766, 27, Calif., or telephone DU-4451.

Chapel of Happiness, 4471 Sunset Drive; Services: Sunday 7:30 P.M.; Minister: Rev. Rose Roberts; Phone: NO 2-4244.

Spiritualist Church of Revelation, Empress Auditorium, 829 South Grand Ave.; Services: Sunday and Thursday, 2 and 3:30 P.M.; Minister: Rev. William Donovan; Phone: LO-5181; Asst. pastor: Rev. Stephanie Jean Sebest; Sec'y: Irene Faust, 2907 Frederic St.

Torrance: Spiritual Church of Friendship, 127 East 220th St. Woman's Club, Services: Sunday 11 A.M.; Minister: Rev. Faza Slabek, 2433 Del Amo Blvd.; Phone: FA 8-2908; Co-pastor: Rev. Eva Everson.

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

The Spiritual Army of God, Inc., Ebell Hall, 1440 Harrison St.; Services: Friday 1:45 P.M.; lecture, healing and messages; Social Night—last Friday each month; Divine Healer: Rev. James M. Fritchman; Sec'y: Rev. Ebba Bolton; Phone: GL-20413.

Kosmos Center Church, Ebell Hall, 1440 Harrison St.; Meetings: 7:30 P.M. Thurs., Friday and Saturday only; Phone: Hightgate 4-7219.

Sacramento, California
First Spiritualist Episcopal Church, 1 O. O. B. Bldg.; 34th & Broadway; Sun. 7:45 P.M.; Minister: Rev. Wilson H. Beasore; Phone: HU-5185.

The Church of the Good Shepherd, 1111-20th St.; Services: daily, 7:30 P.M.; Rev. Evadell, pastor; Phone: GA 8-2900.

San Bernardino, California
First Spiritualist Church, 6th and Arrowhead; Services: Sunday 8 P.M.; Minister: Rev. Ann Cannara; Phone: Colton 2467-1.

Spiritualist Episcopal Church, 134 East 5th St.; Services: Sunday, 1:45 P.M.; Class: Mon., 1:30, also Tues. and Wed., 8 P.M.; Phenomena Sat., 8 P.M.; Co-pastors: Rev. Lula Taber, Rev. Harold Taber, and Rev. Gloria Taber-Braxton; Phone: 89523.

The First Spiritualist Church of San Diego, 3777 42nd St.; Services: Sunday, Healing 7 P.M.; lecture, 8 P.M.; Minister: Rev. Emily G. Davis; Phone: 4-4980.

Fraternal Spiritualist Church, 1502 Second Ave.; Services: Sun. 11 A.M. and 8 P.M.; Divine Healing: Sun. Tues. and Thurs. 7 P.M.; Minister: Rev. M. and A. Springs; Sec'y: Marge Cawthorne.

The Progressive Spiritualist Church of San Diego, N.S.A. 3343 Herbert St.; Services: Sunday: Healing, 7:30 P.M.; Lecture 8 P.M.; Minister: Rev. Carrie B. Kelley, 4832 Kenmore Terrace; Phone: 4-0480; Helen E. Guss 4146 Hamilton St.; President: Lawrence A. Nicholson.

Golden Gate Spiritualist Church, (N.S.A.) 1901 Franklin St. (cor. Clay); Services: Sunday 8 P.M.; Wed. 7:30 P.M.; Minister: Rev. Florence S. Becker, 195 Brentwood Ave.; Phone: JU-1480; Sec'y: Donald H. Haddick; Treasurer: Charles Ross McKendry; Church Phone: TU-6000.

San Francisco, California
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SAN FRANCISCO — Continued

The Little Church of St. Andrews, 2005-15th St. (near Church St.); Services: Sun. & Thurs. 7:45 P.M.; Messages: Fri. 2 P.M.; classes: Minister: Rev. Alda Scheerman, 3478-18th St.; Phone: UNDERHILL 3-4887.

First Spiritual Church, 3324-17th St. (near Mission); Services: Sunday 2 P.M.; Sun. & Thurs. 7:45 P.M.; Messages: Fri. 2 P.M.; Minister: Maud Johnson; Phone: Skyline 1-9153; Sec'y: George A. Borre, 33 Elliot St.

Christian Spiritualist Church of San Francisco, 4th floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall) Sunday 2 and 8 P.M.; President: Leah Bauer; Treas: Linda B. Sampson.

The Spiritualist Church, 414 Mason St.; Sunday 7:30 P.M.; Sec'y: Jane Musick; Minister: Mary E. Taylor; Phone: JU-1919; Vice President: N. B. Williams.

San Jose, California
First Spiritualist Church of San Jose, Inc., 65 South 7th St.; Services: Sun. & Thurs. 7:45 P.M.; Messages: Fri. 2 P.M.; Minister: Rev. O'Dell Brown; Phone: CL-2194; Sec'y: Mary Jane Brown.

St. John's Spiritualist Church (Universal Church of the Master, 496 North 17th St.; Services: Sun. 2 P.M.; Open Forum: Wed. 7:30 P.M.; Minister: Rev. Pearl Wilkinson; Phone: CY-5-3235.

Santa Monica: Spiritual Prayer Home, 1213-10th St.; Services: Sun. and Wed. 8 P.M.; Meditation: Mon. 8 P.M.; Minister: Rev. Mary H. Brangaz; Phone: EX-8000; Sec'y: Albert Vincent.

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 204 East Fremont St.; Services: Sunday, Healing 7:30 P.M.; Sun. & Thurs. 8 P.M.; Minister: Rev. Mary H. Brangaz; Phone: EX-8000; Sec'y: Albert Vincent.

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DISTRICT OF COLUMBIA

Washington, D. C.
First Spiritual Science Church, Suite #631, 1424 "K" St., N.W.; Services: Tuesday, 2:30 and 7:30 P.M.; Minister: Rev. Alice Wellstood Tindall; Phone: CO 6-1149 and WE 8-0973.

Ch. of Two Worlds, 2460 16th St., N.W.; Services: Sun. and Wed. 8 P.M.; (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: EM-0010 Sec'y: Freda Dorothy Egbert, 7529 Alaska Ave., N.W. Washington 152.

Braden: Universal Spiritualist Episcopal Church, 947-13th St. West; Services: Sunday & Wednesday 7:30 P.M.; Minister: Rev. Lillian Dee Johnson; Phone: 9-4392 and 4-4265.

Cassadaga: Southern Cassadaga Spiritualist Campmeeting Association; 1956 season - Jan. 1st through April 1st; Services: Sunday 2:30, 4:30 and 7:30 P.M.; Tues. & Thurs. 7:30 P.M.; January: Rev. Ella J. Sutton; February: Rev. L. Walling; March: Rev. Curly B. Morris.

Coral Gables (Miami) Universal Church of the Master, No. 408, 1520 San Remo Drive, Apt. No. 1, Services: Sunday and Thursday 7:45 P.M.; Minister: Rev. Mary Sullivan; Phone: RE-6072.

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

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

Fort Lauderdale: Beckoning Light Spiritualist Church, Woman's Club; Services: Sunday 8 P.M.; Message Circle: Wed. 7:30 P.M.; Minister: Rev. Ida Pierce, 4th St.; Minister: Rev. Jewell Williams; Dial Phone: Jackson 2-3160.

Homestead, Florida
Redland Spiritualist Episcopal Church, 28 N.W. First St., Odd Fellows Hall, Sec'y: Services: Sunday 8 P.M.; Minister: Rev. Sada Hobson; Phone: 223-M.

A.M.O.S. Temple of Light, Bauer Drive; Services: Sunday 8 P.M.; Friday 8:30 P.M.; Phone: 178-R; Sec'y: Lillian Brewster, Route No. 2, Box 472.

The Spiritual Lighthouse, 3817 Main St.; Services: Sun. and Wed. 8 P.M.; Class: Tues. 8:30 P.M.; Minister: Rev. Ida Pierce, Route #3, Box 1053, Jacksonville, Florida.

United Spiritualist Church, 125 Market St.; Services: Sunday 8 P.M.; Circle Wed. 8 P.M. at 1136 Hubbard St. (United Bible Spiritualist Ass'n); Minister: Rev. Etta Gardner; Phone: 603-M.

Miami, Florida
Little Shenandoah Spiritualist Church, 601 S.W. 7th St.; Services: Sunday 8 P.M.; Wed. 2 and 8 P.M.; Minister: Rev. Frances Stevenson.

Spiritual Church of Christ, 612 N.W. 65th St.; Services: Sunday and Wednesday 7:30 P.M.; Thursday 2:30 P.M.; Minister: Rev. Maude Allen; Phone: PL 9-0511; Asst. pastor: Kitty Lehman.

Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P.M.; Healing: Sun. & Wed. 7:45 P.M.; Rev. Ruby J. Schmidt; Phone: 87-8486.

Church of Revealing Faith, N.W. 71st St. & N.W. 4th Ave.; Services: Sunday 8 P.M.; Minister: Rev. M. L. Sackett; Asst. Pastor: Rev. Frank Mead.

Sarasota, Florida
Shrine of the Master Spiritualist Episcopal Church, 832 Tuttle Ave.; Services: Sunday 10:30 A.M. & 7:30 P.M.; Ministers: Dorothy Flexer and Rev. Raymond Flexer.

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

St. Petersburg, Florida
Church of the Beloved, 2006 Central Ave.; Services: Sunday 7:30 P.M.; Minister Ethel Post-Parrish; Minister during the summer months: Olga Ruth Carpenter.

Church of Spiritual Philosophy, 1715 Tangerine Ave., South; Services: Sunday and Wednesday 7:30 P.M.; Minister: Rev. M. McBride

Spiritual Churches

(Continued from Page 10)

ILLINOIS — Continued

Decatur, Illinois

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

East St. Louis: United Spiritualist Church, 16th and Cleveland Ave.; services: Sun. and Wed. 7:45 P.M.; Minister: Goldie Rayburn, 4928 Converse Ave., E.S.L.; Asst. Pastor: Hazel O'Flaherty, 11 Commodore Drive, Belleville, Sec'y: Ottile Dyrhof, 810 North 24th St., E.S.L.

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

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

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

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

Peoria, Illinois

First Spiritualist Episcopal Church, Labor Temple, 400 N. Jefferson St., Services: Sunday 7:30 P.M.; minister, Samuel Caughey; Phone: 2-7762 Sec'y: Lillie Smeltzer; Phone: 6-2054; Guest workers welcome.

Rockford, Illinois

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

Streeter: First Spiritualist Church, 525 Frech St.; Services: Sunday 7:30 P. M.; Sun. 2:30 & 7:30 P. M.; Ministers: Roy and Nora Gustin, P.O. Box 198.

INDIANA

Anderson: Spiritualist Temple of Truth, American Room, Anderson Hotel; Services: Sunday 7:30 P. M.; Asst. Pastor: May H. Armstrong, 306 Decker Bldg., Phone: 2-2228.

Elkhart: Christian Spiritual Temple, 209 1/2 Main St.; Services: Sunday 8 P. M.; Minister: Rev. Harry Sutton. RFD No. 5, Elkhart.

Evansville, Indiana

Union Spiritual Church, 3rd Ave. & Michl St.; Thurs. & Sunday 8 P. M.; Minister: Rev. Jeannette Hoepel.

Fort Wayne, Indiana

Spiritualist Church of Divine Science (N.S.A.) 1615 Wells St. (cor. Spring) Thurs. 2 & 7:45 P. M.; Sun. Lyceum, 9:30 A. M.; 7:30 P. M.; Minister: Rev. Bernice Brock 1604 Andrews St.; Phone: A-597.

Gary, Indiana

First Spiritualist Church, 2430 West 11th St., Services: Sunday 8 P. M.; Minister: Rev. Velma Hood; President: T. F. McGinnis; Sec'y: Reba Schallion, 228 Ellis worth St.

Alpha Spiritualist Episcopal Church, Victory Room, Y.M.C.A., 225 West 5th Ave. Services: Sunday 7:45 P. M.; Minister: Rev. Fred B. Titus 2636 Miami St., East Gary, Phone 2-7121; President: Edith Ireland Sec'y: Nellie MacLean, Room #1004, Hotel Gary

Hammond, Indiana

Unity Spiritualist Ch., 5454 Holman Ave. K. of P. Hall; Sun. 8 P. M.; Ruth Coyle.

Indianapolis, Indiana

Progressive Spiritualist Church, 611 East St. Clair (at Park) Services: Sunday, Healing, 7 P.M.; followed by regular service, 7:30 P.M.; Tues. Lecture and Evening; 7:30 P.M.; Paul Aachen; Phone: Fleetwood 7-9026.

Psycho Science Spiritualist Ch., 1415 Central Ave.; Sun. 7 P. M.; Minister: Dr. B. F. Clark.

Spiritualist Center Church, 1901 Lexington St.; Services: Sunday 7:45 P. M.; Wednesday, 2:30 & 7:30 P. M.; President: C. Driskell; Recording Sec'y: Grace Driskell, 2235 North Butler Ave., Phone: DR 9427.

Marion: Distributors of Light Spiritualist Church, Adams and Second St., City Hall; Services: Sunday, 7:30 P. M.; Minister: Rev. Mable Pittman, 204 S. Nebraska St., Phone: North 2-8497.

Michigan City: First Spiritualist Church 220 West 10th St.; Services: Sunday & Monday 8 P. M.; Every 4th Sun. 3 & 8 P. M.; Minister: Rev. Amella Huling; Sec'y: Gertrude Rochard; Phone: 2-1618.

Mishawaka: First Spiritualist Church of Prayer, Mishawaka Hotel; Services: Sunday 7:30 P. M.; 2nd Sunday, 3 & 7:30 P. M.; Minister: Rev. Georgia Leone (N.S.A.) Phone: CE 4-2551; Sec'y: Eva Baker, 223 South Riverside Dr., Elkhart.

Muncie: Unity Spiritual Church, 517 Rex St., Services: Sunday 7:30 P. M.; (Midweek Classes) Minister: Rev. Virginia Leach Falls, 607 West Charles St.; Phone: 3-2494

Peru, Indiana

First Spiritualist Church, 62 South Miami Ave.; services: Sunday 7:30 P. M.; Minister: Rev. Mary Lytle; Sec'y: Goldie Welsh, 161 1/2 North Broadway; Phone: 6359; President: Herbert Reush.

The Friendly Church, Inc., 11 North Grant St., Services: Sunday 7:30 P. M.; Every 2nd Sunday services 2:30 & 7:30 P. M.; Minister: Rev. Orle Black; Phone: 6164.

South Bend, Indiana

Church of Spiritual Truth, 510 South St. Joseph St.; services: 1st, 2nd and 4th Sunday, 7:30 P. M.; 3rd Sunday, 3 and 7:30 P. M.; President: Ralph Bowman; Sec'y: Athelinn Minner (S.A.S.)

Terre Haute: Golden Hour Spiritualist Church, 503 1/2 Wabash Ave.; Services: Sun. 7:30 P.M.; Tues. & Fri. 8 P.M.; Minister: Rev. Nellie Rodgers; Phone: H5363; Treas.: Rev. Goldie Russell, 449 North 6th St.

IOWA

Des Moines: Spiritualist Temple of The Good Shepherd, Mechanics Hall, 918 Locust St., Sun. 7:45 P.M.; Sec'y: Bessie Illingworth, 1100-25th St.

KANSAS

Wichita: Spiritualist Church of Occult Science, 732 Pattie Ave., Services: Sunday 7:30 P. M.; Rev. Maud K. Gates, Rev. Jessica Reynard and Rev. Ruth Smith, pastors; Lena Pinson, secretary, Helen Slater, treasurer. Phone: HO 4-5787.

MAINE

Waterville: Waterville Spiritualist Church, Elmwood Hotel; Services: Sunday 7:30 P. M.; Sec'y: Thela Rogers (Maine State Spiritualist Association affiliation).

MARYLAND

Baltimore, Maryland

Temple of Wisdom Church (Spiritual Science), 500 East 39th St.; Sun 11 A. M. & 8 P. M.; Wed & Thurs. 8 P. M.; Minister: Rev. Elizabeth H. Dennis.

MASSACHUSETTS

Amesbury: The First Spiritual Church, Lower Odd Fellows' Hall, Water St; Services: Sunday 3:30 and 6:45 P. M.; President: Martha Dorr.

Boston Massachusetts

St. Alden's Spiritualist Church, 329 Massachusetts Ave.; services: Sun. 2 and 8 P. M.; Tues. and Fri. 8 P. M.; Minister: Rev. Dora Todd, 470 Green St., Cambridge; Phone: KIRKLAND 7-0513.

The Spiritual Chapel and Minister's Study, 25 Huntington Ave., Rooms 331-333; Services: Sunday 2 P.M. and Friday 7:30 P.M.; Minister: Rev. Ida Crocker Kay, 10 Moultrie St., Dorchester, Mass.; Sec'y: Doris H. Brown.

Fitchburg: First Spiritual Alliance Church, 22 Knowlton Terrace. Services: Sunday, 3 and 7 P. M.; Sec'y and Treas.: Mrs. Marion Rockwell; President: Emily Sanborn.

Greenfield: Universal Psychic Science Church, 47 Cheapside St; Services: Sunday 8 P. M.; Rev. Frances H. Church.

Springfield: First Spiritualist Church Inc., 33-37 Bliss St.; Services: Sunday 3 & 7:30 P. M.; Wed. 7:30 P. M.; President: Mrs. May Sawyer; Sec'y: Mrs. J. B. Kelley, c/o 33-37 Bliss St., Springfield, 5, Massachusetts.

Quincy: First Spiritualist Church, Johnson Bldg., 4 Maple St.; Services: Sunday, 8 P.M.; Minister: Bert DeYoung, 523 Front St., Weymouth, Mass.

West Gloucester: Massasoit Spiritualist Camp, 19 Lincoln St.; services: Sun. 3 and 7 P.M.; Thurs. 7 P.M. (Year round) Minister: Rev. Vivian L. Harvey; Phone: Gloucester 5388-J; Sec'y: Mildred Cook, 16 Walker St.

Worcester: First Spiritual Church, 35 Oread St.; Services: Sunday 3 & 7 P. M.; Minister: Ernest A. Coffin; Phone: Pleasant 2-0414.

MICHIGAN

Ann Arbor: Church of Divine Science, 823 Brown St.; Sunday-Lyceum 10 A.M.; Lecture and Bible Study 11 A.M.; Lecture, Healing, Messages 7:30 P.M.; Wed. 7:30 P.M.; Messages; Minister: Rev. Allan N. Dittman; Phone: Normandy 2-6074; Sec'y: Miriam M. Ecklar.

Battle Creek, Michigan

Church of Spiritual Truth, 28 West Fountain St., Services: Sunday 8 A. M.; Minister: Rev. James Tingley.

Spiritualist Church of Divinity, 11 Green St., Services: Sunday 7 P. M.; Minister: Rev. Clifford Bristol (S.A.S.) Pres: Glenn R. Brenner; Sec'y: Florence E. Dillion, 171 North Ave.

Bay City: Congregation of Spiritual Unity, 215 South Linn St., Sunday, 7:45 P. M.; President: Clara Trombley, 613 Hart St., Essexville; Phone: 8425.

Davison: Spiritual Light Church, 8291 East Atherton Road, Services: Sunday 7:30 P. M.; Minister: Rev. Ethel Bowen Knapp; Phone: 5-F-21.

Detroit, Michigan

Center of Spiritual Hope, Barlum Hotel, Cadillac Square, Parlor "D"; Sunday, 8 P. M.; Minister: Hazel Damrau; Asst. Pastor: Rev. Jack F. Feeters.

First Spiritualist Temple, 14801 Fenkell Ave.; Services: Sunday 7:30 P.M.; Minister: Rev. Ruth Pfister, Phone: VE 5-0134; Sec'y: Floyd Carlson, 6027 Seminole, Detroit 13.

All Souls Memorial Church, 2619 Cass Ave., Services: Sunday 7:45 P. M.; Minister: Rev. Constance Newby; Phone: UN 1-3346.

Allen Memorial Spiritualist Episcopal Church, 616 West Hancock St. (at Second) Federation of Woman's Club Bldg; Services: Sunday 7:30 P. M.; Minister: Rev. Edith L. Green, 2212 West Grand Blvd.; Phone: TYLER 4-1004.

First Psychic Church of Brightmoor, 21729 Fenkell Blvd.; Sun., Tues., Wed. & Thurs. 8 P. M.; Elizabeth Armitage.

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

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

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Write: John MITCHELL, Route #2, Kempton, Pennsylvania. (P-422)

MICHIGAN — Continued

Ferndale: Metropolitan Spiritualist Church of Greater Detroit, 400 East Nine Mile Road; Services: Sunday, 7:45 P. M.; Rally Day: second Sunday, 2:30 and 7:45 P. M.; President: Charles L. Youngs; Phone: LI-1-3149; Sec'y: Irene C. Raynor, 158 North Walnut St., Mt. Clemens, Michigan.

Flint, Michigan

Spiritual Episcopal Church, Dartmouth and Ave "A"; Sunday 7:30 P. M.; Minister: Rev. Noah Rice, 515 West 2nd Ave. Flint Spiritualist Church, 118 East Belvedere Ave.; Sun. 7:30 P. M.; Minister: Rev. Pearl Reinhart; Phone: 9-1022.

Grand Rapids: First Church of Truth, 26 Shelby St., Services: Sun. 3:30 & 7:30 P. M.; President: Frank Wilforth, 1311 Calgary, N.E.; Sec'y: Elaine B. McMann, 301 Lemay St., S.E., Cherry 37834.

Jackson: Goodfellow Spiritualist Church, 1014 Le Roy Ave., Services: Sun. & Wed. 7:30 P. M.; Minister: Rev. James Tingley.

Kalamazoo: Christian Spiritualist Chapel, 1417 Westnedge Ave.; Services: Sunday 3 & 7:30 P. M.; Minister: Rev. Beth Roche, 827 North Church St.; Phone: 4-2951; Sec'y: Elmer Brown.

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

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

Pontiac, Michigan

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

Church of The Good Samaritan of Pontiac, 199 Auburn Ave., D.A.V. Hall; Services: Sunday 7:30 P. M.; Silver Tea—2nd & 4th Tuesday; Sec'y: Jennie Ridley, 1292 Smith St., Birmingham, Michigan.

Roseville: Spiritual Church of Harmony of the Christian Corinthians of America, 1259 Roseville Blvd. (at Maple) Services: Sunday-Lyceum 10:30 A.M.; Regular services, 7:30 P.M.; Message service 3rd Sunday at 3 P. M.; Pastor: Rev. William A. Seaman, 15825 Marlowe, Detroit, 27; Phone VErmont 6-0340.

MINNESOTA

Duluth: First Spiritual Temple, 601 East 5th St., Services: Sunday 7:30 P. M.; Minister: Rev. F. W. Hutchinson; Sec'y: Violet Lindholm, 1712 West 3rd St., Duluth

Minneapolis, Minnesota

Second Spiritualist Church, 23rd and Lyndale Ave., North; 1st Sunday of each month, services 3 & 7:45 P. M.; Following Sunday 3 P. M. Conventions; Thursday 2-5 P. M.; President: John Koorn; Sec'y: Lily M. Hinman, 3420 Nineteenth Ave. Spiritualist Episcopal Church, I.O.G.T. Hall, 2922 Cedar Ave.; Services: Sunday 3:30 & 7:30 P. M.; Thurs. at 3:24th Ave.; Consultation and Healing 2 P. M.; Messages 7:30 P. M.; Tuesday consultation Free to children and teenagers; Minister: Rev. Clara Johnson.

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

St. Paul, Minnesota

Golden Rule Spiritualist Church, 25 East 5th St., Services: 2:30 P. M. Sunday; 1st & 3rd Wed. 1 P. M.; Sec'y: C. A. Peterson. Order of The White Cross, Inc., Endicott Bldg., Robert St. Entrance; Services: Sunday 2:30 P.M.; Minister and Founder: Clara Gathany, 910 Bayard Ave., Phone: CA 5-9194; Sec'y: Wm. C. Youlan, Jr., 161 Richmond St.

Spiritual Science Spiritualist Church, 200 Frontier Bldg., 4th & Robert St.; Services: Sunday 2:30 P. M.; Sec'y: Mrs. Ray Haberkorn; Phone: CA 6-4815

MISSOURI

Kansas City: Truth Center of Christianity, "The Little White Chapel," 5704 Prospect; Services: Sunday 7:30 P. M.; Minister: Dr. Maurice D. Russell.

St. Joseph: Christ Memorial Spiritualist Church, 2102 Felix St.; Services: Sun. & Wed. 8 P. M.; Minister: Rev. Floyd Thornton; Sec'y: Bernice McGrew, 209 South 15th St.

St. Louis, Missouri

Independent Assembly of Missouri, Psycho Center, 3813 Washington Blvd., Thurs. and Sunday, 8 P.M.; Minister: Rev. Ida F. Eggers; Phone: FR-14386.

Soul Science Spiritualist Church, Xavier Bldg., 2nd floor, Melbourne Hotel; Services: Sunday, 7:45 P. M. (N.S.A.); Minister: Rev. Iona Brandt, 3683 Dover Place; Phone: VERNON 2-1116; Sec'y: Jacuelyn Plestrup, 4917 Mandel.

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

Burket Spiritualist Church, Inc., 2653 Natural Bridge Ave.; Services: Sunday 10:30 A. M.; Acting Pastor: Florence G. Ware, (deceased); Sec'y: Dorothy M. Buss, 1856 Switzer Ave.

Christ Divine Science Church, 6323 Delmar Blvd.; Services: Sun. 10:30 A. M.; Minister: Rev. Charles Rohlfing; Phone: PARKview 5-6551.

NEBRASKA

Lincoln: First Temple of Spiritual Truth, I.O.O.F. Hall, 1108 "L" St., Services: Sunday 7:30 P. M.; Minister: Rev. Lionel P. Everman, 1145 "E" St., Lincoln, 8, Nebraska; Phone: 2-3486.

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NEW HAMPSHIRE

Manchester: Spiritual Temple of Truth and Inspiration, 15 Lake St., Services: Sun. 2:30 P. M. & 7:30 P. M.; also Wed. 7:30 P. M.; Founder: Rev. Roxie Mae Snelling; Sec'y: Irene Morris, 127 Prout Ave.; Pres: Alvin T. Heltinger.

Portsmouth — First Spiritualist Science Church, 114 Maplewood Ave.; Sunday: 3:30 and 7:30 P. M.; Wednesday 7:30 P. M.; Minister: Rev. Frank Daley; Phone: 3103.

NEW JERSEY

Camden, New Jersey

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

Fourth Spiritualist Church, 28 N. 26th St., Lyceum 11 A.M.; Sec'y: Rev. Thomas W. P. M.; Minister: Rev. Elizabeth Giberson; Phone: WO 3-1376.

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

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

New Milford — 1st Spiritualist Church of Milford (N.S.A.) 485 Elizabeth St., Services: Sunday 2:30 P. M.; Wednesday 8 P. M.; President, Luisa Christiansen, 485 Elizabeth St., Phone: Dumont 4-6795. Lucy Bertoni, secretary.

Newark: Mother Temple of Psychic Science, 532 Springfield Ave., Tues. & 7 P. M.; Rev. Dortha C. Dancer, Mediator; Phone: HU 2-1773; Psychic Science Temple Services: Wed. 7 P. M. Rev. Matthew Matulwich; healing service, Rev. Dortha A. Morris, Mediator, Thursday 7 P. M.; Rev. Morris; Thurs. & Fri. 1 P. M.; Rev. Dortha C. Dancer, Psychometrist; Sunday 3 & 7 P. M., Guest Mediators; First Sat. of the month 7 P. M., Progressive Circles.

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

Rumson: First Spiritual Science Church, 15 Highland Ave., Services: Tuesday 8 P. M.; Minister: Rev. Myrtle A. Pinkney; Phone: Rumson-1-1148.

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

Trenton, New Jersey

Spiritualist Friendly Church, 700 Liberty St., Services: Sun. 8 P. M.; Minister: Rev. Adah Ross Cren, 146 Lillian Ave.; Phone: TE 3-0224; Sec'y: Mildred M. Friedman, 516 Riverside Ave.

First Spiritualist Church, 47 North Clinton Ave., Carpenter's Hall; Services: Sun. 8 P. M.; Minister: Rev. Marion Hartman, 8 Tyler St., Phone: EX 3-7788; Pres: Joseph Paul Hartman.

Union City, New Jersey

Divine Psychic Mission of Consolation, 419 38th St.; Founder: Rev. Anna Doerner-Simms; Pastor: Rev. H. C. Millare. Spiritual Ch. of Divine Healing, 1000 New York Ave.; Sun. 11 A. M.; Tues. 10 A. M.; Tues. 8 P. M.; Fred Boeck; Tues. & Thurs. 7:30 P. M.; Minister: Rev. Fred Elsie E. Richter; Phone: Union 4-0393.

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

Waldwick: The Guiding Star Spiritualist Church, 20 Harrison Ave.; Services: Tuesday 2 & 8 P. M.; Thursday 8 P. M.; Minister: Rev. McHugh Balbirski.

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

NEW YORK STATE

Albany: First Spiritual Church, 264 Central Ave., Services: Sunday & Wed. 7:30 P. M.; President: Lena B. Henning; Treas.: Lillian Peth, 33 Van Buren.

Singhamton, N. Y.

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

Brooklyn: St. John's Spiritualist Church, 8025 Third Ave.; (B.M.T. local to 77th St. Station) Services: Sun. and Fri. 8 P. M.; Wed. 2 P. M.; Minister: Rev. Lillian Johnson, 1630-71st St., Brooklyn 4; Phone: BE 2-7969.

John Carlson Spiritual Church, 1045 Elmwood Ave.; Services: Sunday, Healing 7:30 P. M. Lecture and messages 8 P. M.; Minister: Rev. Edith Smith Wendling; Phone: Riverside 1899; Church phone: ELmwood 5397; Sec'y: Margaret Luther, 65 Woodhaven Road, Orchard Park; Pres.: Norman C. Fredrickson.

Spiritual Church of Science, Buffalo Room, Hotel Statler; services: Sunday 2:30 P. M.; All message circle 3:30 P. M.; Minister: Rev. Shirley Bryson, 49 Woodhaven Road, Orchard Park N. Y.; Phone: IDlewood 3190.

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

Spiritual Church of Life, 79 Richmond Ave.; Services: Sunday, Healing 7 P. M.; Devotional, 8 P. M.; Minister: Rev. Thomas J. Kelly; Sec'y: Estelle Kelly, 111 Garland Drive, Eggertsville; Phone: WI 2705.

Center of Psychic Science, 971 Jefferson Ave., Services: Sunday 7:45 P. M.; Minister: Rev. Betty Clayton Possel (N.S.A.) Sec'y: Viola M. Osmond, 141 Minnesota Ave.; President: Joseph Bles.

Sacred Heart Spiritualist Church, 89 Butler Ave.; Services: Sunday 7:45 P. M.; Minister: Rev. Rose E. Orlovski; Phone: EL-7543.

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BUFFALO — Continued

Nazarene Unity Science Church, Inc., 172 Condel St., cor. Michigan; Services: Sunday 7:45 P.M. Fellowship Day, 2nd Sunday of each month, 3 P.M.—7:45 P.M. Services: Wed. and Fri. Message Circle 2 P.M. and 8 P.M. Dr. Rowland Henry, Dr. John G. Devine, Ministers; Telephone: 7-1616; Home: 15th Church for the American Federation of Spiritual Mediums.

Cortland, N. Y.

Sacred Temple of Harmony Spiritualist Church, 85 Homer Ave. (G.A.S.) Services: Sun. 7:30 P. M.; Wed. 8 P. M.; President: Harior Newman; Camp Phone: 8-2357; Sec'y: Kathryn Hall, 15 Grace St. First Spiritual & Divine Science Church, 97 Oswego St.; Services: Sun. 10:30 A. M.; also Wed. 8 P. M.; Minister: Rev. Kathryn Daine, 29 Clayton Ave.; Phone: SK 6-7188; Associate Minister: Carroll Badger, 1000 Tuma; Camp Phone: 8-2357; SK 6-9189; Glen Jones, President, Phone: SK 6-9319.

Gloversville: First Spiritualist Church, Littersville Bldg., 14 South Main St.; services: Sun.

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DR. CRIST V. BASS, Ph.D., President of the New Thought Science, Inc., with his associates specializes in Personal Problems and Temperament Analysis. Complete description of your Traits on Chart. Write: 1110 Wilshire Blvd., Los Angeles 17, California; Phone: MA 9-2825. (P-426)

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DIVINE HEALING: Psycho-Physical Laws. Through the teachings of Jesus Christ. Let us help you to health by prayer. Write us about absent treatments; three questions answered; give full name, age, snapshot picture; self-addressed stamped envelope; Faith Offering; Clairvoyant and Healer commission, N.S.A. Address: Earl and Bertha Bates, 411 Eastern Ave. Camp, Box 342, Chesterfield, Indiana; Phone: (Anderson, Indiana) 2-5994. (P-428)

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MENTAL, PHYSICAL and Absent Healing. Treatments at home by appointment only. Affiliated with the First Spiritualist Church, Reading, Penna and The National Spiritualist Association of the United States of America. Love Offering. Write: Minnie C. Kuhlman, 538 Penna Ave., West Reading, Pennsylvania. (P-431)

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Healing—Continued

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QUESTIONS ANSWERED

MESSAGES BY MAIL from vibrations of your letter by noted medium. Ask questions if you wish. Prompt reply. Love offering. Write: Rev. Bernard Rodin, 7 Third St., Lily Dale, N.Y. (P-430)

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Mediums—Continued

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CHICAGO, ILLINOIS: Psychic, Divine Healer, Metaphysician. Teacher, inspired lectures of Occultic Soul Sciences. Spiritualism and Ancient Wisdom. For help, health and unfoldment, and Divine Healing, send self-addressed stamped envelope. Give birthdate and facts. A prompt personal reply will follow. Faith do wonders. Mediums thankfully accepted. No calls or appointments. Write: Dr. Reinhold Hartmann, 920 Florence Drive, Park Ridge, Illinois. (P-426)

NEW YORK CITY: Chapel of Eternal Star, 237 West 72nd St., New York City, 23, N.Y. Phone: RAifair 7-3113. Services daily 7:30 P.M., with the exception of Monday and Thursday, Noon Services: 1 P.M., Tuesday and Thursday. Perhaps I can help you with your problem. Why not? Write me today. Love offering. Direct all correspondence to: Rose Ann Erickson, minister of the Chapel of The Eternal Star, 237 West 72nd St., New York City 23, N.Y. (P-427)

NEW YORK CITY: Dr. S. R. Mandal, Hindu Astrologer, Author and Seer. Spiritual advice on all problems. Lectures and psychic messages. Sun, Tues., Wed. & Thurs. 8 P.M. Sunday 3 & 5 P.M.; Wed. 2 P.M. at Studio #703, Steinyway Hall, 113 West 57th St., N.Y.C. Absent healing on love offering basis. Send \$2, birth date and self-addressed stamped envelope for three questions or a 1956 forecast. For life readings of exceptional value, Phone IN 3-8827 or write Dr. Mandal, 42-72 Kissena Blvd., Flushing 35, N.Y. (P-428)

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Health

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NEW, ALL ORGANIC FOOD PRODUCT keeps you happy, peppy, slender past 81. Saves money on food bills. Exclusive ground floor sales plan assures lifelong success. Send \$1.00 for sample. Thousands of dollars monthly for buyers. Is common—300 wafers only \$5.00 retail. Details, samples \$25. Write: P. Hartmann, Southfield, N.Y. (P-426)

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(More Ads Page 14, Col. 1)

WRITE FOR LATEST BOOK CATALOGUE

14 CLASSIFIED ADS

(Continued from Page 13)

Health—(Continued)

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Miscellaneous

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(Miscellaneous—Continued)

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Help Wanted

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OPEN DATES

LECTURERS, teachers, mediums, churches, camps: with vacant dates will find a useful service in the proposed "Open Dates" column to start at once in *Psychic Observer*. Speakers and mediums are always glad to know about private groups, churches and camps desirous of workers. Leaders of small groups, Spiritualist churches and camps are always anxious to acquire qualified workers. This new classified column will fill a long sought need on the part of both. The minimum charge for approximately 50 words will be \$6.00 (not over 6 lines) for six consecutive insertions (3 months) payable in advance.

Pattern for Ads
You need not state in great detail your requirements. The "Open Dates" will suffice. When sending copy, include name, address, what is needed, phone number, places of mediumship available or desired, pertinent information (i.e.) church or association affiliation, specific dates, etc. Send ad copy with remittance to: "Open Dates," *Psychic Observer*, Inc., 230 Grandview, Chesterfield, Indiana.

About

BOOKS

ME AND KIT (\$5.00) by Guthrie McClintic; published by Little, Brown & Co., Boston, Mass.; distributed by *Psychic Observer*, Inc., 230 Grandview, Chesterfield, Indiana.

GUTHRIE McClintic was a 12-year-old living in Seattle when he first fell in love with the theater, and it was the sight of Laurette Taylor (she was then 18) playing in the melodrama "Stolen by Gypsies" that did it. Guthrie's parents were Southerners and conservative and it took

Noted Playright



GUTHRIE MCCLINTIC
He Credits the Unseen

five years of stubbornness to wear down their opposition to his studying for the stage.

Finally, in 1910, they gave in, and for \$300 he was admitted to the American Academy of Dramatic Arts in New York City. A tenderfoot in a turtle-neck sweater, he got off the train and in the September dusk walked up Broadway, marveling at the names in the electric lights, stars some of whom would be acting under his direction in little more than a decade.

He yearned to be an actor, but the character parts which he found for himself were few and far between. For two years he was peniless, and had it not been for the table tipping of his landlady he might never have caught the eye of Winthrop Ames. But the table spoke and Guthrie sent off his angry letter of application with surprising results. For nine years, he served as Winthrop Ames' assistant, first as a stage manager, then as director, and there was no part of the operation backstage which he did not learn. He acted, he directed, he supervised the casting and rehearsals. He handled the lights and the sets under the eye of the most impeccable producer on Broadway.

Are Actors Psychic?

In 1921 Guthrie made his own bid. In the fall of that year he married a then unknown actress by the name of Katherine Cornell, whose plays he was to direct from that time forward, and on the Friday before Christmas he presented a play of his own, "The Dover Road" by A. A. Milne (which Ames had financed for him). It was a smash hit which ran for a year and a half.

With their first earnings, Guthrie and Kit bought 23 Beekman Place, which was to be their headquarters for nearly three decades. Here they read and rehearsed; here John Gielgud gave his startling first reading of "Hamlet"; here Kit hushed the room with her "shawl speak" in "Candida"; here George Gershwin played his new "Rhapsody in Blue."

This book holds the magic of the stage and the spirit and individuality of those who have made it great in our time: Sara Bernhardt and Ethel Barrymore, Judith Anderson and Ethel Waters, Maxwell Anderson and George Bernard Shaw, Noel Coward and Ruth Gordon—to name but a few.

Here are the swift sympathy, the daring wit and the inexhaustible zest which have made Guthrie McClintic the pre-eminent director on the American stage.

THE FATE OF COLONEL FAWCETT (\$2.75) by Geraldine Cummins; published by Aquarian Press, London, England; distributed by *Psychic Observer*, Inc., 230 Grandview, Chesterfield, Indiana.

WHAT HAPPENED TO COLONEL Fawcett who disappeared in 1917 to the Brazilian Jungle some 30 years ago, whilst searching for traces of a long-lost Atlantean Civilization? Stories and rumors innumerable have arisen through the years seeking to explain his disappearance, but none have proved

conclusive and the mystery remains unsolved.

Now, Geraldine Cummins, well-known as possessing marked powers of E.S.P. (Extra-Sensory Perception)—the faculty of being able to read the past and future—gives us these scripts which tell the story of Colonel Fawcett's disappearance and death. The author makes no claims for them, leaving it to the reader to decide whether this is indeed the final solution to the Fawcett mystery or not.

Miss Cummins first became well-known through the use of her E.S.P. faculty when the remarkable "Scripts of Cleophas" were published in the late 20s and early 30s. These MSS were submitted to scholars representing the church and universities, including the late Prebendary W.O.E. Osterley, D.D., Emeritus Professor of Hebrew and Old Testament Exegesis in King's College, London University. The Very Rev. W. P. Paterson, D.D., Professor of Divinity, Edinburgh University, and the late Professor David Morrison, who was Professor of Moral Philosophy at St. Andrew's University. Their views were presented in a critical introduction to the first volume of this history of early Christianity. In this introduction it was stated that the Cleophas Scripts "contain much which, on consideration of the life and mentality of the intermediary, Miss Cummins, appears quite inexplicable on the supposition of human authorship."

This same faculty has been employed by Miss Cummins in endeavoring to obtain a solution to the mystery of Colonel Fawcett in the wild hinterland of Brazil. The first part of the book was obtained in 1935, since when a number of points have been confirmed corroborating some of the statements in the earlier chapters of the book. The end, however, still remains a mystery presenting in a vivid narrative, an account of the last years of this heroic explorer's life. How he lived until 1935 and outlived his son, is fully described in this absorbing story, the final chapters of which have been received within the last few years.

Jewels From a Persian Rosary

By MIRZA AHMED SOHRAB

Dare, dare, and then—dare more. Do not lean on the staffs of others.

There is no saint without a past. There is no sinner without a future.

See God and good in every face. All the perfections and virtues of the Deity are hidden in you. The Savior is also in you.

Be a dynamo of irrepressible happiness.

Stop the circulation of the poisonous germs of religious fanaticism through your veins and arteries and those of your children.

Religion is Love and Fellowship, not theological dogmas and creeds.

When you have Love and Sympathy in your heart for your fellowmen, you have the highest type of religion.

Rest assured that the emancipation of the world is through the Nameless God of Love, and in Nameless Religion of Love.

Religion is a personal relation between man and his Maker.

Organization is the death-knell of religion.

The ultimate authority is the Authority of the Spirit within you, and not that of any man, dead or alive.

God's love is in you and for you. Share it with others through association.

To know yourself through your fellowmen is to know God.

Reverence your Celestial station. Live above the world of faith and infidelity; religion and atheism; orthodoxy and Liberalism, truth and error; angel and devil; and you will be living with and in God.

In religion, there is no compulsion.

Do not expect a favor from friend or foe.

Do not condemn a single soul. He is also the child of God.

Upon the great sea of spirit, there is room for every sail.

In the limitless sky of truth, there is room for every wing.

Soar in the atmosphere of freedom.

Walk in your chosen path, and let no criticism disturb you.

A Way of Life

A COURSE OF STUDY IN 21 LESSONS



—by—
Lena Barnes Jeffs

Lecture Five

THE TEXT

St. John 14: 20. At that day ye shall know that I am in my Father, and ye in me, and I in you.

THE SUBJECT

MIND AND MATTER

OUR TEXT plainly shows to us our relationship to God and to one another. One cannot study the teaching of the Man of Galilee without realizing their logic and the demonstrable law underlying them all.

If God is a Spirit and His manifestations are brought about through the power of the word, using matter as its substance, then we are of a necessity monistic in our belief. Monotheism accepts mind and matter as one principle and dualism divides them into two separate principles. If in the beginning, God was all, nothing else was but God, then the things that God created must have come from within Himself. Therefore it is logical for us to believe that matter is an emanation from Divine Mind. Divine Mind or Infinite Intelligence thought and that thought using matter as its substance, became an objective manifestation. Here our great law of vibration enters into the question and science tells us that the status of matter is determined by its rate of vibration. Thoughts attuned to a high Spiritual Consciousness naturally create things of a higher vibration and the lower the vibration of the creative thought the more dense the matter.

Higher Soul Rights

We draw no line of demarcation between man on the physical plane and man on the spiritual plane of existence. Life is continuous and regardless of man's surroundings, mind still dominates his progression and uses matter as its substance, matter on the Higher Plane of existence being of a more ethereal nature because of its higher rate of vibration.

Man does not immediately assume his higher Soul Rights the moment he has left the terrestrial body for the celestial, as he has many earthly desires to overcome before he can enter truly into a Spiritual Consciousness. No man is eternally damned for all have the opportunity for progression and eventually, step by step, birth and rebirth from one plane to another, man grows Godward and finally finds his way back to the great All Source from whence he came.

At that day, he shall truly experience the meaning of our text: "I am in my Father, and He in me, and I in you."

MEDITATION

I and my Father are one.

TO BE CONTINUED

TO GOD THE GLORY

— By —
ANNALEE SKARIN

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Hollywood, California: According to John W. Gregory, the first anniversary service of the Church of Divine Power will be held currently (May 13th) at 5107 Sunset Blvd.

Minister of the church, Rev. Lorraine LaVani will be assisted by Rev. Darrell S. Mulford; piano recital by George Goulding.

Says Mr. Gregory: "During the year Rev. LaVani has conducted her church, the membership has grown steadily. The Wednesday evening Candlelight Healing and message services have proven inspiring and helpful.

"Rev. LaVani emphasizes the philosophy of Spiritualism at Sunday services and features guest speakers which have included Emory Myers, Egyptologist; Dr. Henry Blumhart, Jean Burkhardt and Bonnie Rockhill."

San Francisco, California: The Spirit voices of the Fox sisters from a recording made in the seance room, featured a "Rally To Spiritualism" program at the Golden Gate Spiritualist Church, 1901 Franklin St., the evening of March 31 on the birth date of Modern Spiritualism, according to Marie Haggquist.

Rev. Florence S. Becker, pastor, spoke briefly of the occasion in tribute to the birth of Modern Spiritualism, 108 years ago, and to the work of the early pioneers in the Spiritualist movement. She introduced Rev. Clyde Dibble, Assistant Pastor of the Golden Gate Church and Treasurer of the National Spiritualist Association of Churches, who sketched the history of the organization of the National Spiritualist Association.

Samuel Allison spoke as a Charter member and pioneer worker, while Michael Flagg was introduced as "one of the newer members." Clyde Brodie, a medium, born in Rochester, N. Y., told of attending many memorial services at Hydesville, and the trials of the early pioneers and the Plymouth Church in Rochester.

Before the seance voices were heard, Rev. Becker explained that in the Centennial Year celebrating the advent of Modern Spiritualism, upon the initiative of Curtis Slade, a pioneer worker in the Golden Gate Church, a recording was made of a series of seances given through her voice mediumship. After a duet by Serena Neilson and Rolla Haddick, accompanied by Mae Hartley, the recording was played. With rapt attention the audience listened as one by one the voices came through, speaking slowly and with measured phrase that their message might be clearly heard upon the earth plane.

Those familiar with Rev. Becker's seances recognized first the voice of her spirit collaborator and teacher, Dr. E. J. Briggs, who was, while on earth, "a pioneer" as a member of the Plymouth Colony in Massachusetts. After Dr. Briggs' introductory remarks came the lilting and lovable voice of Lolly, Rev. Becker's daughter and guide in Spirit, followed by the inspiring messages of the Fox sisters and others prominently identified with them during the early years of Modern Spiritualism.

Special Devotional Services, on March 25, also observed the anniversary of Modern Spiritualism.

Universal Psychic Science Church — France



The photograph above, taken near Chateauroux, Central France, shows minister, A/2e Emmett W. Edwards, left, presiding in a church center chartered by Universal Psychic Science Ministerial Association (insignia upper right). Over 200 persons, mostly members of the Air Corp, attended this service held Sunday, February 25th.

Rev. Edwards was ordained in 1954 when he conducted the service at the UPS Temple, 607 Jackson St., San Antonio, Texas, according to Rev. J. Bertran Gerling, National Director of the UPS. Correspondence will reach Rev. Edwards: A/2e Emmett W. Edwards, AF38 436 942, Hq. Sqdn. 3134th Supply Group, APO 10; Box 208, New York, N. Y.

CHURCH NEWS

Rev. Becker spoke on "Revelations from the Spirit World." She was assisted by Clyde Brodie.

New York City: A memorial service is currently being held (May 20th) for Rev. William Charles Owens, founder and minister of the Temple of Light for the past 29 years.

At the service scheduled 7 P. M. at 152 West 42nd St., chairman Frederick Schneider, president of the Spiritual and Ethical Society, has asked for the cooperation of all Spiritualist ministers.

According to Rev. Marion Owens, newly installed minister of the Temple of Light, Elsa Siemsen has been appointed secretary.

Services will continue every afternoon and evening under the direction of Rev. Owens, who will feature: Rev. Dortha Morris, Fred Schneider, Rev. Nicolas Plastina, Rev. Bertha Murtha and Rev. Lillie Briton.

Rev. Harriet Whitehead conducts services every Tuesday and Friday; Flora and Chagnon Borg, Wednesday afternoon at 2; and Frances Lorenzo, a Spanish-speaking service weekly.

Buffalo, N. Y.: The 60th annual convention of the General Assembly of Spiritualists opens May 24th and closes May 27th at the Lafayette Hotel, according to Everett F. Britz, secretary. Speakers and mediums to be featured on the official program: Rev. Mable Hammel, Utica, N. Y.; Rev. Mayme Rosemauer, Rochester, N. Y.; Rev. Converse E. Nickerson, Somerville, Mass.; Rev. Mae Potts, Toronto, Canada; Rev. Margaret Burgen, Buffalo, N. Y.; Rev. Grace Wagner, Rev. Lillian Bleser, and Rev. Rose Ann Erickson, all New York City.

New York City: Elinor Bond and William J. Donnelly were married recently (April 28th) by Rev. Raymond E. Burns, pastor of the Albertson Memorial Spiritualist Church, Stamford, Connecticut.

Mr. Donnelly is pastor of the Golden Rule Spiritualist Church, East Rockaway, N. Y. The Donnelly's will spend the summer season at Camp Silver Belle, Ephrata, Pennsylvania.

Cassadaga, Florida: Unusual attendance has been reported during the closing weeks of the three-month winter session of Southern Cassadaga Spiritualist Camp Meeting Association, according to president, Ray Babcock.

Speakers and mediums featured during the closing days of the camp season: Rev. Curtis Morris, Columbus, Ohio; Rev. Ruth Walling, Eaton Rapids, Michigan; Rev. C. Harrison Engle, Etna, Maine; and Rev. Arthur Ford, New York City.

Los Angeles, California: The Ninth Western Conference of the Association for Research and Enlightenment was held recently (April 15th) at the Women's University Club, 540 S. Catalina St., according to Hugh Lynn Cayce, president.

Listed on the official program:

Dr. Harry Seagal, Elsie Sechirst, Rev. Edward L. Cox, Katherine Whitman, Norman Goodman, Dr. Fritz Kunkel, Phoebe McDonald, Kenneth Broman, Sam Bemesh, Rev. Franklin Loehr, Swami Prabhavananda, Jessica Madigan, Peter Balbusch, Lois Martin, Wesley La Violette, Arthur Vail, C. Bernard and Gina Cerminara.

Escondido, California: Annual summer sessions of the Harmony Grove Spiritualist Association open July 7th and close September 3rd at Harmony Grove, according to Rev. Emily G. Davis, president.

Speakers and mediums invited to take part in the official program: Margaret Bright Ford, Elsie Hicks, Alda Scheirman, Lola Radgidge, Maude Kline, Evelyn Allinger, Hildred Langford, Billy Hill, Bert Welch and others.

For 1956 programs write Jane White, R.F.D. #3, Box 182, Harmony Grove, Escondido, California.

New York City: Since the passing of her husband, Rev. William Charles Owens, services continue at the Temple of Light, 152 W. 42nd St., under the direction of his wife, Rev. Marian Owens, as follows: Sunday, 11 A. M.; Sunday, Tuesday, Thursday and Friday, 7 P. M.; also Tuesday and Friday, 2 P. M.

The newly installed minister is assisted by Rev. Nicola Plastina and Rev. Harriet Whitehead.

Sacramento, California: Services continue every Sunday evening at the First Spiritualist Episcopal Church, Odd Fellows Bldg., 34th and Broadway, according to secretary, Robert Mobley.

Cooperating with the lecture, message and healing services: Minnie Beasore, J. Arthur Hayton, Rev. Luella Rutherford, Evelyn Beasore and Rev. W. H. Beasore. Music: Eloise Barton, soloist; and J. A. Hayton, organist.

Lily Dale, N. Y.: The annual season of Lily Dale Assembly will open June 30th and close September 2nd, according to Louis S. Vosburgh, president.

Speakers and mediums listed on the official program (not yet complete) are: Dr. Sylvester A. West, Raymond Cudney, Helene Gerling, Louis S. Vosburgh, Billy Turner, William Elliott Hammond, Martha Rusbuldt, Napoleon Hill, T. John Kelly, Lucille Clingan, Albert Vaughn Strode, Betty Possel, Robert J. Macdonald, Edith Sandy Wendling, Pundit Bhakpati Sinha, William A. Johnson, Helen Graham, Rose Clayton, Ed Bodin, Arthur Ford, Kathryn Baxter and Louise Orr.

Mildred Mason, Norman Moots, D. Mona Barry, J. Bertran Gerling, Dr. Jacques Savage, Wilma Toppan, J. P. Hendricks, Leonard Holtzheimer, George Werfield, J. Messner, Margaret Hendricks, Rabbi Gershon Rosenstock, Kenneth Custance, Gladys Custance, Myrtle De Boe, Gertrude Rowe, Albert Batten, Lenora Walsh, Bertha Barker, Dr. Carlton Hollenbeck, Harry Woodhouse, May Potts, Stanley Jennings, Bernard Rodin, Beatrice Walker, Vernon R. Cummins, Sherman Anderson, Bishop Ethel Predonzan, Harriet Rogers, Neva Dell Hunter, Dr. Gilbert N. Holloway, Edgar Smertz, Arthur Myers and Ida Demopoulos. The above list is not complete.

Others, whose contracts have not been signed, will also be listed on the official program. For your copy of one of these 1956 programs write: Secretary, Lily Dale Assembly, Lily Dale, N. Y.

Buffalo, N. Y.: Services continue every Sunday and Wednesday evening at the Spiritualist Church of Eternal Brotherhood, 1980 Bailey Ave., according to minister, Rev. D. Mona Berry, 262 Dartmouth Ave.

The staff of mediums and healers include: Louise Orr, Raymond Cudney, Julius Hoffman, Raymond Berry and Walter Patty; organist, Lillian Patty.

Brady Lake, Ohio: Lake Brady Spiritualist Camp Association opens June 24th and closes September 2nd, according to secretary, Rev. Della Kingsbury.

Speakers and mediums featured on the official program: Arthur Ford, Robert Barnes, Clifford Young, William Hubbard, Dr.

Jacque Savage, Stanley Matrunick and Della Kingsbury.

For 1956 programs write, secretary, Box 67, Brady Lake, Ohio.

New York City: According to George Henry Clark, president of the National Congress of Healers and Spiritual Consultants, Inc., splendid attendance was recorded at the Spiritualist rally held recently (May 17th) at the Chapel of the Eternal Star, 237 West 72nd St.

This rally was held under the auspices of Rev. Rose Ann Erickson, minister of the Chapel. Speakers and mediums featured: Rev. Lillian Bleser, Rev. Edward Mackey, Rev. Beulah Brown, Mary Carter, Rev. Richard Renardo, Rev. Marguerite Heaney and Bessie Lespenard.

Churches represented: National Congress of Healers, Rev. Elsa Strassburger, Rev. Clark and Rev. Olive Kruger; Temple of Light Church, Rev. Marion Owens.

Bradford, Penna.: The 45th anniversary of the Christian Spiritual Church, 46 Chestnut St., was celebrated recently (April 22-29) according to minister, Rev. S. M. Van Duyzers. Speakers and mediums featured: Rev. Katie Lee Henderson and Mary Lake, Buffalo, N. Y.; Rev. L. Nesbitt, Milwaukee, Wisconsin, and the Mayor of Bradford.

Co-pastor of the church, Jacoba Van Duyzers is confined to the Bradford Hospital currently undergoing an operation, according to a recent report.

Haverhill, Mass.: Word has just been received from Helen V. Nicholson to the effect that her husband, Fred, is confined at the Hale Hospital and is about to undergo a serious operation.

Many will remember Fred, originally from Boston, as one of America's foremost platform clairvoyants. Address your get-well letters to Mrs. Nicholson, 3 Vine St., Haverhill, Massachusetts.

New York City: Eloise Mellor, noted lecturer and teacher on White Brotherhood philosophy, and author of "The Book of Azrael" (Psychic Observer, Inc., \$2.00) is currently being featured (May 22nd) by the New York Psychology Forum.

Director of the Forum, Ann Koernig, 64 West 9th St., announces that Miss Mellor's special lectures, held in Room 621, Steinway Hall, 113 West 57th St., will be followed by three daily classes.

Bronx, N. Y.: According to Rev. Angela J. Sessa, the recent Easter service at the Franciscan Order of Good Will and Harmony, 1991 Arthur Ave., was well-attended. Featured during the service: Rev. Gertrude L. Holmgren, Elmsford, N. Y., lecturer; and Ethel Perkal, soloist.

Philadelphia, Penna.: Constance Faith Andre and Joseph A. Cafaro were married recently (March 24) at the First Association of Spiritualists, Master St., West of Broad, by minister, Rev. Charles Harrison Engel.

Matron of Honor: Louise Naticchione; bridesmaids: Edna Jalbert and Aurora Pacquin; best man: John Nausser; ushers, George Brooks and Charles McElwee; soloist: Peggy S. Miller; and organist: Phyllis Norman.

Niantic, Connecticut: The annual season of Connecticut Spiritualist Campmeeting Association opens July 1st and closes September 2nd, at Pine Grove, according to secretary, Henrietta Williams, 1 Cherry St., Pine Grove, Niantic, Connecticut. President of the camp is Henrietta Cox.

Chicago, Illinois: Loa E. Russell and Rev. Dr. Rice R. Massey were married recently (May 26th) at the Spiritual Science Church #3, 1715 W. 64th St. Rev. John Skinner officiated. Soloist: Marian Blake-Forster.

Ashley, Ohio: The annual season of Ashley Spiritualist Camp Association opens June 30th and closes August 30th at Woolley Park, according to secretary, Helen S. Ruff. The board of directors for the forthcoming season: John R. Rowe, president; Edgar Smertz, vice-president; Helen Ruff, secretary; Martha Haupt, treasurer; Trustees: Lawrence Pipes, Earl Fry, Glen Mount, Laverne Kuhn and Lucy E. Creasap.

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