

Melvin Married

NEWS regarding American mediums sometimes appears first in English newspapers. At least this was the case regarding Rev. Melvin O. Smith, Columbus, Ohio, the much-traveled N.S.A. lecturer and medium. According to the report, Rev. Smith will marry Dorothy Turvey, an English clairvoyant hailing from Brighton, the marriage having taken place in Columbus the latter part of April.

The "Psychic News" report states: "The credit for the introduction goes to the 1954 I.S.F. Conference in Amsterdam, where Melvin and Dorothy first met." Since that time Melvin arranged a tour for Dorothy in the States.

Miss Turvey is one of the few women to be made a Fellow of the Chartered Auctioneers and Estate Agents Institute. She has resigned her business practice, but her Spiritualist work will continue. Both she and Melvin had declared before they met that they would remain single in order to serve Spiritualism but now they have agreed they will accomplish more working together.

After a honeymoon in Hawaii, they plan a working-tour of American Spiritualist camps in Washington, Oregon, Michigan, Maine and New York.

That Alibi

EVER since I have been attending Spiritualist churches, and this covers a period of forty years, I have tried to keep a mental list of the excuses offered by those who do not regularly go to a Spiritualist church and also excuses given by ministers whose audiences do not come up to par.

You wouldn't believe some of the reasons given by people with perfectly straight faces! Insofar as those who occasionally attend church are concerned, perhaps these people think that the ministers, when they enter the church, take a vow to believe everything they hear: "I cannot attend church because . . . too busy; golf; pleasure trip; company; fishing; disinterest; TV program; need a rest; too nice a day—went driving; rainy, snowing, can't go out; and the minister has nothing new to say."

You might check some of these and learn in what category you find yourself. Insofar as the minister is concerned, a quick glance at these excuses may be helpful but the worst thing any pastor can do is to attempt to alibi poor audiences. Instead he should search "within" as to the cause. Could it be: unprepared lectures; drone monotone presentation; poor text; or just a plain disinterest in the subject in the vicinity?

Scientifically Proven

WE HAVE Ray Mauk, Lima, Ohio, to thank for sending a copy of the Chicago Daily Tribune in which appeared on the front page, an article "Mysterious Cases in Spirit Survival," by Norma Lee Browning.

The article was a Chicago Tribune Press Service release out of Durham, North Carolina, where Dr. Joseph Banks Rhine was interviewed in his office at Duke University.

It appears that Rhine has done an about-face, his second or third about-face in the past six months, for Miss Browning says: "Rhine believes that if spirit survival can be proved scientifically the discoveries will do for religion what the germ theory did for medicine."

We might here state that the (Continued Page 2, Col. 4)

PSYCHIC OBSERVER

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I Met Mr. Roberts

The Truth About Evangelical Healing

ED. NOTE: The purpose of this article is not to discredit the good work being done by Oral Roberts; not to take exception to his religious faith; not an effort to infer his healing ministrations fail to help people; but rather to disclose exactly the situation with which people are confronted—those attending his meetings—principally for healing. It is a pity that thousands of eager souls, many in wheelchairs, travel great distances trusting and hoping that a complete cure for their ailment lies at the foot of Roberts' rainbow.

The Psychic Planet

Drastic changes in World Affairs resulting from planetary influence foreseen by noted "Modern Nostradamus."

By
DAVID STURGIS

ED. NOTE: David Sturgis, author of this article, is a universal astrologer and founder of middle Universalism. He was acclaimed, in a leading Paris newspaper, August 13, 1955, "the American Nostradamus and one of the most famous astrologers of our epoch." He is currently lecturing on the solar system in Steinway Hall, New York City, and will soon appear on American television as "The Sun Man."

THE POWERFUL planet Pluto rules the great psychic world. Being the purple planet of our chromatic cosmos, it is the coloration of coloration for perfection in psychism. Wear the Plutian purple for the penetration of the Psyche.

What is the greatest event above or below in 1956? The entrance of the revolutionary planet Uranus into the leading sign Leo on June 9, 1956! That will bring revolutionizing leadership to every land on this globe.

But what is universal revolution (Continued Page 2, Col. 4)

"THE SUN MAN"



DAVID STURGIS
40 W. 45th St., N.Y.C.

A Warning to those who contemplate traveling great distances to receive Healing.

By
THE EDITOR

YES, I MET Mr. Roberts. It was no accident. As a matter of fact, a special trip was recently made to Milwaukee, Wisconsin in an effort to see and be able to explain just exactly what Oral Roberts is doing and how he is doing it.

The name Oral Roberts was not new to me, nor is it new to hundreds of thousands of people in the United States. His radio and television programs seem to have set the world agog, especially that part which includes and dramatizes healing.

Favorable reports from many of our readers prompted the stocking of some of his books which have sold fairly well. All the while it appeared to us that his work was not unlike that of most Spiritualist healers in the hundreds of Spirit-

NOTED WOMEN IN THE FIELD OF PSYCHIC RESEARCH AND SPIRIT COMMUNICATION



Eileen Garrett (left), president of The Parapsychology Foundation, and editor of "Tomorrow" magazine, was host to Muriel Winifred Hankey (right), principle of The College of Psychic Science, Ltd., 16 Queensberry Place, London, S.W. 7, England. During the past several weeks these two outstanding leaders in the field of Psychic Research held a series of conferences in the offices of Mrs. Garrett at 500 Fifth Ave., N. Y. C.

ualist churches throughout the world.

We imagined that the healing done by Oral Roberts paralleled the healing done in Great Britain, especially Harry Edwards. For this reason, we wanted to be doubly sure so that a candid report could be made.

At the very outset, it must be borne in mind that first and foremost, Oral Roberts is an evangelist, and ordained Pentecostal minister, who seems to have hit upon a unique plan. He is poised, a magnificent actor, dramatic, well spoken and above all seems to be sincere.

The television programs presented by Roberts every Sunday morning are not, as near as I could learn, on-the-spot presentations, but rather pick-ups from his regular evening propaganda meetings (he

seldom appears in the afternoon) and I have the word of the television technicians to bear this out.

Fair Attendance

Upon arriving in Milwaukee, campaign manager, Hart R. Armstrong, was interviewed by me at the Kilborne Arena—probably one of the finest buildings of its kind in America. I was told that the actual rental of \$2500 a day is guaranteed by the sponsoring local churches—if the free-will offerings do not cover. According to the official announcer, the revenue the previous day was \$2566.

The actual seating capacity of the Arena is said to be 12,500. The largest crowd to date, a little over 7,000; the meeting I attended was estimated as under 4,000—necessitating the announcer to urge some of the audience to move into the seats back of the rostrum so as to make it appear that there was a large crowd inasmuch as the television cameras focused on the rostrum would take in these tiers of seats. With the exception of an over extended balcony arrangement, the Arena was much like London's Royal Albert Hall.

When the meeting started, seated on the rostrum were some twenty sponsoring pastors from various orthodox churches in Milwaukee, principally Lutheran because of the tremendous German population. Some of these ministers took part in the program, either to lead the audience in prayer or to conduct the singing.

Ice Cold

And then, after the collection, Oral Roberts was introduced, but before he stepped to the platform, I availed myself of an opportunity to shake his hand (it was ice cold) in the ante-room. I cannot say that he was particularly friendly nor could I say that he was indifferent. He knew who I was, knew I had made a special trip to attend the meeting and that I desired to have an interview with him—the latter request was denied me.

The platform appearance of Mr. Roberts is excellent. He is dark, (Indian ancestry) 38, about 150 pounds and a master religious salesman. When he set forth upon his lecture subject "Jesus, the Great Divider," I had hoped to hear an outstanding sermon.

During the past ten years, although I had not attended too many orthodox services, I had come to believe that the modern-day preacher, even the evangelist, had abandoned the hell-fire and (Continued Page 6, Col. 4)

A Summary Of The "Pros" and "Cons"—of—

REINCARNATION

Can anyone refute these statements about Reincarnation, either by logic or concrete evidence?

Part V—Conclusion

Unnumbered millions have accepted Reincarnation as a fact in nature, and rarely, if ever, ventured to question it. So plausible has it been made to appear that it was taken for granted, woven into the very fabric of their conception of life on this earth. ED. NOTE.

Law Of Nature

VS.

Standard Procedure

By

LT. COL. A. E. POWELL

FOR the sake of continuity, shall we summarize the position to which evidence, so far presented, has brought us, with regard to Reincarnation?

Evidence for the theory consists of: (1) the general reasonableness of the idea that many lives on this earth are necessary to provide adequate experience of physical life; (2) examples of what appear to

be memories of actual past earth-lives.

Against the theory, we found that, when we looked more closely into the "reasonableness" of reincarnation, it ceased to seem as plausible as we at first thought it was. Then, we found formidable evidence that some at least of the alleged memories of past earth-lives have been found to be due to an obsessing entity imposing its memories on the mind of the "rememberer."

Next, there was the communication from (the alleged) Madame Blavatsky, categorically denying that reincarnation is true, and regretting that she had taught it whilst on earth.

Finally, as a sort of compromise, we saw evidence, allegedly spirit- (Continued Page 2, Col. 1)

"Reincarnation" "Pros" and "Cons" Summarized

(Continued from Page 1)

PSYCHIC OBSERVER, JUNE 10, 1956

inspired, that reincarnation does actually occur, in cases where an entity is of a low type, full of cravings and desire for the sensations of earth-life, so to speak forces himself into and takes possession of another physical body—usually of someone else!

Then we were compelled to recognize that, by and large, the theory of Reincarnation is mainly dependent on authority, far more than on concrete evidence. When we looked into the matter of the reliability of some of these authorities, notably prominent Theosophists, we found irrefutable evidence that they had been sadly in error regarding some of their most important pronouncements on other matters, providing an example of the rashness and unwisdom of leaning too heavily on authority.

Hard To Prove

The suggestion was then made that possibly even those prominent Theosophists had not really made a deep, careful investigation of their theories, but instead, finding the idea of Reincarnation both plausible and attractive to themselves personally, had taken over and adopted as their own, from Hindus and Buddhists, the Reincarnation idea.

Now let us go on from this point.

How are we to prove that Reincarnation is a fact, meaning by that the regular, standard procedure for earth-people, or that Reincarnation is definitely not true, save in exceptional cases? Obviously, to prove or disprove the theory is far from being an easy or simple matter.

Of the two, perhaps it will be more difficult to disprove than to prove, if only for the well-known fact that, in logic, it is next to impossible, in any research, to prove a negative. We may find, in ten thousand cases, that a certain phenomenon does not happen.

Yet, the very next moment, we may run across a case where it does happen. That one case, of course properly authenticated, establishes the phenomenon as a possibility, and compels us to discount all the negative evidence we have amassed.

Our best hope, therefore, is to search for positive evidence. There seem to be only two possible ways of doing this. The first is by actual memory, by an individual, of his own past life or lives. The second is by a psychic individual remembering, or in some way becoming conscious of, the past life or lives of another person.

Buddhist Theory

To remember one's own past lives, as we know, is a very, very rare phenomenon. It could scarcely be otherwise. We do know, at least, that our physical bodies have not lived before. Hence the brain-cells of those bodies cannot remember, in the ordinary sense of the word, events or experiences in which they have not participated.

But we know also that man has at least one non-physical body, probably several. Have these subtler bodies lived before? Of this, we have no positive evidence, either for or against. Suppose, then, we accept, tentatively, the theories of Buddhists, Hindus and Theosophists, that none of those bodies, save the highest one of all, has lived before on earth, but is fashioned anew for each life or incarnation.

Then, clearly, the only place where we could rationally expect to locate memory of a past life,

would be the highest body of all, which persists from one incarnation to another. Theosophists, of course, recognize this body, which they call the Higher Mental or Causal Body—the seat of the Ego in man, the persisting individual or entity.

"Authority" Question

This means that we must find someone so highly developed that he can use the consciousness, and the memory, of his Causal Body, and bring that consciousness down into his physical brain. That, you must agree, presents a formidable task! Such individuals will be very, very rare.

But, unless we can find a fair number of them, we should be rash to build our theory on such evidence. We must be able to check one against another; we must have a plentitude, a sufficiency of evidence, from many sources, before we can be sure of our ground. So the difficulty, at the moment, is truly colossal.

In addition to this inherent difficulty, we have also the vast complication of obsession, where an intruding entity may impress his personal memory on that of the person he is obsessing. How are we going to guard against this pitfall?

I do not profess to have any solution of these problems, save that of greatly extended research, which almost certainly would take years of laborious investigation. Nevertheless, if we are really serious in our efforts to find the truth, it is a research that must be faced and undertaken.

Having reached this impasse, and recognized it as such, shall we now switch our thoughts to another aspect of this "authority" question?

Whenever we find large numbers of people, including many who seem really thoughtful, wise, philosophical, sincere, through long historical periods, entertaining and accepting certain ideas, it is foolish to reject such ideas off-hand, as nothing but superstition.

Priest-Ridden

It is surely wiser and safer, at least to investigate the ideas, on their own merits, and study them for ourselves, before we venture to form an opinion on their validity or otherwise.

Now, we know that, in the Orient, whence virtually all our great religions originated, for long ages, profound thinkers, including those regarded as Rishis, Adepts, Masters, and so on, have accepted Reincarnation as a fact, or at least have not denied it. Is it possible that even they might, conceivably, have been mistaken, or, for some reason, have not thought it proper to correct the mistaken ideas of the many? These possibilities, I suggest, we should consider.

If we look at the historical background, both of Buddhism and of Christianity, we notice much that is similar. In the first place, both were definitely reform movements. Gautama found Hinduism priest-ridden and grossly superstitious, while the caste-system, originally serving a useful purpose, was now a cruel, oppressive tyranny.

So, ignoring the priests, he started afresh, from scratch, made his penetrating, unanswerable analysis of human life, and gave his people a simple, practical, easily understandable program—the "Noble Eight-fold Path."

Similarly, the Christ found the people priest-dominated, and superstitious, ethics at a low ebb, rites and ceremonies considered all-important. So He too, by-pass-

ing the priests (though not without some pungent name-calling!), made a fresh start, and gave His people a profoundly simple, all-embracing code of behavior or ethics, spiced with a little elementary metaphysics, and just a touch of theology.

Both these great Teachers addressed themselves primarily to the common man, the masses, especially the poor, so that both of these religions, each sprouted from profound simplicities, have often been called the "poor man's religion." This is an important point.

Technique of Fear

Again and again, history repeats itself. Simplicity is developed into complexity. Crystallization produces dogmas. A domineering, power-loving priesthood arises, and grows fat on the tribute extracted from the masses. Temples and churches, with elaborate rituals and ceremonies, are erected. The "God within" is locked up in buildings and books, which are made "sacred." The process of decay has started.

The power of the priesthood grows apace. They have to live, and they intend to live well. Congregations may be "poor as church mice," but priests only too often are the cats that live on the mice!

This brings us to the crux of the story. The technique of the parasitic priesthood is transparently obvious, yet amazingly effective. It fools nearly all, making them obedient, subservient, and, above all, fearful.

This is the first element of the technique—FEAR. Fear of God (the All-Loving Father!), fear of the priests, the "Agents of God," fear of "sin," fear of being "lost," fear of coming punishment, fear of "hell," fear of being reincarnated in a lower "caste," or even in an animal.

The second element of the technique is equally obvious. It is consolation, hope, and promise of reward. If only the masses, the poor, will "believe," will be obedient, will do as the priests tell them, attend and support temples and churches, then they will be "saved," their "sins" will be forgiven, their recompense and reward is sure.

"Pie-in-the-sky"

They will be the chosen ones, they will be the beloved of God, they will be ministered to by winged angels, they will make sweet music on harps, and everlastingly sing praises to the Most High. Alternatively, they will be reborn in a higher caste, they may even become a Brahmin, and eventually they will reach Nirvana.

In the case of Christians, incredible as it sounds, it has sometimes been taught that the chosen "saved" ones, will enjoy the "pleasure" of witnessing the everlasting torments of the damned, the lost, those who have not practiced the rites (such as baptism) devised by the priests, or who have not "believed" as they were told to believe.

Here we have, in a nutshell, the two aspects of the technique of the ruling priests: the lash and the carrot; punishment and reward; eternal torment, and "pie-in-the-sky." Always in the sky-future.

Forget your present miseries, accept and be grateful for your poverty now; your coming reward is assured; no matter if you are hungry now; pie will be plentiful—in the sky! And you will wash it down with golden goblets of nectar, and the streets will be

paved with gold, and everywhere jewels will sparkle and shine.

Original Sin

A picture too crude for your taste? I challenge anyone to deny that it is not an accurate description, stripped to essentials, of what history tells us has actually happened. Simplicity and sweetness become complication and subservience, obedience to all-knowing, all-powerful priests; attend the rites, hearken to the priests, the "men of God"—or else! "Believe," comply, obey, and sky-pie will be yours; disbelief, do not support temples, churches and priests, and, for all eternity, you will regret it, and suffer incalculable misery, having lost your very "soul."

The Christian priests went one better; they invented and played a master-card; a stroke of genius—Original Sin. That was a clincher. True, as the great Founders themselves told you, you were made in the "image of God," "Ye are Gods," you are emanations of the Divine—or rather, you were that way—once.

But, alas, long, long ago, a venal "sin" was committed (by someone else), and the whole picture changed. From that moment, "SIN" was born in you, built-in. Into you came the "Devil."

You are irretrievably damned—unless you "repent," believe that a Savior, a God-man, has taken on Himself your sins and vileness; only thus can you retrieve your "soul." The all-important element is "Belief." Accept what the priests tell you, accept as the "Word of God" what is said in the Books—which the priests themselves edited, modified and twisted to serve their own ends.

A ghastly, almost incredible tale, a fantastic picture, I grant you. But, once more, can any honest man deny history, as recorded in (Continued Page 5, Col. 3)

WHAT I OBSERVE

(Continued from Page 1, Col. 1)

proof of personal conscious survival will never be proved scientifically, but the fact of survival was and has been proven to dozens of scientists long before Dr. Rhine entered the sixth grade.

The article continues: "The science of parapsychology has not been endorsed or condemned by any religious group."

Before this statement could be taken seriously, Miss Browning would have to interview scores of people in towns other than Durham and these interviews would have to include a few ministers. Besides the true answer to that one would not necessarily originate from Dr. Rhine.

★

Barbie's Barb

IN "TWO WORLDS" feature column "All Worlds Are One," editor Maurice Barbanell always winds up with bland English sarcasm. In a recent edition the barb was: "When a devout Roman Catholic saw an apparition, she closed her eyes and asked: 'Are you a spirit or a ghost? If you are a spirit, I am not allowed to see you without a dispensation from my priest. But if you are a ghost I will open my eyes and have a look.'"

The PSYCHIC PLANET

(Continued from Page 1, Col. 2)

compared to universal revelation? A surpassing stellarity will occur October 26, 1956! Then we will have the ingress of the revelatory Pluto into the spotless sign Virgo. And it will remain in this chaste constellation until November 8, 1974.

This revelatory radiation will be apocalyptic in activation. That which is concealed will be revealed as never before. That which is unknown will be known without precedence. The discreditable will be disclosed and the disgraceful will be divulged. We will have exposure from 1956 to 1974.

My father was a preacher-astron-

omer in cosmic Massachusetts. Where Emerson was so solar and Franklin was so starry. Where the Puritan was so continent and his perception was so chaste. How that Massachusetts mind understood the power of purity. How it proclaimed from its pulpit: "The pure in heart shall see God!"

Power of Pluto

Pluto will teach Spiritualism that only purity touches celestialism. That there is neither hypnotism nor mesmerism on the path to paradise. That we have an eye divine with which to see divinity. It never shivers in a swoon nor bows under hypnotic trembling. When we are still and serene it vibrates behind the veil.

It is the faculty of faculties that solves the riddle of riddles. Eternity is no enigma to its sacred sight. Life after death is no mystery to its magic. It is the ethereal vision that beholds the ethereal realm. Where love is ever luminous and life is ever loving.

There is no suspension of sensation in the principle of Pluto. There is neither mediumship in its magicality nor catalepsy in its cosmicity. It eliminates the complexity from occultism and the confusion from mysticism. It is so simple that nothing complicated can comprehend it.

The power of Pluto will elevate the glory of God and eliminate the masquerade of man. It will put the heart in the shine and the brain in the shadow. Intelligence will overwhelm intellectuality into oblivion. Men and women will only survive by becoming children. Those who are pure will see the pure where love is never lost.

The purging Pluto will invade impurity everywhere. It will drive the vile and the vicious from every temple of truth. It will terminate the lewd and exterminate the lascivious in every creed and cult. It will destroy everything defiled in the supersensory sphere.

A Weeping World

Our earth is the planet Vesta of the solar system. It was created for the exaltation of vestal virginity. This is why prostitution is so punished on our starry soil. Every harlot everywhere will soon be harrowed with every curse. And how the sensual sirens will be raked with retribution.

Pluto in Virgo will bring back the vestal virgin. She will guard the sacred flame of life again. She will keep burning on the altar of pure love with traditional consecration. Watch for her in Virgo-ruled California. It is the only state in the Union of Virginian governance.

How will her radiance be recognized in the Golden State? It will be primarily perceived by the peasant people there. A simple soul will call her "a psychic from paradise." She will be more clairvoyant than Swedenborg and more clairaudient than Joan of Arc. She will both see and hear the celestial creation.

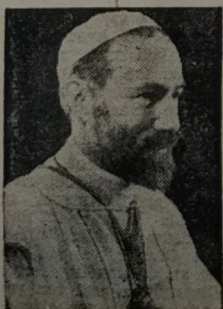
Then grief will go from coast to coast. Sorrow will be stilled in every county and community. Sadness will change to gladness before the vision of this vestal. Sent by a star to stop the weeping of a world.

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CAN WE TAKE IT?

DURING the past few months there has been an unusual flow of letters, some praise, some condemnation, as a result of our broad editorial policy—a policy we grew into rather than being purposely adopted.

We have always tried to open our columns to all those having something to say and many others who think that they have something to say—whether we agree with what they say or not. We avoid, if possible, all unnecessary praise, high-sounding rhetoric and meaningless platitudes, especially when covering what we call our straight church news items—many received being eulogies of the pastors of churches, extravagant reports of church attendance or even self-praise.

We do not pose as the epitome of spirituality nor do we try to rock our readers to sleep with glorious, but meaningless philosophical meanderings, rather we try to present articles, even if they seem not to make sense to some, but are well-written and sincere. Sometimes we, as well as our contributors, are called off the bean and a bit balmy, but that is to be expected.

First and foremost, we are a newspaper and, as so aptly put by the editor of "Two Worlds": our function is to print the news and not attempt to suppress, smother or shelve problems, but rather to try to solve them."

Reincarnation has always been, is, and always will be, a controversial and thought-provoking theory. Spiritualists are divided on this subject, and few, even the dyed-in-the-wool Theosophists as well, are able to explain reincarnation in the sense that they could explain what they understand reincarnation to be. In short, if they can't explain it, how would they know whether they believed in it or not?

The wise course is to discuss all the points at issue. Only by free discussion, when all opinions are aired, can knowledge be acquired. It is better to realize we have problems and are trying to solve them than to pretend we have reached a summit of all knowledge and have no more to learn.

Spiritualism has progressed simply because we have tried to face up frankly to all of our problems. We have welcomed controversy, not banned it. The thinking individual will respect us for our honesty in admitting there are difficulties which we are trying to resolve and that these differences of opinion in no way diminish the import of the philosophy of Spiritualism nor the fact of survival—the latter being constantly proved.

And so, evolving mankind will always be confronted with problems. They are essential to his evolution and as he faces up to them and masters them, he prepares himself to be ready for the next stage of life in the world beyond.

ATTENTION ALL SPIRITUALISTS

Several years ago, Rev. Anthony Camardo, president and founder of the **Liberal Psychic Science Church, Inc.**, opened a church in Puerto Rico and placed as pastor in charge, Rev. **Esther R. Perez**. The church is now known as the **First Liberal Psychic Science Center**, P. O. Box 1221, Ponce, Puerto Rico.

It so happens that **Mrs. Carmen R. Alvarez**, president of the "First Spiritualist Church of Mayaguez," 13 Tetuan Norte St., Mayaguez, Puerto Rico, is giving as reference the name of Rev. Esther R. Perez when writing letters to the United States . . . asking for donations to construct a temple.

Mrs. Alvarez has **no authority**, from either Rev. Perez or Rev. Camardo, to use the name "**First Liberal Psychic Science**" in her effort to raise money for her own church.

If anyone receives such a letter from Mrs. Alvarez, write **Rev. Anthony Camardo, 3449 West Altgeld St., Chicago 47, Illinois.**

"ADVERTISEMENT—X-426"

NOT AN ATHEIST

I subscribed to **Psychic Observer** in 1946, 7 and 8, but at that time the articles you were printing did not appeal to me, for the simple reason that a person who was interested in psychic phenomena, could get anything in that study at the public library.

In reading your articles at that time, they were all repeats and old news to a person who had years of personal experiences with spirit communications, so I just quit taking the paper. I still have a few issues, and in comparison with the issues you so kindly sent, you have made a big change. I don't know when you made the change, but you certainly have progressed.

I liked Powell's Electro-Physics but he is biased and limited. It seems to me that because one doesn't agree with your opinion, it does not mean it isn't so.

I have been called an atheist, a witch, etc., just because I don't agree with a lot of people on some of their narrow ideas. I am not a Spiritualist, yet I believe in spirit communication.

You argue over your Bible, in fact, you argue over everything, and the sad part of it is, I don't think that anyone of us really knows everything we should know in order to judge anyone. I myself have found that the change called death does not make a saint of anyone. They are the same persons that they were here on earth.

Some are liars, pranksters, good, bad and indifferent. I have seen them move tables and chairs, so you can understand why I would believe most anything. There was no medium present to make these things happen, and they happened before friends and people who were not Spiritualists.

I do believe the Spiritualists have a powerful weapon. You could take over everything, but not the way you are doing it at present. My idea, and you can weigh it well, is to have your regular ministers teach Christ as He really was, His own words, as He taught them.

Have your regular Sunday School, but have your mediums in attendance for spirit communications on certain days. No fortune telling, just real spirit communication and healing.

It is a natural science of the law of nature and should be taught as such. That way you would combine the two and take away all this orthodoxy we have to fight in our churches today.

KATHLEEN LUDWICK

1502 Clipper Road,
Baltimore 11, Maryland.

THEOSOPHY AND CATHOLICISM

I want to commend Mrs. Pressing on her very able editorial pertaining to reincarnation (April 10th). I took a 6-months course on Theosophy conducted by Irving Cooper, one of the national leaders of Theosophists, when he was at Irvington several years ago.

Also attended a lecture given by Annie Besant, but after careful study of their teachings, I could find nothing to prove them, such as we can prove and demonstrate concerning the teachings of Spiritualism.

The article by Jonnie Lee MacFadden in the current issue is a masterpiece, her announced lectures to be given at her studio certainly should prove to be of much value to our movement due to her large acquaintance.

I am always delighted with Rev. Converse Nickerson's articles—I consider him to be one of our most able adherents—and the many splendid other writings in the **Psychic Observer** are most commendable.

However, some of the letters from readers are silly, the one especially on religious shopper in which the writer states one of her sisters to be a Jehovah Witness—the other a Catholic and their husband a Presbyterian and are all ardent Spiritualists. I really was surprised that you published it.

Well, I never heard of a person to be an ardent Republican and a Democrat at the same time, nor a firm believer in an Imperial form of government and an ardent American. Well there is just a much sense in that as there is in her letter.

Well I just happened to come across the following in a book I was reading wherein Lord Alfred Douglas of England wrote to the London Sunday Times as follows: "As a Catholic, I am forbidden to take part in a Spiritualist seance because the results are produced

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.

by devils and evil spirits and lead to folly, despair and the loss of real faith."

I number among my personal friends several devout Catholics and they tell me the same thing and therefore fear to come to a Spiritualist service.

I was reared in the Catholic religion and am eternally grateful to have been delivered from this monstrous and nonsensical humbug.

HENRY DIEHL

20 Orange Place,
Irvington, New Jersey.

WE DON'T KNOW

Spiritualists seem inclined to become as unyielding and dogmatic as the orthodox. Why not reserve opinions on what we don't know?

"Advanced students" can get into dogmatic controversies as readily as any other group. Is it wise to dispute any phenomena—just because we haven't seen it; or revelation—because we did not receive it?

There no doubt are many natural and spiritual laws of which—at this point—we know nothing. Would our lack of knowledge nullify these laws?

Religions and philosophies are based on revelation and "systematized" by humans. Hence all have some truth; not all of the truth. Since man perceives in a fragmentary manner, does this give him the right to be dogmatic; or is it this that makes him dogmatic? The gate of opinion is, indeed, the most difficult of all to pass! Eternal Verities being unchangeable, should not man seek conscious Spiritual awareness?

No doubt you have a copy of Harold T. Wilkins' book "Flying Saucers Uncensored" (Psychic Observer, Inc., \$3.50); read pages 46 and 47 and pages 82 and 83. Examine the claims in the light of the archaic adage: "Man cannot conceive of that which he does not know. Cannot think of that which does not exist. Cannot imagine that which is impossible."

H. D. YOUNG

6128 Franklin Ave.,
Hollywood 28, California.

We may not know too much about Flying Saucers and, by the same token, recent "exposures" show that we knew very little about the **Bridey Murphy** case. Our job is to allow everyone who has something to say, to say it, whether we agree with them or not.

What we do know however, is that both of the above subjects are, in our opinion, plenty controversial, even more so than spirit communication and we think that to be controversial enough.

TOO TIMID!

I have been told I was a natural healer. My friends wanted me to take it up, and get papers, but I have an inferior complex, and crowds scare me, even if they are of our own belief.

I would like to be a healer, but with hundreds of eyes watching, my knees would begin to knock. Even going into the Chesterfield Grove or the auditorium as a watcher, I would feel out of place.

CLAIR A. FELLOWS

R.F.D. 2, Box 92,
Frederick, Maryland.

JAPANESE INTEREST

It was a great pleasure to me to receive your paper, inserted on it my shorted letter, through which I could understand the reason why my brethren of the world sent me many letters from all over the world asking me regarding spiritualist movement in Japan and ever so an idea of the Shinto Religion, Omoto-Kyo and Ananai-Kyo, etc., in which the President of the Australian League of Psychic Research kindly wrote me to link up with all societies on their line all over the world, to become a strong representative body of Spiritualists. But at first I took this for psychic phenomena when I received these letters, for I couldn't find any articles in your paper inserted on

it my letter. But your enclosed paper resolved my doubts.

Fortunately I was born near the Ise Shrine (the most famous Shinto Religion's Shrine in Japan) and my parents are eager Buddhists, moreover I studied about "Shinto" for a short while, which made it possible to answer the outlook of them against these askings.

I am convinced that the world should be more happy and peaceful and we should be able to make scientific progress in our psychical research, if our Spiritualists who know neither border nor cruel war, would understand the religions of foreign countries and unite them into Universal Spiritualism.

I wish you to succeed in getting your Spiritualism straight to all mankind.

H. ONISHI

40-2-Chome, Hamacho,
Nihonbashi-Chuoku,
Tokyo, Japan.

GOOD IDEA ??

Here's how you can make some extra money and, at the same time, increase the interest in Spiritualism.

Get out 1,000 pamphlets without dates about the size of "Watchtower" pamphlets; charge 5c each and have school children or old people sell them for 10c each on house to house canvassing.

A front-page heading would be Spiritualism in big type and below: "What It Is," and "What It Is Doing." Pick out a few interesting items from old issues of **Psychic Observer** to fill in. This is only a suggestion, I am a business man, not a writer.

A. HENRY HANSON

120 West Plaza,
Tucson, Arizona.

Your idea is good, but needs plenty of financing and unfortunately, Spiritualism is not subsidized by money to carry on such an idea. In any case, it would not be up to us. It seems to me that if you feel this plan would work, you would start the ball rolling by contributing say, \$100 or \$500 to get the ball rolling. What say you?

NOT THEIR JOB!

There is a weekly lottery played here, four numbers on one ticket, which for fifty cents, pays \$1000, \$300 and \$150 each—first, second, and third prize; for example this lottery ticket enclosed.

Could you please send me a number that I should buy. Sometimes we have not enough to buy food. Please help me. I promise if you help me, I will send you satisfaction.

ENA ISABEL ARCHIBOLD

Box 1267,
Ancon, Canal Zone.

At no time do we allow ourselves to become involved by participating in matters such as your outline. Consequently, we are returning your lottery ticket (Loteria Nacional De Beneficencia #0258).

The purpose of mediumship is to try to present evidence of personal conscious survival. If to the contrary, not withstanding, the purpose would be to win money in raffles; the mediums would not give you the winning number, but would move down to the Canal Zone and go in business.

ASTRAL PROJECTION

I have been impressed by the way your paper is so ready to assist those beginning a study of psychic matters. I am interested in "astral projection," the kind that, as is said, might be produced during the hours of sleep. I have read many books upon the subject, but find that only a few, those by Carrington, Muldoon and Fox, give details upon how to set about experimenting.

I should be deeply grateful if readers would write me a few lines concerning a practical method of approach.

I. HUTCHINGS

57 Manor Road, Manselton,
Swansea, South Wales, G. B.

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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 XVIII

Isaiah

When Written—Not all by One Author—Voice of a Learned Clergyman—An Inspired Poem—Go To The Mountain to Worship—An Inspired Mistake—Several "Lords" Unite In The Praise of Yah-weh—The "Live-Coal"—Prediction of Ahaz—Christians Get The Wrong Child—"Familiar Spirits"—"No Light In Tem"—A Nude Medium—"Voice In The Ear"—Victory Over Death—Stammering Mediums—"Prophecy Deceits"—Eyes Opened by Affliction—A Vicious Angel—Prophecy to Hezekiah—Isaiah's Account of His Own Mediumship—An Anointed Medium—Those Who Listen and Tremble.

THE FIRST of the prophecies, and perhaps the first book written in the Bible is the Book of Isaiah. He commences his work in the latter years of the reign of Uzziah, king of Judah, and his work reaches over into the latter years of Hezekiah; from about 760 to 600 B.C. Isaiah is said to have written the life of Uzziah and Chron. 26:22.

It is not possible that Isaiah wrote the whole of the book bearing his name. From the 40th chapter to the end of the book is evidence that it was written by an unknown author, and evidently dating after the Babylonian captivity. Mr. Chadwick says:

"The marginal date of the latest prophecies is 712, and the chapter headings and running titles are adapted to keep up the illusion. But in fact not more than half of the whole book was written by Isaiah. Chapters 11:91 to 210; 24 to 27; 34 to 39, and chapter 13, 19, 24:23, are none of Isaiah's. The two previous belong to the time of the captivity. And so do all the chapters after the thirty-ninth. Some of the earlier chapters which are not Isaiah's, probably belong to the same author. The critics speak of him as the Great Unknown, as the Deutero-Isaiah."—Bible of Today, pp. 12-14.

Inspired Poem

One of the greatest of the Old Testament characters, Isaiah belonged to a distinguished family. As a prophet, he came forward in Jerusalem about the year 740 B.C., and had a public career of forty years. He was a statesman as well as a prophet. During his active public life, he saw the war of Syria and Ephraim against Judah, the fall of Samaria, and the siege of Jerusalem by the Assyrian Sennacherib. The constant burden of his thought and speech concerned the safety and welfare of his nation.

Whenever or wherever this book called Isaiah may have been written, it is recognized by Bible students everywhere as being an inspired poem embracing a variety of subjects; so it will not be necessary for me to refer to the evidence of its inspiration. The few facts of Spiritualism in it, together with the fact that these inspirations came from angels will, perhaps, be better appreciated than any other kind of evidence.

I have several times referred to Yah-weh as a departed spirit who dwelt in the mountains; and to the fact that in order to insure his presence in the tabernacle, it was necessary to remove it to the mountains. In chapter 2:1, is the "word" that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem.

In verse 3, the prophet assures his readers that the time will come when "many people shall go up to the mountains of the house of the God of Jacob." One among the good results will be that men will cease to learn war; they will beat their swords into plowshares and their spears into pruning hooks. The prophet evidently anticipates a revival of Spiritualism, for he says: "Out of Zion shall go forth the law, and the words of Yah-weh from Jerusalem."

The Eternal Father

The inspiration controlling Isaiah was like many of our modern inspirers, mistaken. Men are learning war more now than ever before. War is more of a science today than at any previous period of the world's history. And men have ceased to go up into the mountains to worship Yah-weh, or any other God. More modernly and scientifically, we often just "worship" sitting in front of the radio or the television. And sometimes we seem to worship the radio evangelist more than we reverence Jesus Christ, or the Eternal Father, who sent The Nazarene into the world to bring spiritual light.

So, if we consider the prophecy of Isaiah as stretching forth to our day, or concerning us, it fails, as it did in the after-times of Isaiah.

In chapter 5, verse 25, Yah-weh reproves Israel for despising the word, or message, of "The Holy One of Israel." Their turning away from Jehovah angered Isaiah also.

In 6:1, Isaiah claims to have seen the Lord seated upon his throne; this Lord was not Yah-weh, for he is now called the holy one who is Lord of hosts, and whose glory fills the whole earth! Yah-weh was limited to just the Hebrew people. They call him "Lord God of the Hebrews!"

In verse 5, Isaiah feels humble, and "undone" but one of the angel sera phina, helps him, cleansing him of unworthiness and sin: "Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Then the angel divinely commissioned him to be a prophet unto the people. The "live coal" was either a figure representing spiritual illumination, or a literal spirit-light.

In verse 8 he heard a spirit voice, which he said was the voice of Jehovah—Yah-weh! A spirit voice must originate in a spirit personality. Here is a positive instance where spirit speaks to mortal.

Isaiah's Prophecy

In chapter 7: 3, Isaiah is sent as medium to Ahaz. In verses 14 to 16 he prophesies of the birth of a child. Many good Christians in their anxiety to have Jesus a subject of prophecy, have made the mistake of referring this prediction to him, but it referred to Maher-shalal-hash-baz, Isaiah's own son!

The prophecy directly concerned Ahaz, and he is promised certain things through Isaiah's prophecy. As a sign, he is told that: "Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel. Before the child shall know to refuse the evil and choose the good, the land that thou abhorrest shall be forsaken of both her kings." In the very next chapter we find Isaiah declaring: "And I

took with me faithful witnesses to record, Uriah, the priest, and Zechariah the son of Jeberechiah. And I went in unto the prophetess; and she conceived, and bare a son. Then said the Lord unto me, Call his name Maher-shalal-hash-baz. For before the child shall have knowledge to cry, My Father, and my mother, ("mamma and papa,") the riches of Damascus and the spoil of Samaria shall be taken away from the king of Assyria." Isaiah 8: 2, 3, and 4.

Now Mary's son was not called by any name but "Jesus." Immanuel, or Maher-shalal-hash-baz were never any part of his name; but you will find the phrase "Christ is promised" as part of the heading of that chapter in your Old Testament. This is wringing the neck of logic and of truth! Isaiah himself forced the fulfillment of his own prophecy, and that in his own day!

In chapter 8, verses 19 and 20 is the oft repeated text which is quoted against Spiritualism: "And when they shall say unto you; seek unto them that have familiar spirits, and unto wizards that peep, and that mutter; should not a people seek unto their God? for the living to the dead? To the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

Words Significant

It will be noticed that this text does not say spirits cannot communicate; it does not even hint that it is wrong to communicate with spirits; it rather leaves us to infer that every one should go to their gods, or guides. "Should not a people seek unto their God?" (not the God of another). "To the law and the testimony; if they speak not according to this word, it is because there is no light in them."

These terms "Law," "testimony," and "word," are all terms signifying mediumship or inspiration. If they have "light in them," spiritual light, and speak at all, they should speak according to their inspiration. There are those who pretend to be mediums, and who are not; such will talk to you, but "they have no light in them."

In chapter 19: 3, is a prophecy of a time when, in consequence of the grossness of the people, "the spirit of Egypt," "charmers," and "familiar spirits," shall all fail. Here Yah-weh says he will confound Egypt and bring her to confusion and defeat. He still hates Egypt. "The idols of Egypt shall be moved in his (Yah-weh) presence, and the heart of Egypt shall melt in the midst of it." Verse 1.

Fanatical Followers

The first four verses of chapter 20 show Isaiah to have been a rather peculiar medium. He went so far in his mediumship as to strip himself naked, in obedience to his spirit guide. This he did for three years! In that condition he went about proclaiming "the word of the Lord." I am glad spirits have grown wiser since that time. The spirit who today would compel his medium to follow Isaiah's example would after that, be compelled to give up his medium, or control him in a lunatic asylum. Fanatical followers of Isaiah at that time could have founded the first known nudist colony.

In chapter 22: 14, the Lord of Hosts spoke in Isaiah's ears, informing him that the iniquity shall not be purged from certain ones until they die. This hearing a voice in the ear is not uncommon now. I knew Dr. Schlessinger, of San Francisco, who got all his revelations by a voice speaking in his left ear, an ear which, by the way, was totally deaf to earthly sounds.

In Isaiah 25: 8, 9 is one of Yah-weh's predictions, which, if it is not fulfilled in Modern Spiritualism, is not fulfilled at all. It reads as follows: "He will swallow up death in victory; and the Lord God shall wipe tears from off all faces;

and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God, we have waited for him, and he will save us; this is the Lord; we will be glad and rejoice in his salvation."

Death, to the Spiritualist, is no more death. It was once supposed that death held those who bowed before it, as victims. Now death is, in the estimation of every Spiritualist, a victory over mortality; over sin and suffering. Spiritualism takes away every tear of grief for our friends. When tears are shed they are tears of joy that our dear ones have obtained the victory over sufferings and have gone on to that country where there is no more sorrow. How many of those who are weary of the "burden and heat of the day" will say, on the approach of that supreme moment of transition, "Lo, this is our God, we have waited for him, and he will save us; we will be glad and rejoice in his salvation!"

Miss Achsa W. Sprague, one of the early workers in our cause, closed her last earthly song in these words:

"Then I'll wait, I'll wait, at the golden gate,
Till it opens and shuts again;
Though my sun is set, though 'tis growing late,
I'll wait till they take me in.
For I know the bright hour is coming to me,
When my spirit will spring from its bondage free;
Through the golden gate I will pass to thee,
Loved one, and be taken in."

We may truly say, "Joy cometh in the morning!"

Many times mediums have been heard to stutter and stammer in consequence, as was supposed, of imperfect controls. Sometimes they have been known to give part of a communication in one language and part of it in another. Can it be that the medium, Isaiah, refers to anything of that kind when he says, in 28: 11: "For with stammering lips and another tongue will he, (Yah-weh) speak to this people."

In chapter 29: 4, the prophet describes "the voice of a familiar spirit." "And thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." If familiar spirits never spoke, how could he make his readers know what their voices were like? In 30: 10, 11, he talks of people who go to mediums determined to get just such a message as they want. He says: "Which say to the seers, see not; and to the prophets, prophesy not unto us right things, speak unto us smooth things, prophesy deceits. Get you out of the way; turn aside out of the path, cause the Holy One of Israel to cease from before us."

Hezekiah's God

Often, even today, there are people who go to mediums to be flattered, just as they did in Isaiah's day. Too, they will run from one psychic to another in search of novelty, not caring to seriously consider mediumship or its fruits. The religion of Spiritualism is an earnest matter. We must apply to it a sincere trust and loyalty.

In verses 20, 21, the prophet speaks to them of the inspiration which may come to them through affliction. After they have lived on the "bread of adversity, and the water of affliction," he says "their eyes will be their teachers, and their ears shall hear words behind them, saying: 'This is the way, walk ye in it.'"

In chapter 37, verse 4, Isaiah is sent to Hezekiah with a message from Yah-weh, Hezekiah's God. In verse 16, the exact spot in the tabernacle, where the spirit called God dwells, was pointed out. It was between the cherubims, one of which was at either end of the ark of the covenant.

In verse 36, the work of an angel is described as follows: "Then the angel of the Lord went forth, and smote the camp of the Assyrians a hundred and four score and five thousand." This is also recounted in 2nd Kings, 19:35. This is a specific instance where some historian who was not Isaiah, wrote in the Book of Isaiah. The style of writing is not the same as that of the prophet. Another instance is in chapter 39: 5 to 8, where the medium goes to the king with an important message from Yah-weh, informing him that he, and all that he possesses shall be taken to Babylon. This prediction was fulfilled. (Continued Page 5, Col. 3)

Conan Doyle Memorial

June

Calendar

June

Day of month.

1 How often the turning down this street, the accepting or rejecting of an invitation, may deflect the whole current of our lives into some other channel. "Stark Munro Letters."

2 Sir Arthur received his Knighthood, 1902. I have no doubt that it was to my pamphlet on "The Cause and Conduct of the War in South Africa," which made so marked an impression upon the opinion of the world, that my Knighthood was due. "Memories and Adventures."

3 King, George V. born, June 3, 1865. I met the King when he visited a Trade Exhibition and I attended as one of the Directors of Tuck's famous post-card firm. He at once said, "Why, I have not seen you when you sat next to me at Sir Henry Thompson's." It seemed to me to be a remarkable example of the Royal gift of memory. "Memories and Adventures."

4 "The Speckled Band" at the Adelphi, 1910. "Good Heavens, Holmes," said Watson, "I should have recognized you." "My dear Watson," Holmes replied, "when you begin to recognize me it will indeed be the beginning of the end." "The Speckled Band."

5 Lord Kitchener drowned, June 5, 1916. Kitchener died. The words were like clouds falling on my heart. One could not imagine him dead, that center of energy and vitality. "Memories and Adventures."

6 Our message as Spiritualists is to all. We esteem all creeds and help all. Above all it is a message of inexpressible consolation to the bereaved heart which we bring. "Our African Winter."

7 The Great Master Gardener plucks his fruit according to His own knowledge. "The Tragedy of the Korosko."

8 It is a great thing to start life with a small number of really good books which are your very own. "Through the Magic Door."

9 Continued rule for half a generation must turn a man into an autocrat. "The Great Boer War."

10 First Spiritualist Organization formed in New York, June 10, 1854. Perhaps the most significant fact of this period in America was the development of mediumship in prominent people, as, for instance, J. W. Edmonds, Chief Justice of the Supreme Court in New York, and Dr. Robert Hare, Professor of Chemistry in the University of Pennsylvania. "History of Spiritualism."

11 The experience of a long life has taught me that sin is always punished in this world, whatever may come in the next. Zachary Palmer in "Micah Clarke."

12 A European Spiritualist should in a broad sense be a Christian, and we shall never sweep through the nations until this is understood. "Our African Winter."

13 It is wonderful how the intrusion of any of the realities of life brushes away the cobwebs of etiquette. "The Stark Munro Letters."

14 Jerome K. Jerome died, June 14, 1927. Tell Sir Anthony for me that I now know that he was right and I was wrong. We never know our greatest mistakes at the time we make them. Make it clear to him that I am not dead. A message received in automatic writing from Jerome K. Jerome by Florizel Von Reuter, quoted by Sir Arthur in "The Edge of the Unknown."

Day of month.

15 The minds of the average men of the world are so crammed with the things that do not matter that they have no space for the things that do matter. "The Edge of the Unknown."

16 There was a time when it took a brave man to be a Christian. "The Stark Munro Letters."

17 Harmony is everything at a seance. If a critic had been in the Upper Room they would never have got the "Tongues of Fire." Sir Arthur in a Letter to a Correspondent.

18 To work on such a subject as Spiritualism without a medium is as if one worked at astronomy without a telescope. "Memories and Adventures."

19 Earl Haig born, June 19, 1861. Haig was a man of the type which the British love, who shines the brighter against a dark background. "The British Campaign in France."

20 The want of power of appreciating evidence is very great in the world. Sir Arthur in a Letter to Houdini.

21 I take a liberty with no man, and there is something in me which rises up in anger if any man takes a liberty with me. "Memories and Adventures."

22 Abdication of Napoleon, June 22, 1815. As I look back at my old master, the Emperor Napoleon, I find it very difficult to say if he was a very good man or a very bad one. I only know he was a very great one. The Fates have used him and the Fates have thrown him away. Uncle Bernac.

23 The Prince of Wales born, June 23, 1894. God save England... And save Wales, from Snowden's vales To Severn's silver strand! For all the grace of that old race Still haunts the Celtic land. "A Hymn of Empire."

24 "Do you mean to say you read my train of thoughts from my features?" asked Dr. Watson. "Your features and especially your eyes," Holmes answered. "The Cardboard Box."

25 There is a good deal of evidence that dreams, and especially early - in - the - morning dreams just before the final waking, do at times convey information which seems to come from other intelligences than our own. "The Edge of the Unknown."

26 So misfortunes of today, Are the blessings of tomorrow, And the wisest cannot say What is joy and what is sorrow. "The Wreck on Loch McGarry."

27 It is good to be in contact with brave men. Brigadier Gerard.

28 Channel Tunnel Proposal defeated, 1920. If we were an island the size of the Wight such timidity about the Channel Tunnel would be intelligible, but the idea of a great country being invaded through a hole in the ground twenty-seven miles long seems to me the most fantastic possible, while the practical use of the Tunnel both for trade and tourists was obvious. "Memories and Adventures."

29 Pain and pleasure are so very nearly akin that it is as if they were tethered in neighboring stalls and a kick would at any time bring down the partition. "Micah Clarke."

30 There is nothing more certain than that past events may leave a record upon our surroundings which is capable of making itself felt, heard, or seen for a long time afterwards. "The Edge of the Unknown."

"Pros" and "Cons" -Continued from Page 2-

the past, and as it persists to this very day?

In this miserable, pathetic story, we may find a clue to the fact that unnumbered millions have accepted Reincarnation as a fact in nature, and rarely, if ever, ventured to question it. So plausible has it been made to appear that it was taken for granted, woven into the very fabric of their conception of life on this earth.

Now consider the position of the Buddha. Essentially, he was a reformer. In revolt against the established order of things, he set himself the task of reforming Hinduism. Even if he considered Reincarnation not true, or only partially true, to say so would surely have been too drastic, too revolutionary, too wholly upsetting to established beliefs.

Christ and Buddha

To proclaim this, would almost inevitably mean that very, very few would even listen to what he had to say on other matters. And, after all, was it all that important? Was it not vastly more important to wean his people away from the other superstitions of rites and ceremonies, and free themselves from priest-and dogma-domination?

Are not ethics, behavior in ordinary life, incomparably more important than the question whether we live once or many times on earth? I should say they are.

So the Buddha "went along" belief in rebirth on earth, and, instead, gave his people his incomparable analysis, and asked them to consider his program for Right Living, Right Thinking, and so on. The question whether Reincarnation was wholly or partially true could wait. One idea at a time is all that most people can carry.

The masses must not be confused with a multiplicity of new ideas all at one time. What can be more important than ordinary, everyday ethics, a code of behavior, a program of action? So, in his wisdom, on that he concentrated, making it the core of his teaching.

Precisely the same policy was adopted by the Christ. Did He delve deeply into metaphysics, or theology? Did He devise rites and ceremonies, temples and churches and vestments? No, He gave

people an ethic, a program for daily life, that, for sweetness, simplicity, purity and illumination, has never been surpassed.

Christ's Injunction

When mention was made of the possibility of Reincarnation—as it was several times in recorded Scripture—He did not deny it; He did not refute it; He by-passed it, with a bare comment. He "went along" with it. He had other things to say, other matters of far greater moment to talk about.

He would not allow Himself to be diverted from His prime objective, of teaching people how to behave in daily life, to be kind, generous, considerate, loving. Do that, He said, and all else "shall be added unto you"—including knowledge of metaphysics and other abstruse matters.

All this, I freely grant, is pure speculation. But, if we do not speculate, we shall never arrive anywhere. Speculation is reaching up, with outstretched arms, to Truth—to God. Before we can learn, we must ask questions, of nature, of ourselves, of others—especially of those who differ from us!

And that brings us to another vital consideration, embodied in the Christ's injunction: "Ask, and ye shall receive." You must ask—first. The initiative must be yours. From you must come the desire, the yearning, the expressed wish, nay, the determination, to "receive," whether it be virtue, knowledge, "prosperity," or anything else. May I drive that nail home?

At our seances, in our "researches" (such as they are), how often do we ask questions? Your scribe was recently severely reprimanded for doing so! A predominant impression an observer registers is that sitters expect to be spoon-fed, to have information and enlightenment poured into their laps. Ears are open, but mouths are closed. We expect the "spirits" to do all the talking.

Yet, again and again, we are told that the "spirits" will not intrude on us, will not force themselves on us, will not interfere with our thinking, will never foist "teaching" on us. We have our own lives to live; we must develop ourselves; we are not on leading-strings, the ends of which are held

(Continued Page 6, Col. 2)

Biblical Spiritualism-Continued from Page 4-

filled to the letter. I say this was fulfilled; so it was, if it was a prediction. But the evidence is strong that it was written by a Deuteronomist, and not by a prophet!

In 43: 10 to 15, Yah-weh undertakes to prove to, and by the Hebrews, that he is God. He tells the wonderful things he has done for them, and adds: "Therefore, ye are my witnesses, saith Yah-weh, that I am God."

What Jesus Promised

In chapter 50: 4, 5, Isaiah says: "The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning; he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back." Here Isaiah is explaining and defending his mediumship. Individually, I have had similar experiences; especially of being awakened to catch the Divine Revelations. When he speaks of "opening his ear," he evidently refers to a clairaudient power which came to him.

In 54: 13, he prophesies a universal mediumship, when "all the children shall be taught of the Lord."

In chapter 59, verse 21, Yah-weh claims to control Isaiah. He says: "My spirit that is upon thee, and my words, which I have put into thy mouth, shall not depart out of thy mouth." Jesus promised his disciples that they should be divinely inspired. He said "Take ye no thought what ye shall speak, open your mouth and it shall be filled." Again, in Luke 21: 14, 15, Jesus tells them "Settle it therefore in your hearts not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist." In chapter 61: 1 to 4, Isaiah tells

what he preaches under spirit influence: "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified."

Exalted Thought

Isaiah was a poet, even as Shakespeare was a poet, and all those who gracefully, with inspiration, put thought into flowing language. No poet can be such without inspiration. Uninspired, his words are dull and lifeless; his thoughts do not rise unless the fire of spiritual force has clothed them. Exalted thought in exalted phrase, is masterful and of great beauty. Isaiah could at times soar as high as the greatest of poets. His words are often quoted to bolster up sermons and themes of the clergy. But, sad to say, the clergy do not often, if ever, keep the true setting of the words of Isaiah in their rightful context. Anything for eloquence; little for exactitude and truth.

Here I leave the Book of Isaiah, trusting that the patient reader has discovered what a few of us discovered long ago, — that the Book of Isaiah, like all the other books of the Bible thus far examined, in almost every imaginable form of phraseology, proves or implies all there is in Modern Spiritualism.

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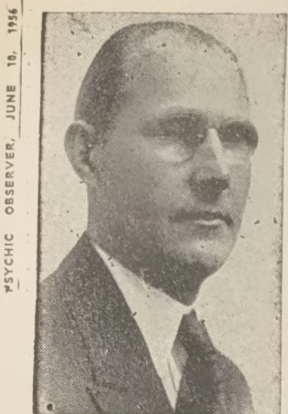
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"Pros" and "Cons" of Reincarnation

(Continued from Page 5, Col. 4)

by "spirits." We are not to be nurse-maided.

Path of Effort

Even "Masters" do not impose their ideas or their knowledge on us. It is we who must make the first and main effort; we must feel, we must think, we must study, we must probe, we must investigate for ourselves, to the limit of our powers.

Only too ready, eager and longing the "spirits" appear all-important. Never must that be discounted, jeopardized, minimized, or in any way interfered with. We must go, on our own power, as far as we are able, to the very last step. Only then may we ASK. Only then will the answer come. "ASK, and ye shall receive."

"When the pupil is ready (having done his utmost to find out for himself, having asked, and being willing to listen) the Master is there," "God helps those who help themselves." What are we here for, in this "incarnation?" To be told what to do at every step, like children or robots, or to stand up like men, on our own feet, and march unswervingly forward towards the goal we have ourselves selected and which we are determined to reach?

In all seriousness, I venture to suggest that Spiritualists, as a whole, have not followed this path of EFFORT first, then request for enlightenment, for hints as to what to do next to increase our virtue and knowledge. Instead of this, which would be genuine "research," what do we do—in the main?

If one really possesses clairvoyant ability to read a sealed note, why not direct so valuable a faculty to something useful. What about a little genuine research, of which we stand in such cruel need? So long as we keep on these infantile levels, how can we hope or expect to attract the attention of "spirits" who possess valuable knowledge, and who are willing to communicate it—to adults?

Unanswered Question

Can't we quit puerile games, and start serious research into the mysteries of life and consciousness, on this and other planes? Is it any wonder we can't solve the Reincarnation problem, as one of countless others that puzzle us, when we do not seriously address ourselves to finding solutions?

To the best of my perception, Reincarnation remains an open, unanswered question. Certainly we are not justified in answering it with a categorical Yes or No. Unquestionably, it is plausible. In not quite plausible enough. In any event, plausibility is not proof. I see no reason for rejecting as false the communication, ostensibly from Blatavsky, or attributing it to some entity masquerading as that lady. Nor do I see any justification for rejecting the large amount of evidence, collected by Dr. Carl Wickland, in connection with the absorbing topic of obsession (at the cure of which he proved so successful), or the evidence contained in "The Doorway" emanating apparently from a thoroughly sensible young man, who seemed to know what he was talking about.

The fact that millions have for ages accepted Reincarnation does not prove it to be universally true. The very fact that Hindus, for example, believe in, and so expect it to happen, is quite possibly the reason that many of them actually do "think" themselves into reincarnating; which would (partially) account for the fact that so many cases of memory of past lives come from India.

Truth, however, cannot be established by counting heads, especially when, as some wag remarked, so many of them are sheep's heads! You cannot vote truth into office. On the contrary, "the history of progress is the history of minorities," as friend Carlyle long ago pointed out.

Gautama and Buddha

Nor, if we are wise, should we drop the problem of Reincarnation, merely because it has been "hashed and re-hashed, and we got no place fast." That is the very reason why we should go on investi-

gating, till we do arrive somewhere positive. The more controversial a subject, the more it calls for discussion.

In fact, the only subjects really worth talking about are those that are controversial. To keep on talking—as is our habit—on subjects on which we all agree, saying the same old things, in the same old phrases, over and over again, ad nauseam, is about as useful, as shouting at a cliff and listening to the echo of our own voices. Are we going to be for ever a mutual admiration society?

So, Reader, I am bogged down, right to my hub-caps, and I hope you are too! Are you going to continue the struggle to get out of the bog, on to hard ground, as I propose to do?

What about digging up more data, or telling where it can be found, then writing about it yourself, or sending it along to your loquacious scribe, for him to do his worst with it?

At the moment, the only fair verdict on Reincarnation seems to be the Scots one: "Non-Proven."

If we don't find out whether Reincarnation is true or not, maybe we shall have to go on reincarnating until we do find out! As coming back to this old earth, at least in its present state, is not altogether a pleasant prospect, we may use this as a spur to goad us on to find out the truth of the matter, as speedily as possible.

If and when we do find out that Reincarnation is a fact, for all of us, then the next job will be to find out how to free ourselves from being "bound to the wheel of death and birth," which, if I understand correctly, is precisely what both Gautama and Buddha, and Jesus the Christ, tried so hard to explain to us, so that as shall "go no more out," but remain—well you know where—or do you?

Refusal To Believe

Perhaps I should add a last note. Over and over again, we are told, and we ourselves repeat, that "thoughts are things," that the power of thought (especially when coupled with desire) is almost limitless.

Now suppose a man is enamored of earth-life, and what it can give him. He loves money and power; he dotes on "possessions"; he loves to eat and drink, to amuse himself, to rush from one sensation to another; he is probably sensual, often a slave to the "lusts of the flesh."

Of the other world, even of the inner world, right here, of thought, philosophy, metaphysics, the meaning of things, the purpose of Nature (or even if she has a purpose), he knows virtually nothing at all.

Such matters do not interest him; at best, he ignores them; at worst, he despises them, condemns them, even ridicules the idea that there is anything but physical life and its ephemeral pleasures.

All his thoughts, all his desires, are centered on earth-life. He knows of nothing else, he even denies the possibility of there being anything else, now or hereafter. When he dies, as we think we know, he is precisely as he was, mentally, while "alive." Only too often such a man does not know he is "dead." When told he is in that state, he refuses to believe it. All he can think about is earth-life.

Would it not then be natural, in fact inevitable, and just what we would expect, that back to earth he will go, where all his consciousness is centered? So will he not make every endeavor to go on living physically, to "take another body," and either be born as an earth-child, in the normal manner, or seize someone else's body, either that of an infant, or a young child, or someone else whose hold on his body is loosened, either by sickness, or through being negative?

In other words, by practicing "obsession," either temporary or permanent. This view of the matter seems to me entirely rational. Can anyone refute it, either by logic or by concrete evidence?

If this view be correct, then we may say that Reincarnation, so far as it does occur, is, in the main, voluntary, the direct result of our own volition, desires, yearnings, endeavors. It is what we ourselves want, and what we therefore get, rather than a law of Nature which prescribes repeated Reincarnation, on this earth, as the standard procedure for all mankind.

THE END

I Met MR. ROBERTS

(Continued from Page 1, Col. 5)

brimstone presentation, but I was amazed to what length Mr. Roberts went to drill into the audience that same old story: everybody born in sin, Jesus must be your personal savior; and all not accepting Him will surely go to hell. However, he is entitled to his beliefs and I had no reason to become antagonistic.

Even so, I casually asked one of his helpers, seated at the press table, beside me, what happened to those people who never heard of Roberts, thus being denied a chance to accept Jesus as a personal savior. I asked "Do all the rest got straight to hell?" and the answer was a stoney stare. After about an hour's lecture, based mainly on the Old Testament, the rostrum was cleared and preparation was made for the healing service.

Most TV listeners may think that all they have to do is to attend one of these meetings and they will, after the regular service, be allowed to come forward, get in line and pass before Roberts for healing ministrations. It is not as easy as that.

Personal Savior

The only way anyone can qualify even to get in the "endless" line, is to receive either a white or blue card. The white cards are for general ailments and the blue cards for those difficult cases including many who have traveled hundreds, and sometimes thousands of miles, in a wheel chair.

To receive either of these cards, a person must attend an afternoon meeting. This privilege of being healed is not confined to just being in the audience. After receiving a card, you must enter one of three mammoth ante-rooms circling the basement of the Arena, but outside of the auditorium proper.

It is in these rooms that some fifty helpers delegated by Roberts, including the ministers on the rostrum, literally give the third degree to those who wish healing.

I saw dozens kneeling, some on the cement floor, talking to one or the other of these helpers—all with Bible in hand. Each helper would fill out the card held by the person who wished healing. Each must give his name and address, state his religion, admit being born in sin, admit their ill health was due to sin, and accept Jesus Christ as a personal savior.

I talked with quite a few who received these cards, and many others in wheelchairs strewn about, and learned that the wheelchair patients were seldom allowed to go forward in the public meetings before the vast audience, but rather they received their ministrations from Roberts in private in one of the ante-rooms within the arena.

To one of these wheelchair patients I asked, "Do you feel any better?" (several of them had received ministrations each day for the past three days) and the reply was "Well, he said I was healed." ... proving there are no stooges!

At this point, it must be said that 90 per cent of those who seek spiritual or divine healing are desperate, they have tried everything else and look upon healers of this kind as their last hope. As a matter of fact, many would affirm anything, especially those souls I viewed in the wheel chairs ... lining both sides of that great Arena—each pathetically groping for a straw—a miracle that might happen to them.

No Monopoly

I must say that Oral Roberts, Harry Edwards or any of the other healers, whether they be orthodox or Spiritualist healers, are confronted with the same type of cases. No one has been able to present the percentage of those healed as compared to those who received ministrations, but the point is, regardless of what the patient is told or what they believe, the number actually healed can only be found out by talking to the persons themselves. Percentages of cures would only be a guess at best.

Frankly, I do not know the extent of Roberts' success, but what I do know is that Oral Roberts is no superman nor does he have a copyright on the power, nor is he especially blessed any more than any other Spiritualist healer, be he great or humble.

Roberts does not make any rash

S. E. C. OFFICIAL PASSES AWAY



Rev. John W. Bunker (above) passed away April 27th at Eaton Rapids, Michigan, according to Rev. Austin D. Wallace. He was one of the founders of The Spiritualist Episcopal Church.

A tribute to John will appear in the next edition of this journal.

claims—only that God and faith does the work, consequently many people are bound to be helped, but no more nor any less than any other healer—be they Christian Science practitioner, Catholic Priest, Metaphysician or Spiritualist.

This article cannot be looked upon as a criticism of the work done by Oral Roberts nor can it be judged as a criticism of the great work done by Spiritualist healers throughout the world. Rather, it is a down-to-earth presentation of the actual facts regarding healing as administered by Oral Roberts as compared with others doing like work.

And so, if any one has an idea that they can attend one of his meetings and have a chance to actually receive healing ministrations from Roberts himself, they might as well make up their mind to call themselves a sinner and accept Jesus Christ as their personal savior.

What such declarations have to do with the success of any healing, I cannot say, but I can say that no one can tie strings to the great healing force in the universe and deny this help because of difference in religious faith. Furthermore, this thing we call the great healing power, directed by men and women of all faiths, is as free as the air and religious legislation should have no part in its transmittance.

We wish Oral Roberts well and trust he will meet with every success, but there is no evidence that he possesses any better organism for channelling healing power, or that he is a better director of this power as compared with Spiritualist healers now practicing this type of work anywhere in the land.

Man is God condensed.

Elder Brother

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BRIDEY MURPHY

Death Blow To Reincarnation!

An Analysis of a Subconscious Liar

By Ray Palmer

It seems that lifelong researchers can go on writing books on their findings, and nobody reads them... but let an amateur come along, hit on a "popular" approach, and the thing becomes a national sensation. This seems to be the case with amateur hypnotist Morey Bernstein (whom we hasten to add is an excellent hypnotist) and his recent book "The Search For Bridey Murphy."

Although it seems a trifle unjust, it is about the best thing that could have happened today, because now at last these subjects (as only loosely touched upon in Bernstein's book) are a matter of public knowledge and familiarity. To say that the book has not created a storm would certainly be a falsehood. But one wonders why the very same discoveries, made by hundreds of other researchers, and vastly more completely gone into, in the ultimate of the "scientific manner," have not created an equal stir?

To the researcher into hypnotism in regard to reincarnation and psychic phenomena, Morey Bernstein's efforts are primitive indeed, and his limited experience (he has barely touched the surface, in his own rating, of the vast sea of research already done) lead to highly inconclusive and in fact erroneous deductions; although to give him credit, he has given his results with a minimum of supposition, and drawn no hard and fast conclusions. He is to be admired for that.

The regret of psychic researchers will be in what he failed to accomplish with his opportunity through lack of knowledge of what it was that he was doing! Greatest regret of all will be the inescapably false impression the general public will get, and which impression is already obvious, judging from the heated discussions you find in progress everywhere over whether or not Bridey Murphy has been born again as Ruth Simmons... with the predominance highly in favor of an affirmative.

This is PROOF, they say. The researchers even now scouring Ireland to dig up the facts as told by Bridey-Ruth are unearthing a staggering mountain of conviction. Ruth Simmons, under hypnosis, stating that she was actually Bridey Murphy who lived a century ago in Ireland, gave facts! And the verification of these facts are convincing hundreds of thousands that the answer is reincarnation. Nothing could be further from the truth.

It is sheer assumption, and a dangerous assumption, as I shall try to point out in this article. Whatever the answer, it is STILL UNDETERMINED. And the full weight of evidence, when the research of thousands of previous investigators is considered, is squarely against the theory of reincarnation. As Dr. J. B. Rhine of Duke University says: Before we consider the reincarnation of the spirit, we must FIND the spirit. And that we have not done in the laboratory.



RAY PALMER
Editor of
"FATE" Magazine

ON SATURDAY, November 29, 1952, at 10:35 P. M., hypnotist Morey Bernstein hypnotized Ruth Simmons. Before the trance was over, he had taken her back by a process called age regression to a period before her birth; and she spoke of herself as Bridey Murphy, who lived in Cork, Ireland, having been born in 1798 and died in 1864, and who, after spending forty-nine years in what she termed the "astral," was born again as Ruth Mills in Iowa.

Tapes were taken of every word Ruth Mills Simmons spoke while entranced, and they can be heard by anyone. Further, everything of any consequence she told about her life in Ireland is capable of confirmation, and indeed, has been and is being confirmed by a whole host of excited investigators.

Over the world today is sweeping a conviction that reincarnation is a fact, that we have lived previous lives, and that we will live future lives.

They are saying that Bridey Murphy and Ruth Simmons are one and the same person!

There is not a shred of actual proof of either supposition!

First, let us enumerate the facts as Morey Bernstein places them before us:

(1) He hypnotized Ruth Simmons.
(2) He suggested to her, while under this hypnotic trance, that she would "turn back through time and space, just like turning back in the pages of a book." Having done this, she would "be seven years old, and you can answer my questions."

(3) Ruth Simmons, speaking as an adult, did describe youthful occurrences, back to the age of one year, and accurately so, more accurately than her waking memory could have done.

(4) Reaching this point, hypnotist Bernstein directed his subject to go even further back in time

and space and "oddly enough, you will find yourself in some other scene, in some other place, in some other time, and when I talk to you again, you will tell me about it."

(5) The subject did as directed, and told of her "life" in Ireland as Bridey Murphy. What she detailed about that life, its history, its locations, its records, its places, its events, its people, has been investigated and proven to be accurate.

(6) She also told of being a baby in New Amsterdam (New York) prior to being Bridey Murphy in Ireland.

(7) Ruth Simmons, acting upon a post-hypnotic suggestion, danced the "Morning Jig," although she did not know how to dance this jig.

What Ruth Claims

These are the facts. What do they mean?

What could they mean?

Because the proponents of this book have stressed the subject of reincarnation, let's take that first. According to the text of the trance tapes, it would seem that Ruth Simmons, drawing on her subconscious memory, remembers being a baby who died very young in an indeterminate period when New York was called New Amsterdam. As this baby, she says her mother was named Vera, and her father John Jamieson.

None of this can be checked. She also remembers being Bridey Murphy, living in Cork, Ireland, before marriage, and in Belfast after marriage. A great wealth of memories exist here, all capable of corroboration, or at least reasonable support. Enough have been corroborated to confirm that Ruth Simmons was giving a correct picture of Ireland between 1798 and 1864.

As Bridey Murphy, Ruth Simmons claims to have been born again in Iowa in 1923. This birth, of course, is beyond argument, as

to occurrence, if not as to identity. Can this possibly be true?

If it is true, then Bridey Murphy is Ruth Simmons. Not two people, but one. And if it is true, it proves that the identity survives after the death of the body, retaining all memories, even the slightest, and all emotions (for Bridey Murphy frequently demonstrated emotions during the trance). If it is true, then it is Ruth Simmons' memory that is being tapped.

But Bridey Murphy says it is NOT Ruth Simmons' memory, NOR her own, for at the point in the trance where the subject of street lighting comes up, Bridey cannot explain how they were lighted, and she says: "They were burning... burning some way. I don't know about that. I'll... I'll ask." If we are to believe anything that Bridey says, and be a stickler for detail, we must go all the way.

Startling Results

The word ask is as highly significant as the name of a town, or a store, or a person. Bridey here reveals that if she is asked a question, she can get the answer by asking. Not by remembering, but by asking! Here in this one word, the whole testimony of Bridey Murphy becomes suspect, as being second-hand, as being something she receives from someone, or something, else.

Bernstein, the hypnotist, himself is reluctant to pursue this further, and confesses: "Whom she would ask and how she would ask, I don't know. This... was one of those things that I hesitated to probe for fear that it might precipitate undue confusion..."

If Bernstein had pursued it further, he might have found himself more than confused, for he had entered into this experiment for a personal reason, to try to find out whether or not there was anything to the theory of reincarnation, which his friends were dining into his ears.

At first he had rejected this flatly, but later, having contacted such proponents of reincarnation as: Hugh Lynn Cayce, whose father's weird trances (in which medical diagnoses were made) dwelt heavily on the theme of reincarnation as a means of human development, he became increasingly amenable to the idea, and selected Ruth Simmons (because she was so easily hypnotized) as a sounding board to test out the theory of reincarnation.

When his first effort gave him such startling corroborative results, he became tremendously anxious to learn more, gather more evidence, subject it to research and proof. Thus, it was only natural that he would steer clear of anything that might tend to upset the apple-cart, and throw him back into a wilderness of mystery once more.

Dr. Rhine Proved

Morey Bernstein should have seized upon the opportunity offered him here. Because of his lack of background in all the ramifications of psychic research, he missed a wonderful opportunity to add to our information of what really goes on.

It can be appreciated that he did promise Ruth's husband that he would try to avoid any danger or confusion in his experiment, and since he gives this as his reason, he cannot be censured for it. But the fact remains, in the Bridey Murphy testimony a serious doubt is cast over the whole theory that this is memory, and therefore reincarnation.

Since there is a suspicion that the information being given by Bridey Murphy could have been coming from an outside source, the subject of telepathy is introduced. Not that Ruth Simmons could have been receiving suggestions from the hypnotist, because we believe that he knew less about Ireland than his subject. But someone else engaged in the experiment could have been cognizant, even if only subconsciously, and Ruth was able to tap that source.

The source need not necessarily be present either, and could have been tapped from the mind of a living person many miles away. Dr. Rhine has proved that distance has proved no barrier to telepathy. Psychokinesis, the ability to know the thoughts of another, is not limited in time either, according to Dr. Rhine, and can be projected into the future, as well as the past.

It is as reasonable to assume that Ruth Simmons could sense events and information a hundred years before her time, with her

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(Continued Page 8, Col. 2)

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BRIDEY MURPHY

(Continued from Page 7, Col 3)

own mind, as to assume that she is reincarnated from that time. And did not, in fact, the hypnotist direct her sleeping mind to "go back in time and space?" If this is possible, it must be regarded as logical that she would have taken the instruction literally, and done exactly that.

What else could it have been? Are there other theories, backed up by psychic research along other lines, that can offer a set of conditions that accommodate the events of this experiment just as readily, if not more so?

What would have been the result of Bernstein's experiment if he had read "Gateway to Understanding" by Wickland rather than "Many Mansions," the story of Edgar Cayce? He would have discovered that Dr. Wickland treated (by a method similar to hypnosis, inasmuch as his wife was said to be a medium and went into a trance wherein discarnate entities spoke through her, just as Bridey Murphy did through Ruth Simmons) cases of what he termed "possession" and "obsession."

"Dual-Tenancy"

Briefly, it was the theory of Wickland that the spirits of deceased persons became attached to living persons, and it was his purpose to detach them, inform them of their true condition, and direct them to be off to the realm in which they belonged (that same astral realm in which Bridey Murphy so graphically describes spending forty-nine years!)

Thus, it is as reasonable to assume that Bridey Murphy, who died in 1864, roamed the so-called spirit world until 1923, and then without knowing how it occurred (by her own statement) was "born again" in the body of Ruth Mills.

Was it a case of "dual-tenancy?" Two spirits occupying the same body, one the rightful owner, dominant and conscious, the other subordinated and subconscious? And only under hypnosis, with the rightful occupant rendered subordinate, can Bridey Murphy take control and speak and dance, as though the body were her own?

Dr. Wickland's book contains hundreds of cases identical to the Bridey Murphy book in its testimony. The "spirits" who spoke, insisted, in many cases, having lived before and having been born again into this new body. Other cases, like Bridey, just didn't know how it happened, or even that it had happened. But in Dr. Wickland's case, upon having the situation explained, they were made cognizant of other "spirits" waiting around to help them, and guide them to their proper place in the scheme of things, and thereupon, by their own testimony, left (and did not return!)

Theory of Obsession

What would have happened to Bridey, if she had been reasoned with in the same manner? What if Bridey had been asked if Ruth was herself, or was Ruth another person? What if Bernstein had asked Bridey where Ruth was during the period when Bridey was talking? It is true that, regarding the frequent similar situations in Wickland's book, Bridey might not have known there was a Ruth, and the answer would have been negative.

Yet, if Bernstein had known of Wickland's work, would it not have been important to consider the similarities, and make an effort to determine whether or not there was any basis to pursue this direction of effort as well as that of reincarnation?

The truth of the matter is that no case of supposed reincarnation cannot also be fulfilled in all its conditions by the theory of obsession or possession. Thus, it is unscientific to choose either one. For it is also possible that it is neither. In psychic investigation, the mind must be wide open indeed! The pitfalls are many, and Bernstein has tumbled headlong into dozens of them all unawares. Hundreds of interesting questions suggest themselves to anyone at all versed in psychic research, upon reading "Search For Bridey Murphy." For instance, there is the extremely enticing revelation that Bridey could travel from place to place in the astral

by merely thinking about being there.

She could foretell the future, because she could see it at will! She could read the minds of any living person, know what they were thinking. And apparently, according to the testimony of the tapes of the trances, Bridey could still do these things! Witness when she went to look at her own tombstone, so that she could spell out what was upon it.

Amateur Hypnotist

Morey Bernstein says: "Are you looking at the tombstone now?" And Bridey answers: "Yes." Then the hypnotist asks her to read what it says, and she very obviously does so.

Why didn't Bernstein ask her if she actually was looking at it now or remembering it? To an experienced researcher, of course, it would have been a very necessary question.

We could go on for pages, picking little bits to pieces, but that is not the purpose of this article. It is merely to caution those who are inclined to offer the Bridey Murphy search and its results as proof of reincarnation. It is not. It cannot even be suggested scientifically that it is. It is a distinct error to say that it is.

What is important is that research of this nature, now that it has been placed in view of the general public, should go forward vigorously, and perhaps when enough evidence is amassed, a factual analysis can be made, and it can be demonstrably proved to be whatever it is.

Morey Bernstein, amateur though he is, has done more to advance the progress of psychic research than all of his predecessors. Let us hope that now that the door is opened, it will not be slammed in our faces by the powers of prejudice, dogma, and jumpers-to-conclusions.

There is something here! It is of vital importance. Beside it the hydrogen bomb fades into insignificance. Here at last, in man's grasp, is a tool that may PROVE for him what religion has been asking him to accept on faith, the existence of the spirit, its indestructibility, and that it goes on. Here also is a tool to enable him to find out more about an invisible world around him that he has not suspected, except in fear and superstition, and in unexplainable events.

Neither Does Ruth

When Bridey Murphy tells of standing at her brother's bed and talking to him, but he will not answer; and of an existence where there are none of the normal phenomena of our living tenure on Earth, such as night and day, time, hunger, sleep, no getting older, no disease, no pain; we are touching upon a discovery that may be vital to us. What is the real connection of that world with ours.

Can there be physical contact, direct communication? If it exists, how does it exist scientifically; are its wavelengths above or below those of our five-sense world? Can it be detected by instruments, as well as hypnosis?

The boundaries of science have been tremendously expanded to-day, and the Bridey Murphy search has thrust them almost to infinity. Suddenly reality sweeps over psychic research. No longer are we seeking an evanescent, fanciful, philosophical thing, but a hard and fast reality, as material as material can be. For whatever she is, Bridey is a fact, a person.

And she is not Ruth Simmons. We'll bet that Ruth Simmons, in her own mind, doesn't believe for an instant that she is!

It is a mark of intelligence, no matter what you are doing, to have a good time doing it.

Oliver, in "Desert Scrap Book"

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"One Minute Treatments" Tangling With Free-For-Nothing Craze

By ALBERT E. SCHEFFLER

The prizes of life have to be earned; and maintained by intelligent direction, to bring about a physical and mental balance.

RATHER surprisingly the something for nothing contests have reached a place where a tidy fortune may be had for just a phone call or for answering a few questions. The desire for easy gain of this world's goods is a natural human quality. The "strike it rich" idea still holds a definite edge over other means as a source of satisfying our human greed.

But acquiring some easy money by going along with boxtops or briefing an idea in a few words, bears out the fact that man is willing to toy with the task of extending himself at times in toiling for the loot, since the uncertainties of life always hang over him like the sword of Damocles.

The one sure thing in connection with any give away stunt is that only one (or a few) get to taste the tangy flavor of achievement; the others go back to their daydreams.

You Make The Bed You Lie In

Tangling with the Free-For-Nothing fancy often helps the yen to pan for gold to sink deep into the minds of so many who, after a fast-buck tryout, become confident and cocky that the prizes of life may

be had on the same terms; but sadly discover after a run-in with nature that they had been trying to "gather grapes of thorns, or figs from thistles."

Nobody has ever been quite so kind to so many people or so generally tolerant as Dame Nature with the weepers and the wailers when life comes apart at the seams. Anybody who thinks that it doesn't make any difference how one gratifies his appetites without stint, soon discovers that the penalties of such smart living begin to pile up and eventually bring on a weariness of being satisfied to be only HALF alive.

It is oddly fortunate that we cannot close our eyes against God even if we are willing to live with just half a body, and let the curse of disappointment rule in the other half. Through the jackpot lure of "gold rush" living, thousands of artful souls hope to find themselves tasting freely of the "win of the gods."

The answer to the problem of human suffering is always found deep within ourselves: (1) We live on a lower plane than the SOURCE of life. (2) We regard the moral law as an illusion, and refuse to obey it. (3) We cut ourselves off from the richness of natural sustenance. (4) We fail to identify God with plenty.

Plucking The Prizes of Nature

The cost of pain and suffering is one we set for ourselves, and the severity of the discomfort is within our ability to control. Nature is a positive force to work WITH for the handsome awards she holds out to all. The prizes of life have to be earned; and maintained by means of intelligent direction, to bring about a physical and mental balance.

Otherwise, you will still find yourself busy picking the cotton out of aspirin bottles.

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WE ARE now Living in the "Times of the Revelation," and as we come, shortly, to the End of the Last Book of the Christian Bible the "Revelation," we also come to the End of the CHRISTIAN ERA, when all the writings of the Bible shall have become history and all the prophecies will have been fulfilled.

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Even as the Old Christian Bible was given to Humanity in the beginning of the Christian Era, to guide them from savagery and oppression, to Love and Brotherhood, so this New Spiritual Bible, at the beginning of the Spiritual Era, now dawning, is being written to guide all people, and make them ready to go to Heaven with the Master Jesus, when His Mission on Earth is finished, and He shall come to gather His Elect from the uttermost corners of Heaven and Earth, and bring us to The Place He went to Prepare, when He ascended into Heaven.

These books are already in Kings Houses, and in the houses of Rulers and Presidents all over the earth. More writings are yet to come. So be it. Amen.

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PSYCHIC HIGHLIGHTS

—by Lt. Col. ARTHUR E. POWELL
(Written Exclusively for Psychic Observer)

God Not A Person

Dr. Enid S. Smith

Enid S. Smith, Ph.D., writes, as always, eloquently and forcefully, in "Two Worlds," on what she considers Spiritualists believe about "God."

While differing in religious "belief," they all believe in "God as the Great Universal Spirit, Infinite Being, Mind, or Intelligence, omniscient, omnipotent, omnipresent, immanent and active in all things, and operating through natural law."

"They do not believe in a personal God, in the form of a man."

Dr. Peebles speaks of the "innate divinity of man, the immutability of law . . . the beauty of faith, the sweetness of charity, unbounded trust in God, who is the absolute embodiment of love, wisdom and will."

Origen, second century, when asked about "diviners" or mediums, said: "We suppose the powers of these holy and immaculate souls are brought about by devotion to God, with all perfection and purity by long abstinence, protecting them from evil spirits, and that by these means they have assumed a portion of divinity, and earned the grace of prophecy and other divine gifts."

Tertullian, also second century, said in "De Anima": "We have a right to anticipate prophecy and the continuance of spiritual gifts. Now we are permitted to enjoy the gift of a prophetic, a sister among us who possesses the faculty of revelation. During the religious service, she falls into a trance, holding communion with angels, beholding Jesus himself, hearing divine mysteries explained, reading the hearts of some persons, and ministering to such as require it."

The sister tells of a soul that appeared to be spirit, but so real and substantial that it might be touched, resembling a human form in everything. For 300 years after the apostles, visions, apparitions, materializations, direct voice, prophecies, healings, etc., abounded in all Christian countries.

While the Christian religion was largely based on the return and materialization of Jesus, after crucifixion, his psychic powers, and healing gifts, he never claimed monopoly of spirit power. On the contrary: "Greater things than these shall ye do." Neither did he mention the virgin birth, trinity, or claim to be the "son of God" beyond what the original Aramaic meant the "servant of God."

Hence, to Spiritualists, Jesus is an elder brother, a great medium, who protested against the orthodox religion of his time, that killed him. Himself exercising the "gifts of the spirit," known to modern mediums, he encouraged the use of spirit-power among the ordinary people of his day, making working class people his disciples, and mediums.

Nor can Spiritualists accept that one person should pay the penalty of another, as this would violate the natural law of cause and effect (karma), "whatsoever a man soweth that shall he also reap"—he not someone else. What is a law of nature but the "will of God"? Can a "supernatural" law contravene the "will of God"?

Hence the Spiritualist abandons the Jewish and pagan theory of atonement by animal and human sacrifice, and seeks rather the At-One-Ment of man with God.

As for the Bible, to a Spiritualist it is fascinating, being filled with spiritualistic phenomena. But it is clearly a thoroughly human book, relating the growth of a primitive tribe in its search for God.

Thousands of priests and scribes have added to and subtracted from it, to suit their own ends, right to the present day. In early days, no one suggested the books were inspired. Paul's saying: "All scripture is inspired of God" referred to the only "Bible" of the time—the books supposedly of Moses. In later days, no writers thought it amiss to affix the name of an apostle to their writings to get their messages recognized.

Mistranslation, misinterpretations and contradictions abound in the many versions of the Bible. For example, one version represents Job as saying "In my flesh I shall

see God," another "Apart or without my flesh I shall see God."

Amusing, is what should by now be well known, the absurd translation of the Aramaic slang idiom, to be "in a great fish," to mean being swallowed by a whale, the phrase actually meaning precisely what we mean when we say we are in a "pretty pickle," or "in a stew." For 3 days an illiterate peasant was "in a fix," "hot and bothered," when he, who was no orator, was told to go and preach to the wicked people of Nineveh, so he prayed to be delivered from his "dilemma." There was nothing "fishy" about the "jam" he was in!

To a Spiritualist, of course, the "Devil" is no person, but merely the undeveloped, the ignorant, personalized, foolishly, as Siva in Hinduism, Anu among Assyrians, Ahiman among Zoroastrians. The Christians copied the gentleman from the Greek "god" Pan, mountain goat-god, complete with horns, hooves and tail. In the Greek story, Pan took Jupiter into the mountains to offer him the surrounding country. Certainly religions, in their Church versions, are not without humor?

Space forbids longer quotations from the scholarly, always interesting and informative, writings of Dr. Smith.

More Healings

'What God Hath Wrought by Faith'

Under above heading, in Oral Roberts' Magazine "Healing," are reported case after case of healing, many of them spectacular. The same applies to four other Evangelical publications that I know of.

Mrs. Mildred E. Anderson, Canon City, Colorado, for 26 years suffered from arthritis of spine, hips, knees; was bedridden four years; on crutches most of the rest of the time. Someone sent her a subscription to "Healing." Steadily she was "inspired to believe God" for her healing. She wrote Oral Roberts.

On the day when she expected an answer, she was barely able to hobble on crutches. It was agony to reach the mailbox. As she touched the envelope, she "was instantly healed." Grabbing mail and crutches, she "ran across the road to where carpenters were building a house. They were amazed . . . because they had seen me hobbling to the mailbox."

"To prove I was well, I walked up and down steps, bent over and picked things up . . . something I hadn't done in years." When the family came home, a hot meal was ready. Crutches? "I told them I wouldn't be needing them any more, as God had healed me."

Mrs. Daniel C. Kee, in 1954, broke a collarbone, which healed 1½ inches too short; spine was curved; vertebra out of place; severe bursitis, both arms and entire back; continuous pain in back and arms, and anemia.

When Roberts put his hand on her head, "a manifold healing took place; spine straightened; collarbone grew 1½ inches in that moment; bursitis healed; anemia vanished; check by my doctor has confirmed these healings."

Mrs. H. R. Holliday, Vernon, Texas, for six years has had severe eczema; at least fourteen ordinary foods caused "breaking out," she could not touch water to her skin, or care for home and children. Once, for days in hospital, she was covered with bandages, save for eyes and mouth.

"After watching TV her mother wrote to Oral Roberts. 'A few days later, the eczema disappeared completely. I do not need a doctor to tell me I am healed. I know it! Now I can eat anything I want. I look at my hands every day, and thank God for healing me.'"

Margie Nelson is 9, and writes that she had eye-trouble and for six years has worn glasses, which two doctors said she would need all her life. Without glasses, her eyes crossed and became red; often they would hurt so that she could barely see her lessons. Nearly every year the glasses had to be changed.

On TV, when Oral Roberts

prayed, "I put my hands on my eyes and prayed with you. I had faith in God, and my eyes were healed instantly." She now reads fine print without glasses. "Everyone tells me I have beautiful eyes since the Lord healed me." She told about it on a church broadcast. All this is confirmed by Rev. T. Y. Black, Calhoun, Georgia.

Now we come to what, I think you will agree, is one of the most remarkable, and may perhaps be one of the most significant, events in the annals of modern healing. It is recorded in "Miracle Magazine," in the October issue of which Mrs. S. W. Burcham tells of her son, Lavin, now 7 years old: "When 5 years of age, God saved him, filled him with His spirit, and paid him a special visit. In this visitation, God placed supernatural, divinely created oil upon his hands, and called him to a ministry of miracles. God told the child that if he would lay his hands upon the sick, the diseased and dying, they would be healed if they would only believe."

At the age of 7, Lavin went to the Allen Knoxville campaign. Again, oil appeared on his hands. "Thousands saw it; they knew it was real." Amazing events happened—even for a Revival Big Top. Some were healed while sitting in their seats. Many before being prayed for. Tumors vanished, the blind saw—even without prayer. Scores leaped up from wheel chairs; people, carried in on their death-beds, walked away, carrying their beds.

Suddenly, a lady stood up and spoke: "Marvel not that I have anointed this child with oil, and called him to perform miracles and to heal the sick . . . I will do a new thing in this tabernacle . . . upon all that will believe, I shall pour out of my oil upon thee . . . I shall anoint thee . . . thou shalt go forth with the anointing oil upon thy hands . . . the sick and diseased, they shall be healed . . . Marvel not . . . because it is the Lord anointing for a ministry of miracles." (Greatly abridged).

Monday night, Evangelist Ray Potter, Garden Grove, Calif., exclaimed: "Look at my son's hands! They are literally covered with oil!" The boy, aged 8, walked to the platform, hands upraised; the people saw shining oil, dripping and running down from his fingers. As Evangelist Potter stepped on the platform, his hands too displayed, in the strong TV lights, the oil, running down his fingers. "People in the audience gasped and stood in holy awe" . . . shouts of triumph and victory broke forth.

Another shout from the platform. A pastor stood and said: "It's all over my hands, too!" His hands were calloused like leather, he being a factory worker as well as a preacher. The oil seemed to well up through the heavy callouses. It was no matter of perspiration; it was a cold night in late November; people were huddled over heaters, wearing fur coats, and still cold. Hundreds felt the oil. In many cases there was a noticeable odor of olive oil. As fast as the oil was wiped off on handkerchiefs, it appeared again on many hands.

Soon, 25 persons stood on the platform, holding out their oil-anointed hands.

A man came running from the audience, proclaiming that oil was running off his wife's hands. She came forward, and the oil glistened in the light. The next night, the man was "saved," and his hands too revealed the oil. Another young man raised his hands "in surrender to Christ"; he felt a warm glow; when he lowered his hands, they were covered with oil.

Tuesday night, people began to stand up, shouting: "It's on my hands also!" It happened even to a TV technician. Again the odor of olive oil was noted, though the consistency was not quite so heavy. "It glistened like jewels." A little boy in blue jeans came down the aisle, tears streaming, his hands showing what seemed to be more oil than on those of anyone else.

All through the week the "great visitation" continued. Many said the oil had been on their hands all day, and could not be washed off, even with soap and water. In

consequence, some had been unable to carry out their usual duties. A number declared their anointed hands healed sick friends.

A statement that they had seen the oil appear, seeming to come through the pores of the skin, sometimes dripping from the hands, oily, somewhat sticky, not like water or perspiration in consistency, and sometimes appearing and disappearing, is reproduced in the magazine, signed by 24 people, pastors and others, of numerous different churches.

The report of these events is several times as long as this brief resume.

What could be the significance of this remarkable phenomenon? For what it is worth, my private hunch is: the Spirit people, who inaugurated modern Healing, are more determined than ever that the world should know, and know soon, the seemingly unlimited possibilities of Psychic or Spiritual Healing. Possibly they have worked for a long time to perfect this technique, of producing, on a large number of persons, this anointing oil, which is destined to heal sickness, deformities, etc., in thousands, perhaps millions, of sufferers. Our friends and helpers have opened a new Chapter in the Book of Healing. It is not our minimum privilege and duty to read this Chapter ourselves, and to make it as widely known as possible, as rapidly as possible?

Why should not, can not, or do not, these mighty things happen in all places of religion, as well as in the "Big Tops"?

Animal Trainer

Barbara Woodhouse

"Two Worlds" tells us that Barbara Woodhouse, famous animal trainer, is psychic, and trains animals by telepathy.

Speaking of dogs: "I have always been able to understand and read their thoughts. They come on my brain just as if they were speaking my language." She is sure this is solely because of her love for animals. "It is what we send out to them from our mind that matters. It goes out in waves: I feel the waves of love coming back." When animal-owners try to spoof her, they forget that she reads their thoughts!

She has always been psychic. When answering telephone calls from patients to her doctor-husband, she could instantly diagnose their troubles. Her husband, before visiting patients, would write the prescriptions. She was invariably correct. Vets, when they fail to diagnose, consult her regularly.

In Argentina, an Indian told her that wild animals could be tamed by breathing into their nostrils. "Go and breathe your love," she was told. She found this worked in a 100-mile corral, where at first a woman was not allowed to break wild horses. She has succeeded with cattle, sheep and pigs—but not with dogs, because they recognize people by scent.

She relates that, riding in the Argentine, her pony, and the dog with her, refused to pass a certain spot, where only grass was visible. She found it had been a Jewish cemetery; the animals would not tread on the graves.

One day she warned her husband not to take his usual train to town. He obeyed. The train was involved in the Tring disaster.

In Wiltshire, she and her husband watched two men unloading sacks of corn. Pointing to one, she said: "This man will die tonight." He was a patient of her husband, and he died that night. She is convinced animals have souls, just as humans have. She is not a Spiritualist, but believes in "transmigration." Her much-loved Alsatian was hit by a bus; she was not able to visit it. It died of a broken heart.

Ten years later, she had another dog. Then she went to some kennels where Great Dane puppies were advertised for sale. The puppies were very thin, their mother looked miserable, and had a broken tail. She declares the dog telepathed to her: "Please take me to the country. I have never seen green fields. They all come and take my puppies." The owner said: "She won't go. She has been here six years." When Mrs. Woodhouse opened her car

door and called, the dog raced inside. Eighteen months later, it died of cancer. A few days previously, Mrs. Woodhouse had acquired Juno, 12 weeks old Great Dane puppy, and she is convinced the soul of the dog that died passed into Juno.

Maurice Barbanell spoke highly of Mrs. Woodhouse's fine work in "spreading knowledge of the kinship between animals and r . . . an encouraging compassion r creatures who are called "dumb."

We could surely do with more like Mrs. Woodhouse.

Prediction

Psychic Seaman

"Prediction" tells us that Able Seaman Philip Sinclair went to the coxswain's office and picked up the coxswain's letter, which had just arrived. While the officer glowered, Sinclair said: "This letter from your brother tells you that he is almost certain that your mother died in that air-raid three weeks ago. But that's not true. She's alive, and left London some hours before the raid."

"The reason none of you have heard from her is because the train she was traveling in earlier that evening was involved in an accident, and she has been in hospital near the scene suffering from shock. You will hear from her next post."

A few days later, a letter arrived confirming these facts in every detail.

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

Spiritualist Churches

(Continued from Page 10)

ILLINOIS — Continued

Decatur, Illinois

First Spiritualist Church of Truth, 833 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 Aves. Services: Sun. and Wed. 7:45 P. M.; Minister: Goldie Rayburn, 4928 Converse Ave. E.S.L. Ass't Pastor: Hazel O'Flaherty, 11 Commodore Drive, Belleville; Sec'y: Ottillie Dwyer, 810 North 24th St. E.S.L.

Eglin: First Spiritualist Church, 263 Du Page St. Services: Sun. 7:30 P. M.; President: Sherman Holman; Sec'y: Bertha Chamberlain, 327 Marguerite.

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

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

Leroy: J. 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 McCari; Phone: 37912.

Streeter: First Spiritualist Church, 522 Peach St. Services: Sunday 7:30 P. M.; Sun. 2:30 & 7:30 P. M.; Ministers: Bro. and Nora Gustin. P.O. Box 198.

INDIANA

Anderson: Spiritualist Temple of Truth, American Room, Anderson Hotel; Services: Sunday 7:30 P. M.; Ass't Pastor: May H. Armstrong, 306 Decker Bldg., Phone: 2-2222.

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

Evansville, Indiana

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

Fort Wayne, Indiana

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

Gary, Indiana

First Spiritualist Church, 2430 West 11th St. Services: Sunday 8 P. M.; Minister: Rev. Velma Hoot; President: T. F. McGee; Sec'y: Reba Schallan, 228 Ellisworth St.

Alpha Spiritualist Episcopal Church, Victory Room, Y.M.C.A., 225 West 5th Ave. Services: Sunday 7:45 P. M.; Minister: Rev. Freda B. Tuttle, 616 Miami St., East Gary; Phone: 7-7121; President: Edith Ireland; Sec'y: Nellie MacLean, Room #1004, Hotel Gary.

Hammond, Indiana

Unity Spiritualist Ch., 5454 Holman Ave. E. 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. Afternoon and Evening; President: Paul Leach; Phone: Fleetwood 7906.

Phycic 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.; Wed. 7:30 P. M.; Thurs. 7:30 P. M.; President: C. C. Rickell; Recording Sec'y: Grace Ellis; 2235 North Butler Ave., Phone: IR 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. Amelia Huling; Sec'y: Gertrude Rocher; 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 Lorie (S.A.); Phone: CE 4-2351; Sec'y: Eva Baker, 223 South Riverside Drive, 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 Welch, 161 1/2 North Broadway; Phone: 6359; President: Herbert Reusch.

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. Orille 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: Athelenn Minnes (S.A.).

Terre Haute: Golden Hour Spiritualist Church, 503 1/2 Washburn Ave. Services: Sun. 7:30 P. M.; Tues. & Fri. 8 P. M.; Minister: Rev. Nellie Hodgers; Phone: H3363; Treas.: Rev. Goldie Russell, 449 North 6th St.

IOWA

Des Moines: Spiritualist Temple of The Good Shepherd, Mechanics Hall, 918 Louist 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 4-3787.

MAINE

Waterville: Waterville Spiritualist Church, Elmwood St. Services: Sunday 7:30 P. M.; Sec'y: Theln 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

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

Boston Massachusetts Temple 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. M. 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: Massachusetts Spiritualist Camp, 19 Lincoln St. Services: Sun. 3 and 7 P. M.; Thurs. 7 P. M. (Year 'round) Minister: Rev. Vivian L. (Vivian) Brock, 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: FLEASANT 2-0414.

MICHIGAN

Ann Arbor: Church of Divine Science, 823 Brown St.; Sunday-Lyceum 10 A. M.; Lectures and Bible Study 1 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 Foundation Ave. Services: Sunday 8 A. M.; Minister: Rev. James Tingley.

Spiritualist Church of Divinity, 411 Green St., Services: Sunday 7 P. M.; Minister: Rev. Clifford Bristol (S.A.); 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: 4425.

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, Harbor "D"; Sunday, 8 P. M.; Minister: Hazel Damrau Ass't. Pastor: Rev. Jack F. Teeters.

First Spiritualist Temple, 14801 Fenkel Ave. Services: Sunday 7:30 P. M.; Minister: Rev. Ruth Pfister. Phone: VE 5-0134; Sec'y: Floyd Carlson, 6027 Seminoles, 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 Brightmore, 21729 Fenkel Blvd.; Sun., Tues., Wed. & Thurs. 8 P. M.; Elizabeth Armistage.

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

Bible Christian Spiritual Church, 4464 Cass Ave; Services: Sunday 2 P. M.; Minister: Rev. John Veysy; Phone: TAMMOS 9-1334.

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-1-3146; Sec'y: Irene C. Raynor, 158 North Walnut St.; Mr. Clemens, Michigan.

YOUR SPIRIT FRIENDS await you at the Cherry Valley Spiritualist Camp. Come and commune with them. It will make them happy and you, too. Camp season: June 24th to Sept. 3rd; Open Tuesdays through Sundays. President: Rev. Harold J. Wilcox; Sec'y: Bertha Chamberlain, Box 114, Cherry Valley, Illinois. (X-431)

MICHIGAN — Continued

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 Reinhardt; Phone: 9-1022.

Grand Rapids: First Church of Truth, 26 Shelby St. Services: Sun. 3:30 & 7:30 P. M.; President: Frank Wilfirth, 1311 Calvary, N.E.; Sec'y: Elaine B. McMan, 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, 827 North Church St. Services: Sun. 2 and 7:30 P. M.; Minister: Rev. Beth Roche; Phone: 4-2061.

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., 18 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 Churchman of America, 17359 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 VERNON 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 Lindblom, 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 2 P. M.; Constitution and Founding 2-5 P. M.; President: John Koop; Sec'y: Lily M. Hinman, 3420 Nineteenth Ave.

Spiritualist Episcopal Church, I.O.G.T. Hall, 2922 Cedar Ave. Services: Sunday 2:30 & 7:30 P. M.; Thurs. at 3:48 Ave. Consulting and Healing 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, 3rd & 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.; Thurs. 8 P. M.; Minister: 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 Sts. 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: Sun. & Wed. 7:45 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. & Sun. 10:00 & 3:00 P. M.; Minister: Rev. Ida F. Eggers; Phone: FR-1-4386.

Soul Science Spiritualist Church, Xavier Rm., 2nd floor, Melbourne Hotel; Services: Sunday, 7:45 P. M. (N.S.A.); Minister: Rev. Iona Brandt, 3663 Dover Place; Phone: 3-2116; Sec'y: Jacuelyn Piestrup, 4917 Mandel.

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

Burkett Spiritualist Church, Inc., 2655 Natural Bridge Ave. Services: Sunday 10:30 A. M.; Acting Pastor: Florence G. Ware, 4252 Central; 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 6-5551.

NEBRASKA

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

NEW HAMPSHIRE

Manchester: Spiritual Temple of Truth and Inspiration, 18 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. Hettiger.

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.

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NEW JERSEY

Camden, New Jersey

Second Spiritualist Church (N.S.A.) Legion Room, Wall 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.; Services: 7:30 P. M.; Wed. 8 P. M.; Minister: Rev. Elizabeth Giberson; Phone: WQ 3-1376.

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

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

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. 1 & 7 P. M.; Rev. Dortha C. Denner, Mediator, Phone: HU 2-773; Psychic Science Temple, Services: Wed. 7 P. M.; Rev. Matthew Matulovich; healing service, Rev. Dortha A. Morris, Mediator, Thursday 7 P. M.; Rev. Morris; Thurs. & Fri. 7 P. M.; Rebecca Barrett; Friday 7 P. M.; Rev. Dortha Denner, 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; Crew, 146 Lillian Ave.; Phone: EX 3-0234; 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 Association, 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 Beck; Tues. & Thurs. 8 P. M.; Fr. 8 P. M.; Rev. Elsie E. Richter; Phone: Union 4-0393.

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

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

NEW YORK STATE

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

Binghamton, 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. Howes.

Brooklyn: St. John's Spiritualist Church, 3025 Third Ave. (B.M.T. local to 77th St. Station) Services: Sun. and Friday 8 P. M.; Wed. 2 P. M.; Minister: Rev. Lillian Johnson, 1630-71st St., Brooklyn 4; Phone: BE 2-7969.

Buffalo, New York

John Carlson Spiritual Church, 1045 Elmwood Ave.; Services: Sunday, Healing 7:30 P. M.; Lecture and messages 8 P. M.; Minister: Rev. Edith Sandy Wendling; Day 4th Sun. & Thurs. 3:30 P. M.; Phone: ELWOOD 5397; Sec'y: Margaret Luther, 65 Woodhaven Road, Orchard Park; Pres: Norman C. Fredrickson.

Spiritual Church of Science, Buffalo Room, Hotel Statler; services: Sunday 3:30 P. M.; Thurs. & Thurs. 8 P. M.; Minister: Rev. Shirley Bryson, 49 Woodhaven Road, Orchard Park N. Y.; Phone: IDLEWOOD 3190.

Temple of Divine Science, Sp'it Ch., 267 Sycamore St., Cor. Michigan; Services: Sunday 7:45 P. M.; Thurs. 3:30 P. M.; Minister: E. L. Henderson; Phone: WA 4651.

Spiritualist Church of Life, 79 Richmond Ave.; Services: Sunday, Healing 7 P. M.; Devotional, 8 P. M.; Minister: Rev. Thomas K. Kelly; Sec'y: Estelle Kelly, 111 Garland Drive, Eggertsville; Phone: W1 2705.

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

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

Nazarene Unity Science Church, Inc. 172 Goodell 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, D.M., Rev. Devine, Ministers, Telephone MO-1893, (New York State chapter for the American Federation of Spiritual Mediums).

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NEW YORK

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First Spiritual & Divine Science Church, 97 Owego St.; Services: Sun. 10:30 A. M.; also Wed. 8 P. M.; Minister: Rev. Kathryn Daine, 29 Claydon Ave.; Phone: SK 6-7188; Associate Minister: Carroll Bad man; Healer: Mable A. Smith, Phone SK 6-9186; Glen Jones, President, Phone SK 6-9139.

Gloversville: First Spiritualist Church, Littauer Bldg., 14 South Main St.; services: Sun. 7:30 P. M.; Wed. 8 P. M.; Minister: Rev. Clara Osborne, 15 Church St.; Phone: 5-5461; Sec'y: Fred Frederick, 43 Forest.

Jasper: Golden Era Wigrams, Spiritualist Camp (G.A.S.) Services: Sunday 2 P. M.;

12 SPIRITUALIST CHURCHES

(Continued from Page 11)

NEW YORK CITY - Continued

The Spiritual and Ethical Society, Steinway Hall, Suite No. 603, 112 West 57th St.; Services: Sunday 3 P. M.; Minister: Fred W. Schneider, 608 West 140th St.

First Church of Spiritual Vision, Suite No. 301, 100 West 72nd St.; Services: Tues. and Fri. 6 P. M.; Thurs. and Sat. 12 P. M.; Sunday 7:15 P. M.; Minister: Rev. Angela Call Wanderer; Phone: TRafalgar 3-8525.

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

Center of Divine Guidance (Universal Church of The Master) Suite No. 203, Great Northern Hotel, 118 West 57th St.; Services: Wed. 8 P. M.; Thurs. 10 A. M.; Friday 2 P. M.; Minister: Rev. Martha Seiler; Phone: Circle 5-4915.

Beacon Light Spiritualist Church, Apt. A-1, 204 West 94th St.; Healing and Message Services: Tues. & Thurs. 2 & 7:30 P. M.; Sunday 7:30 P. M.; Minister: Hermine Leiger; Phone: ACademy 2-0923.

The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave. (BRONX), 60 N. Y.; Services: Mon., Wed. & Sun. 7:30 P. M.; Minister: Rev. Angela J. Sessa; Phone: Tremont 8-1534; President: Leopold Sessa.

Fourth Spiritual Science Church, Inc., Suite No. 703, Steinway Hall, 113 West 57th St.; Services: Sun. 3 P. M.; Sat., Sun. 8 P. M.; Minister: Rev. Angela J. Sessa; Phone: Columbus 5-2932.

Spiritual Science Mother Church, Inc., Suite No. 1010, 7th Ave. & 56th St.; Sunday Sermon and Messages, 7:30 P. M.; Minister: Rev. Glenn Argos; Phone: Columbus 5-2932.

Spiritualist Church of Guiding Light, Sherman Square Hotel, 71st St. & Broadway; Services: Tues. & Fri. 7 P. M.; Wed., Fri., Sat. 1 P. M.; Sun. 3 P. M.; Minister: Rev. Helen A. Thury; Phone: EDInwood 2-8400.

Little Cedar Spiritualist Church, Room No. 401, 100 West 72nd St.; Services: Sunday, Tuesday & Friday 7 P. M.; Wednesday 1:30 P. M.; Minister: Rev. Beulah Brown; Phone: TRafalgar 3-7880.

Niagara Falls: White Rose Center of the Psychic Truth, 630 Main St.; Services: Sunday 7:30 P. M.; Social Tuesday 8 P. M.; Minister: Rev. Rosebud Vogel Williamson; 766 Chilton Ave.; Phone: 4-3170; Sec'y: Trula W. Jones, 116 73rd St.; Phone: 3-2818.

Rochester, New York
Church of Divine Inspiration, 27 Appleton St.; Services: Wed. & Sun. 7:30 P. M.; Mediums: Day every 4th Sunday 3:30 P. M.; Minister: Rev. Ethel T. Andrews; Phone: BA 3328-W-2.

Rochester Spiritual Center, Powers Hotel; Services: Sunday 3:30 & 7:30 P. M.; Wed. 7:30 P. M.; Thurs. 7:30 P. M.; Minister: Graham; Sec'y: Jennie Langer, 1683 Five Mile Road, Penfield, N. Y.

Plymouth Spiritualist Church, 890 S. Plymouth Ave., corner Flint St.; Services: Sunday, 3:30 and 7:30 P. M.; Sec'y: Velma Schumann, 261 Sanford St.; Pres: Louis Kream.

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

First Spiritualist Church, 353 Oakwood Ave.; Services: Sunday and Wednesday 7 P. M.; Minister: O. W. Davies; Phone: 76-9290; President: Eugene L. Morse.

Schenectady, N. Y.
Universal Church of Science & Eagle St.; Services: Sunday 3 & 7:30 P. M.; Class: Tuesday 8 P. M.; Messages: Wed. 7:30 P. M.; Minister: Rev. Frederick W. Mitchell; Phone: 7-6933.

Progressive Spiritualist Church, 6 Mynderse St.; Services: Sunday 4:30 & 7:30 P. M.; Minister: Rev. Alice M. Hughes; Church Phone: FR 48607; Sec'y: Lillian Weir, 7 Center St.; Scotia, N. Y.; Phone EX 5118.

Tonawanda-Elmwood Spiritualist Church, 39 South Niagara St.; Sun. & Wed. 7:45 P. M.; Eleanor Gardner, Pastor.

Utica: Christian Spiritualist Church, Maher Bldg. (Seneca St. entrance); Sunday 3 & Wed. 7 P. M.; Minister: Rev. Mabel R. Hammel, 751 Seward St.; Rochester, N. Y.; Phone (Rochester) GEneese 8243; Phone (Utica) 4-7061.

Friendly Spiritualist Church, 31 S. Howard St.; Sun. 7:45 P. M.; Thurs. 7:45 P. M.; Healing: Mon., Tues. and Wed. 1 to 5 P. M.; Pastor: Rev. Hilda Stewart.

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

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

Canton - First Spiritualist Episcopal Ch. Tascawarus St., West; Sun. 7:45 P. M.; Estyl Fuller, 919 2nd St., S. W.

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

Cincinnati, Ohio
Universal Brotherhood of the Cosmic Age, 3750 Reading Road; Services: Lectures, Healing and Messages: Thurs. & Sunday 7:45 P. M.; Minister and President: Rev. Emil J. Schmidt; Asst. Pastor and Vice President: Rev. Edwin C. Wrede; Sec'y & Chairman: Rev. Eleanor Schmidt.

OHIO - Continued

Columbus, Ohio

Truth Tabernacle Spiritualist Association, 173 1/2 North High St.; Services: Sunday 7:30 P. M. Worship and Spirit Communication; Tues. 7:30 P. M. All Messages; Services: Fri. 7:30 P. M. Development and Bible Study Class; Minister: Rev. Curtis B. Morris (on tour); Acting Pastor: Rev. Joseph F. Donaldson, 389 South Central Ave.

Ohio Ave. Spiritualist Church, 86 South Ohio Ave.; Services: Sun. & Thurs. 7:30 P. M.; Last Sun. each month 3 & 7:30 P. M.; Minister: Rev. Ralph A. Whitney, 1288 Bryden Road; Phone: FA 1843; Sec'y: Merriam Thompson, 105 East 8th Ave.; Phone: AX 18944.

The First Linden Spiritualist Church, 1751 Aberdeen Ave.; Services: Sun. & Thurs. 7:30 P. M.; Minister: Maude Ellis Rowe, 47 East Frambles Ave.; Phone: WA 1752; Church: JE 1631; Sec'y: Evelyn Gessell.

First Spiritualist Temple, 6th & State St.; Services: Sun. 2:30 & 7:30 P. M.; Wed. 7:30 P. M.; Minister: Rev. Penny Umbach; Phone: Capital 8-12.

Dayton, Ohio

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

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

East Liverpool, Ohio

First Spiritualist Church, 707 Dresden Ave.; Services: Sunday 8 P. M.; President: Sara H. Bowersock; Sec'y: Mary M. Martin, P. O. Box 501, East Liverpool.

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

Toledo, Ohio

Christian Spiritualist Church, 1223 Erie St.; Cecil Engle.

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

First Spiritualist Episcopal Church, 636 Western Ave. (at Field) Services: Sunday 7:45 P. M.; Tuesday 8 P. M.; Minister: Rev. Fred L. Felix; President: Carl Griffin; Sec'y: Sylvia Haynes; Church Phone: CHerry 9-5389.

Youngstown, Ohio

Ingersoll Memorial Ch., 339 West Federal; Sun. 9, Sun. 7:45 P. M.; Thurs. 2:30 P. M.; M. J. Rosa Hoyle, 137 North Fruit St.; Phone: RI 7-0006.

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

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

OKLAHOMA

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

Oklahoma City: Central Spiritualist Church, 1005 N. Harvey; Services: Sun. 10:30 A. M. and 8 P. M.; Wed. 7:45 P. M.; Minister: Rev. Carrie Hambley Hewitt; Asst. pastor and sec'y: Nina G. Cutlip, 1429 N.W. 41 St.

Tulsa, Oklahoma

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

Only Spiritualist Science Church, 711 South Cheyenne, Wed. & Sun. 8 P. M.; Class: Tues. 2:30 P. M.; Sec'y: Rev. Orpha C. Beaulieu, 1231 South Frankfort, in California 6253 Hollywood Blvd., Hollywood 28, California; Phone: 5-5394.

OREGON

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

Portland, Oregon

Spirit Guided Friends Temple, 5729 S. E. Boise; "Christian Spiritualists"; Services: Sun. & Wed. 8 P. M.; Healing at all services; Minister: Rev. Jean Krause; Phone: PRospect 1-6986; Sec'y: Decie Jackson.

Prospect Spiritualist Church, 1433 S. Taylor St.; Services: Tues. 1:30 P. M.; Wed. 8 P. M.; Minister: Rev. Frieda Wagner Merhaut; Phone: BE 2-3792.

First Spiritualist Church, N.S.A.C., 1510 S.E. 9th Ave., Beaver Bldg.; Services: Sunday-Healing 7 P. M.; Regular service Sunday 7:30 P. M.; Minister: Rev. Alma Gudhart, 5123 N.E. 21st St.; Phone: AT 1-541; Sec'y: W. B. Kurtz, 8950 S.E. Lincoln.

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

PENNSYLVANIA

Allentown: First Spiritualist Church, Oak and Poplar St.; Services: Sat. 7:30 P. M.; Sunday 2:30 & 7 P. M.; Minister: Theodore F. Geiter, 1544 Oakland St., Bethlehem, Penn.; Phone: UN 6421.

New Castle, Penna.

Spiritual Church of Truth, McCoun Hall, 215 1/2 East Wash. St.; Wed. & Sun. 8 P. M.; Agnes E. Guthrie; Celeste Atkinson; James H. Anderson.

Pittsburgh, Pennsylvania

Spiritual Church of Revelation, 114 Federal St. (Northside) Services: Sun. Tuesdays, Thurs. & Fri. 8 & 9 P. M.; Class for spiritual unfoldment, Fri. 8 P. M.; Minister: Rev. Katherine Fiddell-Kane; Phone: FAirfax 1-0766.

First Spiritualist Church, 256 Bouquet St.; Sunday-Healing Clinic 7 P. M.; Lectures and messages, 8 P. M.; President: H. P. Hager; Phone: CH 1-1353.

Philadelphia, Pennsylvania

The Aquarian Foundation, Inc., 315-15th St., North (at St. Thomas); Services: Sunday 11 A. M. and 7:30 P. M.; Wed. 7:30 P. M.; Minister: Rev. Keith Milton Rhinhardt; Phone: Franklin 6046.

Tacoma, Washington

National Spiritualist Church, 600 Fawcett Ave.; Services: Sun. 11 A. M.; President: John J. Jones; Phone: Broadway 8901; Sec'y: Theresa G. Boss, 1519 North Stevens.

PENNA - Continued

Philadelphia, Pennsylvania

Dorothea Psychic Center, 5307 Walnut St.; Services: Tuesday and Thursday evening 7:30, Wednesday 1:30 P. M.; Pastor: Rev. Ruth B. Gallagher; Phone: GR 2-6831; Sec'y: Margaret Beecher; President: Charles W. Gallagher.

First Association of Spiritualists, Master and Carlyle St. (near Broad St.) Services: Sunday, 10:30 A. M.; Lectures and messages: 3:30 and 8 P. M.; All message service: Wed. evening; Minister: C. Harrison Engel; President: Charles H. McElwee; Sec'y: Elizabeth H. Phillips, 2323 Delancey Place, Philadelphia, 3, Penna.

Second Spiritualist Association, 11 East Thompson St.; Services: Sun. 7:30 P. M.; healing: Sun. 8 P. M.; lecture and messages: 8:00; Minister: Rev. Alda Neige, Phone: LO 7-6580; Asst. pastor: Rev. Augusta Taylor.

Universal Spiritualist Brotherhood Church, Rising Sun and Park Ave.; Services: Sunday 2 P. M.; Lyceum Sermonette, Healing and Messages: Sunday 7 P. M.; Healing, Lecture and Messages: Wed. 8 P. M.; Healing and Messages; Minister: Rev. Anna K. Rose.

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

Rittville - Alliance Church of Infinite Science, 105 North Washington St.; Rev. Marie E. Roegenkamp, President; Sec'y: Rev. Leon E. Shaw.

Wilkes Barre: Second Spiritualist Church, 7 West Market St.; Services: Wed. & Sun. 8 P. M.; Minister: Augusta A. E. Ridler, 11 Academy St.; Phone: Valley 2-0433; Sec'y: Helen S. Thomas, 202 South Main St.

RHODE ISLAND

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

TEXAS

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

Beaumont, Texas

Progressive Spiritualist Christian Center, 1660 Irma St.; Services: Sunday 7:30 P. M.; Minister: Rev. Ida Stanbury; Phone: M-4485; Sec'y: Georgia Ragan.

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

Fort Worth: Third Spiritualist Christian Church, Westbrook Hotel, Mezzanine; Services: Sun. 7:45 P. M.; Minister: Rev. Blanche Hanley, 1560 1/2 West Magnolia St.; Phone: (Home) Edison 2-1427; (Church) Edison 5-3431.

Houston, Texas

First Spiritualist Church, 3523 Beaumont St.; Sun. Lyceum 6 P. M.; Lecture: Sun. & Wed. 7:45 P. M.; Pastor: Rev. Myrtle London Rogers; Healer, Harry H. Adams.

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

San Antonio

Universal Psychic Science Temple, 607 Jackson St.; Fri. & Sun. 7:45 P. M.; Rev. Clara Ann Williams; Phone: Capital 7-8048.

Bethlehem Christian Spiritualist Church, 1044 South St. Marys St.; Services: Sun. 7:45 P. M.; Wed. 7:30 P. M.; Minister: Charles Valenta.

VIGINIA

Norfolk, Virginia
Memorial Spiritualist Church, 307 West 37th St.; Services: Sun. & Wed. 8 P. M.; Ministers: Earl H. Williams & Roy E. Burkholder; Sec'y: Florence Sieber, 634 West 37th St.

The Light of Truth Spiritualist Church of Divine Heart, 20th and Onondaga Sts.; Sunday 10 A.M., Sunday School and Bible Study, 7:30 P. M.; Healing, Lecture, Communications: Wed. 8 P. M.; Healing, Lectures & Communications: Sun. 10:30 A. M. & 8 P. M.; Minister: Rev. Fred A. Jordan, Pres. I.G.A.S.

WASHINGTON

Bellingham: First Spiritualist Church, Girard and "D" Sts.; Services: Sun. 7:30 P. M.; Minister: Fern Ballus; Phone: 3922-J; Sec'y: Reva Kuhns, 1310 Humboldt St.

Bremerton: Goodwill Spiritualist Church, (N.S.A.C.), 837 Fourth St.; Services: Sunday, 7:30 P. M.; President: Leonia Watson; Phone: 7-3243.

Seattle, Washington

Universal Spiritualist Library, 3009 Arden Bldg.; Mediums daily beginning at 10:30 A. M.; everybody welcome; President: John Johnson, Phone: HE 0449; Sec'y: Walda Solbakke; Phone: ME 9095; Librarian: Esth Richards.

American Liberal Christian Episcopal Church, (Chapel of Flowers) 1811 Summit Ave.; Presiding Bishop: Rev. William LeRoy Norton; Services: Sunday and Wednesday 7:30 P. M.; Phone: MI 1203; Sec'y: E. E. Buck; Phone: Garfield 2902.

Mary A. Tower Memorial Spiritualist Ch., 916 E. James St., Sun. 8 P. M.; Pres. & Pastor: Mary B. Crisp, 410 14th Ave.; Phone: EA 6021.

The Aquarian Foundation, Inc., 315-15th St., North (at St. Thomas); Services: Sunday 11 A. M. and 7:30 P. M.; Wed. 7:30 P. M.; Minister: Rev. Keith Milton Rhinhardt; Phone: Franklin 6046.

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WEST VIRGINIA

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WISCONSIN

Beaver Dam: Christ Unity Science Church, 921 South Spring St.; Services: Sunday 10:30 A. M. & 8 P. M.; Lyceum Sunday 10:30 A. M.; Spiritual Healing Daily; Rev. Hattie Hoppa.

Milwaukee, Wisconsin

True Spiritualist Church, Inc., 4223 West Garfield Ave.; Services: Sunday 7:30 P. M.; Wed. 8 P. M.; Consultation and Healing: Wed. 8 P. M. to 3 P. M.; Minister: Rev. Loraine Nesbitt; Phone: HI 2-1878.

Christian Spiritual Temple, 2544 North 27th St.; Services: Sunday 9:30 to 10:30 A. M.; also 8 P. M.; Minister: Rev. Marie J. Hillman; Phone: Division 4-2537.

Pilgrim Psychic Science Church, 1239 South 15th St.; Devotional service and Lyceum, Sun. 10:30 A.M.; President: A. H. Kuhnley; Sec'y: Frieda Bauman, 3602 "A" North 40th St.; Treas.: Sophia Rossa.

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First Psychic Science Church, 2607 North 9th St.; Services: Sunday, Lyceum 10:15 A. M.; Regular church 10:30 A. M.; Mid-week, Wed. 8 P. M.; Joseph Sax, Pauline Bennett; Recording sec'y: Bob Urban.

Temple of Spiritual Vision, Woodmen Club House, 734 North 26th St.; Sun. 8 P. M.; Rev. Anita Kuehler, Pastor; Phone: Division 4-0043; 1416 North 14th St.

Wayside Church (Psychic Science) 4801 West Capitol Drive; Services: Sunday 10:30 A. M. Beginning at 10:15 P. M.; Minister: F. Lorenz Lamping, 3163 North 45th St.; Phone: Hilltop 5-0774.

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First Spiritualist Church, 371 Polson Ave.; Services: Tues. & P. M.; Thurs. & P. M.; Sunday, 11 A. M. & 7 P. M.; Sec'y: R. S. Boone, 277 Templeton Ave., Winnipeg. &

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Questions Answered
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Frank C. Laubach, Ph.D.

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14 CLASSIFIED ADS About

(Continued from Page 13)

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14 Books

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HORTON, Mildred M. (61) March 27. Lily Dale, N. Y.; survived by one son, Mr. Brown; and one sister; Rev. Arthur Myers officiated.

MAXWELL, Lucy E. (68) February 21. Miami Fla.; survived by daughter, Mrs. Holt Browning; a long time Spiritualist; Rev. Ruby Schmidt officiated.

McLAREN, Edson E. (70) March 1. Gary, Indiana; brother of Rev. Victor Barnes; Superintendent of Education; National Spiritualist Association; Dr. John W. Goodpasture and Rev. Paul H. Shults officiated.

ROLFE, Helen (77) March 10th, Ithaca, N. Y.; survived by one sister, Betty Curtis; member of Freeville Assembly; Rev. Mildred Stevenson, pastor of Harmony Center, Freeville, officiated.

TUCKER, Rev. Frances (Maude) Remonia (65) March 9, Kansas City, Mo.; founder and pastor of 9th Spiritualist Church, Kansas City; survived by husband, Hiram B.; former president of Missouri State Spiritualist Association; Rev. Florence Anderson officiated.

YOUNG, Gertrude B. (61) March 21. Salem, Mass.; life member of the First Spiritualist Mission, Salem; Rev. Gladys Worscroft officiated.

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SPEAKING of some of the most valuable or treasured things in life, things within whose folds may be found priceless gems of wisdom and understanding, it logically follows that the honor should go to good books. Books that are the life-blood of enlightened authors such as Shakespeare, Plato, Emerson and others.

Not that we would have our readers believe that Life In Our World is on a par or equal to Shakespeare's or Plato's works, but that in his own unique and enlightened way, Mr. Reed shares with his readers the results of his life-long observations, study and research in the fields of science, philosophy and literature.

Truly, we are pleased to announce the publication of Life In Our World by Frederick S. Reed, for in this volume the reader will have the opportunity to observe the treasures of heaven, which the author has gathered for the enlightenment and enjoyment of others. Evidently Mr. Reed was an earnest seeker of the Way, the Truth and the Light.

While the finding or discovery of the Way, the Truth, and the Light is primarily an individual problem, nevertheless it can be said that this trinity of divinity may be quite clearly discerned within the covers of this book.

As a sample, we are happy to share with our readers as to what Mr. Reed has to say in his Preface to Life In Our World, of his quest for the Life Everlasting, and of his timely discovery that he could not lose himself, even if he wanted to. He also shares his experience in self-analysis, as well as his illuminating conclusions.

The chapter on self-analysis alone is worth the price of the book. It has been often said that knowledge, presumably of the popular standard, is the best of investments; but knowledge of oneself, can be said to be priceless.

There are thirteen chapters in Life In Our World. Chapter I treats of the importance of System, which means intelligence; Chapter II deals with Consciousness and its mastery; Chapter III relates author's own startling experience while out of his body; Chapter IV treats of Spirit and Matter; and Chapter V essays Vibration and the modus operandi of all creation.

Chapter VI is devoted to Psychic Qualities which are said to be present in microcosm as well as macrocosm. In Chapter VII the author treats of Intelligence, of co-operation and coordination; and in Chapter VIII he brings to the reader's attention the beginnings of Life and its organic continuance.

In Chapters IX and X the reader may learn, perhaps for the first time, how and why and whereof we are able to feel, see, hear, smell and taste, and that certain qualities we call human qualities, may also be observed in kingdoms lower than the human, such as the animal kingdom, vegetable and mineral kingdoms, including microcosmic kingdom.

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COMING EVENTS

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

June 2-Sept. 2: Summer sessions State Spiritualist Association of Washington, Camp Edgewood, Tacoma, Washington; for 1956 programs write Emma Voight, 1801 W. Holly St., Bellingham, Washington.

June 10-September 14: Annual summer sessions Parkland Heights Spiritualist Home and Camp Meeting Association, Parkland, Penna.; Bert Hamm, secretary.

June 10-Sept. 30: Massachusetts Spiritualist Camp, Gloucester, Mass.; for 1956 program, write Mildred Cook, 16 Walker St., West Gloucester, Massachusetts.

June 22-Aug. 19: 66th annual convocation of Chesterfield Spiritualist Camp, Chesterfield, Indiana; for 1956 program, write Mable Riffie, Sec'y.

June 24-September 2: 61st annual season of the Freville Spiritualist Assembly, Freville, N. Y.; for 1956 program write Ruth J. Craft, 11 Charles St., Cortland, N. Y.

June 24th-Sept. 3rd: Annual season Cherry Valley Spiritualist Camp, Cherry Valley, Illinois; for 1956 program write Bertha Chamberlain, P.O. Box 114, Cherry Valley, Illinois.

June 24-Sept. 2: Annual season Lake Brady Spiritualist Association, Brady Lake, Ohio; for 1956 programs write Della Kingsbury, secretary, Brady Lake, Ohio.

June 29-July 1st: Anniversary celebration First Spiritualist Church, 86 Highland Ave., Onset (Cape Cod) Massachusetts.

June 30-August 30: Annual season Ashley Spiritualist Camp Association, Woolley Park, Ashley, Ohio. For 1956 programs write Helen S. Ruff, P.O. Box 301, Ashley, Ohio.

June 30-Sept. 2nd: 77th annual season of Lily Dale Assembly, Lily Dale, N. Y. For 1956 program write secretary, Lily Dale Assembly, Lily Dale, New York.

July 1-August 24th: Annual season New Era Spiritualist Camp, Canby, Oregon; for 1956 programs write Herman Richter, Route 1, Box 517, Canby, Oregon.

July 1-September 2: Summer sessions First Spiritualist Church, Onset (Cape Cod) Massachusetts.

July 1-31: Annual season of the National Spiritualist Alliance of U.S.A., Lake Pleasant, Massachusetts; for 1956 programs write Sec'y, Marion A. Rockwell, 47 Mt. Vernon St., Fitchburg, Mass.

July 1-September 2: Annual season of Connecticut Spiritualist Camp Meeting Association, Pine Grove, Niantic, Conn. For 1956 programs write Henrietta Williams, secretary, 1 Cherry St., Pine Grove, Niantic, Connecticut.

July 14-Aug. 19: Annual summer season of The Crystal Fountain Spiritualist Camp Association, Sherwood, Ohio; for 1956 programs, write: C. E. Renollet, Sherwood, Ohio.

July 14-Sept. 3: Annual season Harmony Grove Spiritualist Camp, Escondido, California; for 1956 programs, write: Bonnie Hughes, 1224 East 63rd St., Long Beach 5, California.

July 22-Aug. 19th: Annual season Temple Beth Shalom Spiritualist Campmeeting Ass'n., Northport, Maine; Sec'y: Edythe B. Meader, Box 236, Togus, Maine.

July 28th-29th: Northwest Ministerial Council annual session at New Era Spiritualist Camp, Canby, Oregon.

July 29-August 24th: Annual season of Mississippi Valley Spiritualist Association, Mt. Pleasant Park, Clinton, Iowa; for 1956 programs write: Grace L. Struve, 2423 North Third St., Clinton, Iowa.

August 20-24: Spiritualist Episcopal Institute, Camp Chesterfield, Chesterfield, Indiana. For prospectus, write Pauline Swann, Registrar, Chesterfield, Indiana.

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

October 5-6, 1956: Second Annual Congress of the American Federation of Spiritual Mediums, Inc., National Headquarters, 4935 S. Greenwood Ave., Chicago 15, Ill.; for 1956 programs write secretary, Elsa Nye.

October 12-14: Annual convention of the Spiritualist National Union, Niagara Falls, Ontario, Canada; for information write Harry E. Woodhouse, 1143 Morrison St., Niagara Falls, Ont., Canada.

October 16, 17, 18: 2nd annual convention of the Associated Psychic Science Churches, Inc., Wisconsin Hotel, Milwaukee, Wisconsin; secretary, Joseph Sax, 7726 West Center St., Milwaukee 10, Wisconsin.

October 8th-13th: 64th annual convention of the National Spiritualist Association, Sylvania Hotel, Philadelphia, Pa.; for information write Rev. Anna K. Rose, 1004 W. Wyoming Ave., Philadelphia 40.

October 24-24: 2nd annual Lyceum conference sponsored by the National Spiritualist Association, Way Memorial Temple, Wheeling, West Virginia; Chairman: Lawrence Casaway, 91 Laipale St., Bridgeport, Ohio.

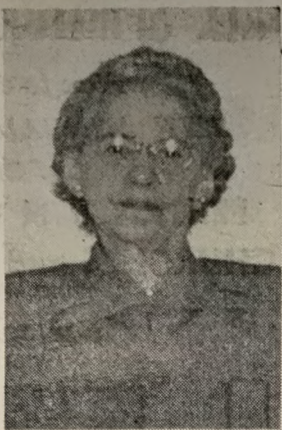
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CHICAGO MEDIUM PASSES AWAY



Catherine Larney (above) passed away suddenly April 20th last, according to Leonard Baumann, trustee of the Scientific Center of Spiritualism.

Mrs. Larney, for the past ten years, conducted services for the above church in the Orchard Room of the Midland Hotel.

In the next issue of this journal, June 25th, there will appear a tribute to Catherine, written specially for *Psychic Observer* by Rev. Verna K. Kuhlman, former business manager of The National Spiritualist Association.

Lansing, Michigan: The 16th annual conference of the Spiritualist Episcopal Church opens May 31 and closes June 3 at the Olds Hotel, according to Rev. Austin D. Wallace.

The conference will include business meetings, worship services and mass demonstrations.

Speakers and mediums featured: Ella Sutton, Lillian Johnson, Sylvia Birchfield, Peninnah Umbach, Clifford Bias, Fred Felix, James Laughton, Nellie Curry-Hicock, Ruth Walling, Dorothy Hiatt, Dorothy Flexer, Russell Flexer, Winifred Chase, Rosemary Jackson and Franklin George.

Chesterfield, Indiana: The 8th Annual Spiritualist Episcopal Institute will hold classes at Chesterfield Spiritualist Camp August 20 through August 26, according to Pauline Swann, registrar.

This "real spiritual retreat" will provide a comprehensive and intensive series of study courses in the Fundamentals of Mystic Christianity, Mediumship and its Development, Healing, Bible, Public Speaking, Occultism and Astrology, taught by a distinguished faculty: John Bunker, Austin Wallace, Lytle Sensabaugh, Lillian Johnson, and Clifford Bias.

Gloucester, Mass.: The annual season of the Massachusetts Spiritualist Camp opens June 10 and closes September 30th, according to secretary, Mildred Cook, 16 Walker St., West Gloucester.

Lily Dale, N. Y.: During the forthcoming summer season at Lily Dale Assembly, president Louis S. Vosburgh will have the assistance of four committees: Program: May B. Hurd, Robert J. Macdonald, Helene Gerling, Eva Truesdale; Grounds and Properties: Fred English, Harry Champlin, Arthur Myers, William E. Stoyke; Finance: Joseph S. Bies, Howard Marsh, Del Cummings, Frank Franz; Entertainment: Edith Griffiths, Harriett Rogers, Robert Truesdale and Adelaide Smith.

Union City, N. J.: Rev. Michael Gilbert Gibson, associate minister of the Divine Psychic Mission of Consolation, 419 38th St., was featured during the last week of March at the Cassadaga Spiritualist Camp, Cassadaga, Florida. Upon his return, he was honored by a welcome-home reception, according to minister, Rev. Herbert Cecil Millare.

Columbus, Ohio: According to Rev. Peninnah Umbach, minister of the First Spiritualist Temple, 6th and State St., Rev. Nellie Steffan is currently being featured (May 11, 12, 13, 14, 15 and 16).

During her week engagement, Rev. Steffan will conduct lectures, message services and seances—the regular church services being Wednesday and Sunday.

CHURCH NEWS

Ephrata, Pennsylvania: Annual summer sessions open at Camp Silver Belle June 23rd and closes September 3rd according to Ethel Post-Parrish, secretary. Speakers and mediums listed on the official program: Arthur Ford, Ethel Post-Parrish, James Parrish, Lena Barnes Jeffs, Virginia Leach Falls, H. Gordon Burroughs, Albert Vaughn Strode, William Donnelly, Elinor Bond Donnelly, Edith Green, Jack Edwards, Earl Williams, Roy Burkholder, Bertha Eckrood, Mary Fulton, Elizabeth Fabian, C. Harrison Engel, Elizabeth Giberson, Marion Miller, Kitty Leith, William Skidmore, John Kreisa, Bessie Francis, Ernest Holden, Marguerite Holden, Alice Evers, Marion Nicoletti, Michael Nicoletti, Edna Gleaves, Mollie Beck, Clara Senior, John Giberson, Leona Olin, Minnie Kuhlman, Kate Whitmoyer, Laura Harbach, George J. Smith, Albert Scheffler, Greta Thoms and Veronica Fleischman.

Chicago, Illinois: According to Joan L. Zielin, 3943 S. Wolcott Ave., the Spiritual Science Church enjoys splendid attendance every Sunday evening,—the audiences numbering well over one hundred at every service.

Minister of the church, Rev. John Skinner conducts these services at 1715 W. 64th St., every Sunday afternoon and evening at 3 and 8. Miss Zielin says: "Lorraine Day, wife of Leo Durocher, and other movie stars have attended services at Rev. Skinner's church."

Cherry Valley, Illinois: Annual summer sessions begin at the Cherry Valley Spiritualist Camp June 24th and close September 3rd according to president, Rev. Harold S. Wirick. All services sponsored by the First Illinois State Spiritualist Camp Association will be held each week,—Tuesday through Sunday.

For 1956 programs, write secretary, Bertha Chamberlain, Box 114, Cherry Valley, Illinois.

Bayonne, N. J.: A Spiritualist rally on behalf of the Federation Convention fund was sponsored recently by Revs. Irving and Paul Herman, co-pastors of the Universal Psychic Science Temple of God, 791 Boulevard.

Speakers and mediums featured: Rev. Minnie E. Corb, convention chairman, Nutley, N. J.; Rev. Doretha A. Morris, Newark, N. J.; Rev. Veronica Fleischman, Elizabeth, N. J.; Rev. Martha Seidler, Rev. Marion Owens, Rev. Frances Lena Parker, Rev. Barbara Lesnowich, Rev. Elsie Richter, Rev. Doretha C. Deneer, Rev. Reva Woods and Rev. Margaret Lund.

A similar rally, sponsored by Rev. Reva Woods, is currently being held (June 2nd) at 111 Washington St., Long Branch, N. J.

Indianapolis, Indiana: The annual Indiana State Spiritualist Association convention is currently (May 18, 19 and 20) being held at the Claypool Hotel, according to president, B. F. Clark.

The convention will open with a banquet and, at the three evening services, the following mediums and speakers will be featured: Friday—Omar Brock, Della Howe, and Virginia Leach Falls; Saturday—Hugh Gordon Burroughs and Nellie Steffan; Sunday afternoon—all message service featuring mediums affiliated with the Indiana State Spiritualist Association.

Clark has recently been designated vice-president of the National Spiritualist Association with headquarters in Milwaukee.

New York City: According to Anna Stefano, an ordination service was held recently (April 6th) under the auspices of the National Congress of Healers and Spiritual Consultants, Inc., at the Assembly rooms of the New York Conservatory of Music, Carnegie Hall.

The opening address by president, Rev. George H. Clark, was followed by the invocation by Rev. Henry Tudor Mason. Music: Jacques Green, violinist; Elsa Strassburger, soloist; Elsie Rosenberg, pianist.

During the program, the following were ordained by Rev. William H. DuBois: Kay Lavars, Elizabeth Anderson, Adeline A. Becker, Eric G. Hagen, Olive Kruger and Edith S. Marsh.

Others serving on the program as healers and mediums: Rev. Vin-

cent A. Matulwich, Rev. Jean Dolores Stewart, Rev. Marguerite Heaney, Rev. Josephine Corinaldi and St. George.

New York City: A special service for the benefit of the Federation of Spiritual Churches and Associations, Inc., was held recently (March 18th) at the Great Northern Hotel, 118 West 57th St. The service was sponsored by Rev. Martha Seidler, pastor of the Center of Divine Guidance.

Speakers and mediums featured: Rev. Ida McGovern and Della Frame, both members of the General Assembly of Spiritualists.

An April 22nd service was followed by a forum May 12th. The latter, another Federation rally, was held in the Rose Room of the Great Northern Hotel.

Tacoma, Washington: The annual summer camp season State Spiritualist Association opens June 2nd and closes September 2nd at Camp Edgewood. The camp is located on the Tacoma-Auburn Highway, eight miles from Tacoma.

Speakers and mediums listed on the official program: Rev. Melvin O. Smith, Columbus, Ohio; Dorothy Turvey Smith, Brighton, England, (July 1-July 21).

During the month of August, the featured speaker and medium will be Iona Brandt, St. Louis, Missouri. For 1956 programs write Emma Voight, R.F.D. # 2, Box 539, Tacoma, Washington.

Canby, Oregon: Annual sessions at the New Era Spiritualist Camp open July 1st and closes August 26th according to secretary, Herman Richter.

Canby, Oregon: The annual season of the Northwest Ministerial Council will be held at New Era Spiritualist Camp, July 28th and 29th according to secretary, Herman Richter.

East St. Louis, Illinois: The Spiritualist Science Church and the Memorial Temple Spiritualist Church have merged and will be known as the United Spiritualist Church, according to Ottilie Dyroff, secretary. Services will be held every Wednesday and Sunday evening under the direction of Goldie Rayburn, minister; assistant pastor, Hazel O'Flaherty.

Ashley, Ohio: Stanley Matrunick, licentiate minister of the Ohio State Spiritualist Association and the White Lily Chapel, has completed another tour lasting five months which included churches in the West and Southwest.

Churches served: The Alpha Spiritualist Episcopal Church, Gary, Indiana; First Spiritual Science Church, Madison, Wisconsin; Advanced Soul Church, St. Louis, Missouri; Peoples Spiritualist Church and Occult Science Church, Wichita, Kansas; First Temple of Spiritual Truth, Lincoln, Nebraska; Unity Spiritual Science Church, Tulsa, Oklahoma; Harmony Chapel, Phoenix, Arizona.

Inspirational Church of the Master and the Trinity Spiritualist Church, San Diego, California; First Spiritualist Church, Phoenix, Arizona; Grant's Pillar of Light Spiritualist Church, Tucson, Arizona; Universal Psychic Science Temple, San Antonio, Texas; First Spiritualist Church, Houston, Texas and Crumbaugh Spiritualist Church, Leroy, Illinois.

Stanley, accompanied by his wife, Mary, plans to serve churches in Michigan, Illinois, Indiana, Ohio and New York as well as camps in Ohio, Oregon and Massachusetts.

In addition to being a lecturer and mental medium, Stanley is a psychic artist.

Newark, N. J.: To those planning to attend the twelfth annual convention of the Federation of Spiritual Churches and Association, Inc., scheduled at the Robert Treat Hotel, August 22-26, convention chairman, Minnie E. Corb, says in a special news letter:

"The banquet tickets are \$5.00; dinner, entertainment and dance. Send banquet reservations to Rev. Beulah H. Brown, Studio 401, 100 West 72nd St., N.Y.C."

"If you are a healer and wish to demonstrate during the services of this convention, write Rev. Elsie E. Reichter, 1000 New York Ave., Union City, N. J."

NOTED HEALER



According to Ann Koernig, director of the New York Psychology Forum, the late Dr. Albert E. Cliffe, (above) St. Thomas, Ontario, Canada, was one of the great spiritual healers.

As a link between the Orthodox churches and Spiritualism, Cliffe's position was unique. Although an Episcopalian layman minister, he lectured on the survival and personal identity after the change called death.

He conducted the famous Spiritual Counselling Center in Montreal in connection with the Church of St. Columba. His Bible lessons there started with 24 persons and expanded attendance of 1,000 with families driving hundreds of miles to attend them.

Throughout his life, Dr. Cliffe possessed a psychic gift. For over 40 years, he was interested in psychic research. He attended thousands of seances both here and in Europe. He was trained in metaphysics and psychology, educated as a Bio-Chemist. He gave up his profession, after a spiritual healing which cleared him of a condition which surgery had failed to do, and devoted the rest of his life "working for Christ," as he put it.

From "he day his mother passed on, he said he was in daily communication with her and so stated from his lecture platform. Doctors, psychiatrists, clergymen all marveled at his ability to diagnose and to heal the troubled hearts and minds of those who sought his help. Many have read his dynamic book, "Let Go and Let God." (\$2.50)

San Francisco, California: Regular services continue every Sunday afternoon and evening at the Christian Spiritualist Church, Sacramento Hall, 414 Mason St.

Speakers and mediums featured during April: John Laurence, Rev. Robert Hennig, Carl A. Hepp, Rev. Atela Chisholm, Rev. Lena Rumble, Rev. Marilla Mello, Rev. Alyce Miles, Albert Theriault, Dr. Harold U. Cross and Grayce Lindenau.

Windsor, Ontario, Canada: Regular services are conducted every Sunday evening at the Spiritual Church of Fellowship, 808 Marion Ave., according to secretary, Benjamin Goddard.

President of the church Edith Goddard, has currently featured: Mrs. A. Seary, Mrs. C. Cassidy, Mrs. C. Wilson, Mr. and Mrs. E. Waspe and Mrs. E. White.

Denver, Colorado: The 31st annual convention of the Centennial State Spiritualist Association of Colorado (N.S.A.) will open July 8th and close June 10th at the Temple of Harmony Church, 333 W. Elsworth Avenue.

The address of welcome will be delivered by president, Rev. Ida Fleming; guest speaker, Dr. Victoria Barnes, directors of education for the National Spiritualist Association. There will be two services the closing day, Sunday,—morning and evening at which time the installation of officers by Dr. Barnes.

Toledo, Ohio: Regular services continue at the First Spiritualist Episcopal Church, 636 Western Ave., according to president, Carl Griffin.

All services are under the direction of the minister, Rev. Fred L. Felix. During the first week of May, Rev. Clifford L. Bias, St. Petersburg, Florida was guest medium.

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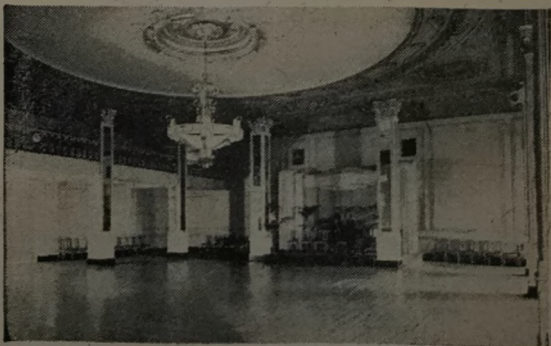
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For further information and program for 1956, write Ethel Post-Parrish, Camp Silver Belle, Ephrata, Penna.

Special Notice: Opening service Sunday, June 24th: "Breaking Ground for new Silver Belle Memorial Chapel. (P-427)