

James Crenshaw Reports on Real World of Afterlife

(Editor's note: This is the first of three articles especially written for *Psychic Observer* by James Crenshaw, Los Angeles newspaperman and author, as a commentary on the Associated Press series, dealing with life after death.)

More and more persons prominent in the news are of late concerning themselves — in public and in print — with questions about life after death.

Most display a commendable faith without a great deal of sup-

porting facts but—not so commendably—ignore many available facts, particularly those which would substantially bolster their faith. Some others, apparently unaware that their particular brand of science is not the last word on the subject, ignorantly put the "not proved" label on the life-after-death issue.

For the benefit of both these groups of fine, sincere but painfully uninformed people, let's get this straight—

There is far more evidence—incalculably more evidence—

available today to prove the case for personal survival after death than that required for conviction in the average criminal case. Thousands have been sent to their so-called deaths or have been deprived of their liberty on the basis of testimony much more conflicting and less persuasive than the solid evidence proving survival.

I am a reporter and writer. I deal with facts. The above conclusion is the result of my observation of practical facts and the "testimony" of competent wit-

nesses. (Word-worrying logicians and experts in semantics may quarrel until doomsday over what constitutes a "fact," but we have to shape our definitions according to common sense standards in dealing with practical, common sense problems.)

It is noteworthy that the advocates of survival are far more numerous and generally of higher repute than those denying survival. The anti-survivalist minority gains much of its strength from a wholesale passivity among so many "believers"

who seem to be afraid to back up this faith with facts.

There are various reasons for this, not the least of which is a tendency to shy away from spiritistic communications which seem to be confusing or contradictory. The case for survival does not rest upon the rationality or reasonableness of messages from beyond the veil but upon their authenticity. The basic thesis is not that those who survive are necessarily good or wise or helpful—although it is cer-

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AFTER
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WHAT?

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PSYCHIC OBSERVER

SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH
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NOT
Authority
For
TRUTH

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Editor's Notebook

GETTING RESULTS!

The editorial of a few issues back is beginning to get results. Matter of fact, we've had four presidents answer us. The comments of the GAS president appear elsewhere in our issue. Don't miss them.

A letter from the Rev. Fred Jordan, president of the International General Assembly of Spiritualists, said:

"It was with great joy and interest that I read your editorial in the March 10th issue of the P. O. with your appraisal of conditions existing in Spiritualism and your most constructive suggestions relative to the 'presentation and spreading of the truth of Spiritualism.'

"I want you to know that I subscribe wholeheartedly to the measures suggested in your editorial. As president of the IGAS, I wish to go on record as stating that I would be most happy to participate in any constructive movement to promote and strengthen true Spiritualism on a local, national or worldwide basis."

If we keep at it, we'll get there—Spiritualism with a multi-million membership!

HERE AND THERE

Something that should be of interest to our ministers who have much air travel. . . . A note from the Rev. Alice W. Tindall of Washington, D. C., tells about an amendment to the Civil Aeronautics Act of 1938 that now permits air carriers to grant reduced rate transportation to ministers of religion.

From Mrs. Pressing, we hear that one of our wonderful pioneers, Amelia Fleming, now 83, is living at the Volusia County Home, Deland, Florida, and would welcome cards and notes from those she knew in her more active days.

Miss Fleming, who spent many years lecturing and teaching the wonders of Spiritualism, formerly was pastor of a Buffalo, N. Y., church.

If it was your privilege to meet this staunch Spiritualist, why not take a few moments to write to her.

A clipping from the Rev. Anita M. Kuchler of Milwaukee, Wis., tells about "Religious Paintings Inspired." The painter is Mrs. Martha Eichocka who explains her talents thusly: "A vision comes to me in my sleep and then I just set out to paint it."

The artist, who is not professionally trained, has done 23 paintings, all religious.

The interesting twist to the story is that the lady happens to belong to the Catholic church and when she discussed her "visions" with

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Modern-Day Catacombs Exist Behind Iron Curtain As Spiritualists Fight For Freedom

Spiritualism, Its Meaning

By White Lily

Man, hundreds of centuries ago was given ten commandments. These ten commandments were not commandments of man, but they were commandments given by spirit to Moses directly, and causing, by automatic writing, the formation of these words on the tablets of stone, that man might, through the ages, have a guide to live by.

Many Theologians of your day have grown to believe that the world needs a new set of commandments, but this is not true. The same God that gave the commandments to Moses on the top of Mt.

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REV. MARGARET FLING
White Lily's Medium

A President Answers "What Does It Take?"

By JOHN HEISS
OUR BLESSINGS TO YOU

(Rev. John Heiss is president of the General Assembly of Spiritualists, having held that office for thirty-one consecutive years. In time of service and experience he is looked upon as Dean of Official Spiritualists. He is also pastor of Divine Harmony Church of Greene County and director of the School of Divine Harmony headquarters in Catskill, N. Y., and branches in New York City. His address is Box 454, R. D. 2, Catskill, N. Y.)

Editor, *Psychic Observer*:

In your editorial of March 10, 1958, under the heading of "What Does It Take?" you mention some pertinent questions, directed particularly to the presidents of the several Spiritualist organizations in this country. You say there are more than thirty such organizations. I assume you refer to major organizations, that is, those composed of auxiliary churches.

You comment as follows:

1. "Upon several occasions we have discussed problems pertaining to the presentation and spreading of the truths of Spiritualism * * * We have received letters concerning these problems from many of our

followers and several of our mediums, but we have yet to receive one line from one president of any Spiritualist organization."

2. You also specifically comment on having "called for a council of war — all the presidents to sit around one table to see what course should be steered — to discuss the possibility of unity — no reply."

3. "We discussed the possibility of a documentary television film being produced * * * — no reply."

4. "We published the story * * *

and possibility of one day having a strong legal department — no reply."

5. "Is asking too much of our leaders to ask them to co-operate with one another — to co-operate with a newspaper that is printing news of Spiritualism * * *?"

"This editorial is a personal appeal to every president of every organization. Box our ears, if you will, but at least let us hear from you."

No, Miss Editor, instead of, (Continued on Page 10)

In the countries behind the Iron Curtain, in the Soviet Empire and the "satellite countries," materialism has been raised to the official philosophy. The form taken there by materialism has created for the millions subjected to it a social structure entirely different from the life of the western nations. This is authoritarianism or dictatorship, which is the imperialistic state of materialism. It is not of the right or wrong, human or inhuman nature of these dictatorships that I want to speak now, because that is politics, but of how these dictatorships weigh on the spirituality of the individual and of what reactions they call forth in him.

The materialistic dictatorships behind the Iron Curtain have centrally-directed methods for influencing and moulding the individuality on the planes of

soul and spirit. These methods vary according to the political idol that is fashionable at the time, but they have one thing in common: a loud propaganda and a terrorizing of the individuality. Propaganda is used chiefly to try to lay hold on the younger generation, while the methods of terrorism are applied chiefly against the older people.

The outbreak of the Hungarian revolution showed how much success these methods have. Both the terrorized older folk and the bemused younger victims of propaganda were ready to die for the common moral treasure of humanity: freedom, and, it may be added, not only the nation's freedom, but freedom of thought, of the soul, and of the spirit. When this struggle of the Hungarians for freedom of body and soul was crushed under foot, the dictators of materialism drew no lesson from the facts, and they continue to make use of their centralized propaganda and the methods of terrorism.

Quite different was the position in the period before the aggression of materialism. Hungarian social life developed, in its free contacts with Western peoples, a flourishing spiritualist culture. The Metaphysical Scientific Society held lectures of a very high standard and conducted thorough investigations with the object of scientifically exploring the transcendental world.

Apport Museum

The famous dictum of Allan Kardec, the father of Spiritualism, "Spiritualism must be scientific or it will cease to exist," was used as a guiding precept even in the training of mediums. The world's largest and richest apport museum was in Budapest, filled with a large quantity of apport objects and living apport animals and plants. This museum, which was a place of pilgrimage for the Spiritualist experts and investigators of the world, was destroyed in a bomb attack, during the war.

Spiritualistic healing was not so developed as it is now in Britain, (Continued on Page 2)

Meditation . . . One Technique Usable By All

By ROY EUGENE DAVIS

Running through all basic philosophy we find reference to meditation and going into the silence, as being the way to unfoldment and self-realization. Yet for some reason few men and women know how to meditate properly. They either fail to grasp the importance, or tend to think that it is a dull experience at most. In this article, I intend to point out just what happens in true meditation, and how it can be accomplished with benefit to the individual.

I shall use as my outline; the suggestions of Patanjali, an ancient teacher credited with the compilation of scattered materials into a workable system. His method may be found in the Aphorisms of Patanjali available in most any book store under several fine translations. The technique is simple and basic, usable by one and all, Essential Principles

The first step in the process of integration is to establish balance and harmony within, for without balance, the unfolding process will not be wholesome and steady. So we must set the inner house in order. We must insure proper relaxation for the body, we must feed it well, and give it due rest and recreation.

We should govern our life so that our actions conform, at least outwardly with our social structure, so that we may dwell in peace and quiet with our fellow man. We must perform those actions which insure a clear conscience and assist us in the path of unfoldment. We should strive to mix with others who study the path of wisdom, so that by mutual interest we grow together. We should surround ourselves with good and constructive (Continued on Page 5)

(Continued from Page 1)

but the societies introduced Spiritualist morals and training into the schools and the home. The Rosicrucian movement did wonders with the magical and mystic intensification of man's powers of thought, imagination, and will, while theosophy spread the laws of harmonious life in wide circles.

At that time, to be a Spiritualist in Hungary was to be an intellectual aristocrat. It was an exotic, fashionable thing. Spiritualistic societies were large and well-to-do. Nevertheless, every thinking person felt that they were, in spirit, superficial. The various societies carried on intrigues against each other, and the spiritualist factions detested one another. On the other hand they all struggled as one against the intolerance of the Churches. In these respects the situation was very like the present state of Spiritualistic life in the Western nations.

This Spiritualistic culture, large as to numbers of adherents but none the less superficial in character, was struck by the dictatorship of materialism as by a purifying hurricane. With a single decree all the spiritualistic organs were forbidden to operate, and their funds were locked away, and their extensive libraries were pulped to feed the materialistic presses which put Stalin's and Lenin's works into the hands of the terrorized public. The Spiritualistic movements were declared by Rakosi, then Stalin's lieutenant in Hungary, to be inimical to the State.

The people were dispossessed both on the financial and on the intellectual plane. Reigning materialism suppressed everything and every person that had differences with it. In the heart of Europe the political and intellectual Iron Curtain was erected, and not even the radio waves were able to cross over, for they, too, were jammed.

Stamp Out Religion

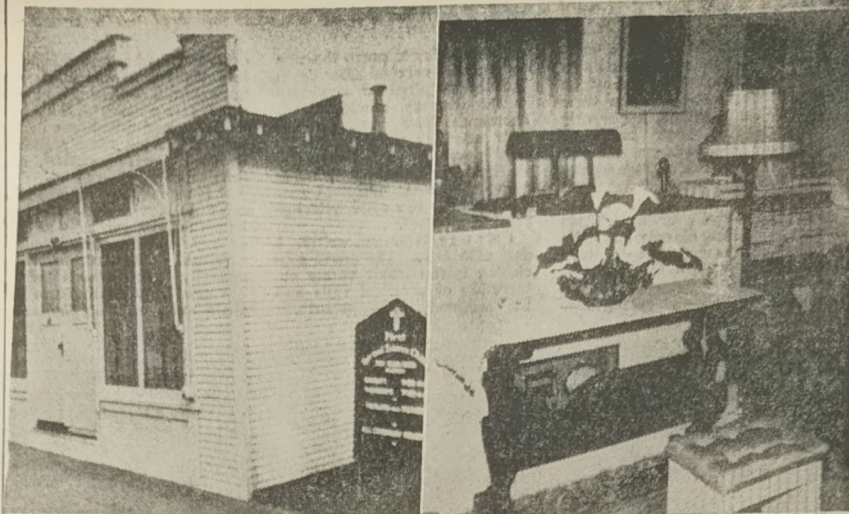
The system in power expected that as a result of these steps every feeling, every thought of idealism. Spiritualism, and religion, would be stamped out in people, in that atmospheric where the demon of fear reigned over hearts and souls.

But that was not what happened. Belief in God and respect for human ideals under the sun went underground, and Spiritualism in the countries behind the Iron Curtain took up the enabling but heavy burden of the historic traditions of Christianity of the Catacombs period. To be a Spiritualist in Hungary today is forbidden on pain of imprisonment or even death. Spiritualists have lost in numbers, but the spiritual worth of those who remain is immeasurably increased. Quietly there came into being a secret association among the people of every kind of idealistic thought, every kind of religious feeling, and every kind of spiritualistic life-ideal. And this association is a powerful force of resistance to the triumph of materialism.

Like Japanese tea-ceremonies, behind the closed doors of private houses, spiritualistic life glows and sparkles in the deepest meditation. Continual danger, even the risk of losing our life, has brought about the collective brotherhood of the catacomb life. Because of the general disgust for politics, interest is growing all the time in questions of the esoteric life. In this catacomb-life, human hearts are ennobled, and in quiet privacy and relative safety of their poor dwellings, terrorized people flee into the spiritual world within them and ponder the meaning of life in Hamlet's phrase: "To be or not to be?" In the intimate quiet of their souls, harassed people do in fact receive the answer to this question.

Thus, spiritually at peace and in harmony, men and women receive speedy aid from the higher regions of the spiritual world. I could relate many interesting things about my own experiences, about my connections with the Great White Brotherhood living in the valleys of the Himalayas, about my astral journeys, and about those medium-experiments

(Continued on Page 4)



FIRST SPIRITUAL SCIENCE CHURCH—Above are exterior and interior pictures of the new headquarters of the First Spiritual Science Church, 420 Front St., Santa Cruz, Calif. The pastor, Rev. Evan Shea (columnist for P. O.), writes that the church is crowded for the Thursday healing service and the Sunday worship service. Assistant pastor of the church is Rev. Pamela Clements.

What Does Your Handwriting Reveal?

You, Yourself, Are What You Write

By Rev. Leo Louis Martello
(Psychic Observer Staff Writer)

Your handwriting is the mirror of your mind, the reflection of your soul. It is a permanent record of your unconscious. You are what you write but it is not so much what you write that counts as it is the way you write it!

Graphology has a history going back to 1632 when Camillo Baldi wrote the first book on the subject. Today it is used by the government, psychologists, personnel agencies, consultation centers, taught at the New School for Social Research in New York and at Boston University, used by Industrial firms (The Pacific Weavers Corporation) and by individual analysts who make up the American Graphological Society, an organization of high ethics and integrity, founded in 1927 by Dr. Louise Rice, called the "Mother of American graphology."

Help To Military

Europe has long taught graphology in their universities as a branch of psychology. Henry O. Telscher was cited for his work during World War II with the army and Military Intelligence Service. The commanding general gave him a special citation for his invaluable help as a psycho-graphologist.

And Dr. William R. Perl, chief psychiatrist at Fort Leavenworth, was officially cited by the U. S. Govt. for helping to solve the Malmady Massacre Case by his use of handwriting analysis.

Dr. Hector J. Riley, psychiatrist of the American Board of Psychiatry says: "Handwriting analysis has a definite advantage over every other projective technique, inasmuch as the patient is completely unaware of the fact that he is undergoing a test while writing. The patient does not know the meaning of the technique of the Rorschach or T. A. T. tests, either, but he knows that it is a psychological test, and his response consciously or unconsciously may be influenced by such awareness. But when one writes one's attention is concentrated on what one writes, and not on how one writes. The movements of the hand are completely automatic and not subject to conscious factors."

King's County Hospital and the Manhattan Children's Court employ graphologists as clinical consultants in treatment. Two excellent new books on the subject are "The Key To Handwriting Analysis" by Irene Marcuse and a pocketbook edition of "Handwriting Analysis" by Dorothy Sara. How do you doodle? Ever wonder what those funny drawings on a telephone pad or napkin mean? Read the first comprehensive book on the subject "Your Doodles And What They Mean To You" by Helen King who has spent twenty five years collecting, analyzing and studying them.

What about your handwriting? What does it reveal? There are three zones to handwriting: upper (d, f, h, k, l, t), middle (a, e, i, o, u, m, n, etc), and lower (g, j, p,

q, y, z), corresponding to the mind, the soul and the body; or mental, unconscious or physical (material). Whatever zone has the most emphasis indicates that person's predominant interests. Long, full lower loops indicate an active, energetic physical life. Strong material interests. High upper loops indicate one interested in idealism, ideas, philosophy, culture. A curtailment of upper and lower loops with the emphasis on the middle zone reveals a strong inner, unconscious life. The form and shape of the letters will show the degree of intellectual development.

There are three basic slants to handwriting: Forward, vertical and backward. A slanting forward script is written by those who reach out to others: friendly, emotionally dependent, sociable outgoing. Vertical writing reveals one who is ruled by his mind rather than his heart. He may feel strongly about an issue but he can't be swayed by sympathy. Reason rules. Backhand writers are reserved and unresponsive. Mostly introvert.

Confucius once said: "Beware of the man whose writing sways like the reed in the wind!" When someone says to me: "I never write the same way twice" I check the writing to see if this is graphologically true. If it is it indicates one who is moody, changeable, inconsistent in his emotional response: first friendly and extroverted, another time cool and aloof. Such a person is still not emotionally mature.

Honest, outspoken persons leave many of their ovals (a, o, d, g) open, an unconscious expression of their natures. Secretive persons close and even lock their ovals. Extravagant persons have wide spaces, big margins and long final strokes. Stingy individuals curtail their ending strokes, have tight, cramped writings, little or no margins. Can you picture such a person wasting space?

Psychic Ability

Intuition and psychic ability is indicated by letter-separated words. Their words are not written in one continuous stroke but have letters which stand alone in the middle of words. Spiritual qualities are indicated by many things: High upper loops, light line writing or heavy with individualistic letter forms, open ovals, an absence of all strokes indicating selfishness, egotism, deception, materialism. The above are general rules

which you can apply to your own writing or that of others. Graphology is a serious science which takes years of study, application and analysis. It is not a "sign science" as everything must be added, subtracted, multiplied and divided to obtain an accurate summation of character. What does your handwriting reveal?

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Crenshaw Reports On Afterlife

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tainly desirable that those we contact be so—but that their personalities do survive. For personal survival means survival of differences in personality; that is, survival of people—all kinds of people—people as we know them, with all their idiosyncrasies of character and expression but with an ineffable opportunity for further growth, change and advancement unmatched in the old environment of the earth world.

Moreover, there is the tendency to assume that a thorough-going proof of survival should carry with it all the rest of the answers to the riddles of the universe. It does not. No one with any modicum of wisdom in the here or hereafter pretends to know all of the answers. The point is simply: there is now enough scientific and testimonial evidence, almost forbiddingly voluminous and extensive, to give us in fact the one big answer so many generations have accepted on faith.

From there on the divergences, differences in findings and disparities of speculation remain problems for further exploration. Meanwhile, we are given a magnificent tool for this further exploration in the form of the one big answer that heretofore has been subject to so much doubt.

What, then, are the believers saying—those who skirt the facts, yet still faithfully believe?

In a series of three articles, released by the Associated Press, prominent individuals from three walks of life give their answers to the question: "Is there life after death?"

First of the series was an article by the actress, Deborah Kerr. She told of her nine-year-old daughter's reaction to the death of Miss Kerr's longtime secretary.

"Oh, well," said the little girl, "she will always be with us."

Miss Kerr was surprised and pleased at this perceptive reaction, and in deploring the fear of death which besets so many of us, she asked and answered this question: "Why can we view death without fear only when we are very young, very old or very sick?"

"I believe it's because we are every day instilled with the fear of death."

She added significantly: "Funerals are another way of making death seem odious. I think they are barbaric. I don't want people moaning and weeping when I'm gone."

Face Facts

Most adults grow up without facing the issue of what happens to them when they die, says Miss Kerr. She could have added that most of them now also grow up without facing the facts of life, too, to say nothing of the facts of the afterlife. For, were they intelligently aware of the basic evidence of the nature of afterlife existence they would avoid such odious misunderstandings.

Armed with the facts, evidence and an understanding of its significance, Miss Kerr would not have had to use conjecture to face up to the problem of what lies after death. All human beings, whether they admit it or not, really want to know where they go after death. This is Miss Kerr's inconclusive answer: "I think they go everywhere."

"God is in every one of us. When we die, we are freed of the limitations of the body and return to God. We become part of all space, all time, all form."

We will meet our friends and loved ones, she concludes, because "we all will be one—all part of the eternal mind, God."

How familiar this all sounds—how familiar and true! There is hardly a great spiritual movement in the world which does not in some way plant its roots in this philosophy. Most agree that we sprang from the great Universal Godhood, that we are still an integral part of that Great Oneness and that we are evolving toward a perfect reunion with it. It is not the truth which confuses men but the incompleteness of the expressions of truth, and here Miss Kerr, like many another, goes astray.

Because we are identifiable with the Godhood—with space, time the universe and all else there is—she concludes that the minute we shed the outer skin we call the physical body, we are through with



Reporter Crenshaw

form and personal identity. This conclusion is contrary to the facts.

"We want to carry our forms into the next existence," she says. "But there is no logic in that."

"Isn't there? Why must we assume that there is more than one 'existence'? Could it not be that all is one existence, divided only into phases, zones, degrees and extensions of the totality some call the Great Oneness? Are we not an eternal spirit here, now—differing only in degree, rather than kind, from the spirit we will be in the hereafter?"

What bothers Miss Kerr about the possibility of a personal existence after death apparently is the frailties of the body.

"How could we look the same as we do on earth? At what age? What about babies and deformed people who die? Are they stuck forever with the way they looked at death? Obviously not."

We agree. Obviously not. But just as obviously Miss Kerr assumes that, because for her there are no ready positive answers to her queries, the answers must be negative without qualification.

Growth and Evolution

If Miss Kerr were at all familiar with the vast accumulation of psychic communications from the next world, she would know there is pretty general agreement on one point: growth and evolution go on in the etheric worlds, as well as in the material world. Nor does the concept of personality and a finer body in the etheric world require us to believe that earthly demerities continue. The evidence is quite the contrary. Example:

In the October 25, 1952, issue of the *Psychic Observer*, Ralph G. Pressing, then co-editor, published psychic photographs proving that the etheric counterpart of an amputated leg still remained, despite the loss of the visible leg.

Another example: A friend, Dr. Herbert Meyer, is one of this country's leading chemical engineers. A number of years ago at a public meeting conducted in trance by the Rev. Richard Zenor of Los Angeles, Dr. Meyer was called forward for a personal communication.

The communicator then controlling the medium spoke in German, gave his full name and identified himself as a fraternity brother of my friend, dating back to college days in Germany. This friend had lost a leg in World War I. During the communication, the speaker was extremely agitated and excited, exclaiming that he now had the full use of his leg. To prove this he stomped with the medium's foot, walked about excitedly and otherwise demonstrated his insistence that he was inhabiting a whole body.

Mr. Zenor does not speak German. Dr. Meyer had not thought

of this friend in years. Yet the friend (1) clearly demonstrated identity; (2) testified that in his after-death state he still had a body once maimed but now complete.

As for growth in the etheric worlds, I had the opportunity to witness this phenomenon—also through Mr. Zenor—over a period of some 20 years. There was at the time I first witnessed Mr. Zenor's work, a communicator described as a little girl about the age of seven. During the years that followed there were gradual changes in this child's voice, personality, vocabulary and mannerisms, including gestures employed through manipulation of the medium's body, that paralleled the same kind of maturation and growth one would expect of a young girl growing through childhood and adolescence into maturity on earth.

Moreover, communicators consistently speak of babies and children growing to maturity in the spirit world and, more important, of elderly persons who grow younger looking. Infirmitudes ordinarily disappear almost at once, depending upon the mental attitude and understanding of the individual, though growth in any direction is not necessarily chronological—year by year—as in this world. Mental development governs bodily appearance, as well as advancement.

Anyone familiar with psychic matters knows about the astral or etheric body. It is said that a person of prominence, such as Miss Kerr, would not know of its existence and importance.

Evidence at Hand

It is too bad also that this fine actress, who has a keenly searching mind, would not know of recorded proof of personal survival of identifiable individuals. The evidence is at hand. I have had it. Scientifically controlled groups have had it. Mountains of records attest to it. Miss Kerr or anyone else can have access to it if they will but remove the blinders of prejudice and misconceptions which so often hide the simple manifestation of truth.

If there is one thing that identifiable communicators agree upon (and like all humans, they do not always agree), it is that the next of many worlds is but an extension of our own in another dimension, another frequency level, and that there is form in that world.

What is more important: while

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forms can change and be changed, and bodily forms can grow, be repaired and be perfected, minds can grow, and souls can advance to ineffable heights in the worlds beyond our world.

What logic is there—to use Miss Kerr's phrase—in a static afterlife, sealed eternally in a vague nothingness? The answer lies in a perfect truism. "Life goes on!"

This means that in whatever dimension, one's personality changes, bodies change, all life evolves and changes. They do here. They also do there.

Of her daughter's belief that Miss Kerr's secretary would "always be with us," the actress exclaims:

"What a wonderful reaction to death!"

Yet for some inexplicable reason she refuses to believe her daughter—except in the misty terms of an undelineated consciousness, devoid of form and personality.

Why—when the facts are against this view?

Perhaps it is, as Miss Kerr herself suggests, that we become so encrusted with the errors and fears of earthly life during the mid-part of our existence here that we forget the inward truth we carry over with us from the greater awareness that preceded our birth.

But—and Miss Kerr likewise suggests this—as we grow toward death, either through age or in sickness, the material outer wall wears thin and our awareness of the truth is heightened, for we are nearer to it. In childhood, we are also nearer to it. So, like Miss Kerr's daughter, awareness then, too, is greater.

Wordsworth said this perhaps most succinctly in the opening lines of his ode, "Intimations of Immortality from Recollections of Early Childhood":

"There was a time when meadow, grove, and stream,
The earth, and every common sight,
To me did seem
Apparelled in celestial light,
The glory and the freshness of a dream."

It is not now as it hath been of yore:—
Turn wheresoe'er I may,
By night or day,
The things which I have seen I
now can see no more."

What Miss Kerr and many another well-intentioned person apparently forget is that a child's dream often mirrors a measure of reality. A child accepts the dream of another real world without question until ignorant adults implant the errors of their ignorance into the maturing mind. How surprised those adults will be to find that the formless void which they imagine the afterlife to be is literally vibrating with animations in a true world of reality, peopled with individuals much like themselves and as diverse in all its aspects and activities as the world they must leave behind!

They may well recall the ancient maxim, "As above, so below"—except that the "below" is but a poor reflection of the above. They may also well recall the admonitions that we must be "as little children" to comprehend the simple truths of both this life and the afterlife.

(Next issue: James Crenshaw challenges a scientist's opinion of life after death.)



H. GORDON BURROUGHS

NYC Classroom Begun For SPA

The Spiritual Psychic Associates, Inc., of Hulmeville, Pa., now has a permanent classroom in New York City, according to the Rev. Pierrette Austin.

Located at the Great Northern Hotel, 118 W. 57th St., in the city, classes in psychic awareness and enlightenment, auric science and public speaking will be conducted by Rev. Austin.

Rev. Austin, columnist for P.O., is educational director of the SPA and will divide her time between New York City and the association's headquarters at Hulmeville.

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NEW JERSEY ORDINATION—Luisa Christiansen who has served the cause of Spiritualism for the past 22 years, was ordained a minister recently with the Rev. Ida M. Demopoulos, president of the New Jersey State Association of the National Spiritualist Association of Churches and Associations, officiating. Shown above are: Frank Salarno, Mrs. Jean McCafferty, Rev. Elsa Strausberger, Mrs. Elsa Hall, Mme. Adelina Patti Valdane, Robert Robertello, Rev. George Clark, Mrs. Emma Lachner, Mr. and Mrs. Iran Costello, Mrs. Mae Pinelli, Emmanuel Videtti, Rev. Luisa Christiansen, Rev. Ida Demopoulos, Mrs. Marie Schilaci, Mrs. Maria Andrae, Mrs. Bertha Ulrich, Mrs. Rose Fowler and Mrs. Dora Nitsche. The service was held in the First Spiritualist Church of Passaic, N. J., which Rev. Christiansen leads. After the service a dinner was served to the many guests, church members and friends who attended.

Ferenc Bolvary Escaped Russians With Help Of Spirit Loved Ones

I completed my studies at the Universities of Budapest, Munich and Sorbonne, taking philosophy as my subject. I came across spiritual culture for the first time in Paris and have since made its development and spreading the prime object of my life. Now, at the age of 56, looking back on a life full of vicissitudes I can truthfully say that spiritual aspiration is woven into its fabric like a red thread. In this I am deeply indebted to my beloved wife, who has always been to me both a soulmate and a scientific fellow-worker.

I used to be the editor of a weekly called Vilagutkor (World Mirror) which was, however, suppressed in 1942 when Hitler took over in Hungary. I was also active as producer in my own film enterprise. When the Russians entered our country as "liberators" in 1945, all enterprise was "nationalized"—read confiscated. I became materially dispossessed but spiritually reborn. I have since obtained convincing proof of the ephemerality of all things earthly and the truth of the life spiritual. My position as secretary of the Hungarian Metaphysical Scientific Society enabled me to give myself completely over to the inner life. I could devote all my spare time—from which I had plenty—to the investigation of the spiritual life and the spiritualist philosophy.

As soon as the materialistic new form of life and society had established a firm grip on the country, all organization of spiritual connotation were outlawed with a stroke of the pen. The Law considered me doubly guilty: I was a man of enterprise and I was a Spiritualist; so I had earned twice over the shameful title "enemy of the people."

However, it was necessary to do something for a living, so I became a night watchman. For two years I guarded scrap iron dumps which now belonged to the "people," and had the joy to meet colleagues with high academic qualifications who were in the same boat.

When the revolution broke out in Hungary in October 1956 and chinks appeared in the solid barrier of the Iron Curtain, my wife and I knew, that now or never the chance was offered to spend the remainder of our lives in freedom, to live, once more free among the free, in the holy fraternity of divine spirituality and to be of service to fellow man. We are no longer young and I am a victim of

severe arthritis. Flight seemed hopeless but we resolved to have a try.

One day—it was the 27th of November 1956—we locked ourselves in our apartment, spending 24 hours in deep meditation, taking no nourishment whatever. We took leave from our past. In our thoughts we said goodbye to all our relations, our numerous friends and our beloved homeland, which we would never see again in this life, and our beautiful city of Budapest which now lay in ruins.

Desperate Attempt

An astrologer friend recommended the early hours of the following day as a propitious time for the departure. My ailments constituted a very serious obstacle; at that time it was so bad that I was unable to walk more than 15 minutes.

We knew that the crossing of the frontier meant marching several hours of extremely difficult terrain, with life in peril all the time. So we had to find, at all cost, a source of strength and vitality. I went into deep meditation. I meant to re-establish the link with the Great White Brotherhood with whom we had been often in contact during the past years and who are believed to dwell in a monastery high up in the Himalayas. When meditation became contemplation, my astral journey to our friends had started. Two hours later, returning, our room was charged with power almost to the point of explosion.

Our friends from Far Tibet had taken care that we were endowed with the necessary strength for the escape; our bodies seemed to have been turned into reservoirs of vital power. At dawn we went on our way. Our whole fortune consisted—apart from the clothes we wore—of two toothbrushes.

When we reached a place near the frontier we joined up with a group of young refugees. We marched for hours at a fast rate, at first in pitch darkness; the way led us along small, rarely trodden foot-paths, across broken fields, heavy clouds sticky with rain clinging to our boots, wading knee deep through icy water, forward, ever forward, westward towards freedom.

In front of us, behind, all around, were rolling heavy Russian tanks, armoured cars, playing their searchlights. We were aware that being caught meant the loss of our lives or worse, the loss of freedom. But we were not afraid; we knew

we were under the protection of the Great White Brotherhood.

And so, at last, the blessed frontier of Austria! My wife collapsed, she had walked all the time with a twisted, badly swollen ankle; and I, almost crippled with arthritis, came easily through the ordeal without the slightest after effects. A few days later we were flown to England.

I am deeply impressed by the wondrous, kindly reception by English people and the understanding they showed for our problems. I am moved by the enormous development of spiritual culture of the Western people and the high level of their spiritual press.

To all our friends, be they occultists, theosophists, or rosicrucians, I would address the following words: never give up your spiritual convictions, always believe firmly in the final victory of the power of spirit. Never forget that diamonds are created through tremendous pressure.

Modern Catacombs

(Continued from Page 2)

which prove reincarnation. Or about the clairvoyant artist who makes sculptured portraits of people of the Atlantis period and of beings of other cosmic life-islands.

Behind the Iron Curtain the number is growing of those people who, precisely because of the powerful pressure of dictatorship, have found their souls ennobled and their thought-world enriched by the recognition of the essential spiritual nature of life. It is precisely the aggression of materialism which has freed people from their adoration of the idols of wealth, power, and vanity, and helped them to meet the eternal God dwelling in them and in all of us.

These people are today cheerfully smiling individuals who calmly confess their Spiritualistic belief to the raging demons of materialism. In people living heroically behind the Iron Curtain there is a great thirst for the attractions of the Western spiritualistic life. But I believe that in this case, too, the influence of the Iron Curtain is beneficial, because it protects them from the often too free, decadent formalism of the Western form of life, from mercenary technocracy, and from the harmful spirit of commercialism which brings ruin-

ation and vulgarism to Western Spiritualistic life.

If and when the Iron Curtain is rolled up again and a free exchange of thoughts again comes into being, I think—the men and

women of Eastern Europe, now living in a catacomb existence, will bring much that is fresh and of value into the Spiritualistic culture of the world.

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Burden of Proof Not Solely On Spiritualists

Dr. J. B. Rhine, parapsychologist and "psychic researcher" deemed it advisable to write an article concerning our religion. Clyde A. Dibble, treasurer of the National Spiritualist Association of Churches, chose to answer his article. Dibble's answer was printed in the *Psychic Observer*.

Dr. Rhine, being a courteous gentleman and scholar, answered the NSAC treasurer. In part he said:

"You say the burden of proof is no longer upon the Spiritualists. Perhaps you would settle for a modification of that and say that the burden of proof is no longer entirely upon the Spiritualist."

"I think you would probably agree that anyone who feels he has any special grasp on truth as related to this great problem has a certain responsibility of verifying his belief as full as possible and sharing it with others to the extent that he can do so. I agree, however, that everyone needs to ask the question and to do what he can about it."

Dibble once again answered the researcher. We are reprinting his letter, not because we hope to convince Dr. Rhine, (after all these years, would seem he doesn't want to be convinced) but because at one time or another, all of us enter into a discussion of our religion with a non-believer. A ready answer is an excellent weapon and Dibble's reply has several good points for the "file in the back of your mind."

Rev. Dibble said:

"Despite my own personal religious and philosophical background and leaning, which might have provided an unconscious desire to prove survival, I assure you that I was not convinced, despite sittings with some of our finest mediums thirty years ago, until I had an experience by myself quite alone in my own room. This came after several months of daily concentration and psychic exercise which I entered into with the enthusiasm typical of a teen-ager. One day, during the middle part of the afternoon, I was impressed to lie upon my bed, although I was not particularly tired. Within a matter of seconds of so doing, my body began to feel light, and some spiritual part of me rose consciously above the physical body a height of five or six feet, and I was able to see the physical body still lying on the bed. While the suddenness of this experience was a little frightening, it was most interesting, and in my mind, certainly established a basis or premise upon which to analyze and penetrate the somatic unity theory."

"As you know, the average Spiritualist is not particularly intellectual. He is a simple person, and possibly to the better educated, it might appear that he rushes to unwarranted and oversimplified conclusions about survival. However, I feel it is an interesting challenge to try to reason together about our conclusion."

"What I was trying to say in my first letter to you is that individual consciousness must be an authority as a test of truth. In this type of experiment, unless the experimenter himself becomes a part of the experiment, and deals with his own spiritual faculties, or as you wish to call ESP, he cannot expect that which is spiritual to register upon that which is physical. They are two different rates of vibration, and only under certain conditions do they blend. We would not attempt to dictate to a chemist conditions of pressure and temperature in his laboratory for a successful experiment, so I think Spiritualists are entitled to consideration for their experiences in psychic investigations. While the universe, as well as many of its organisms, especially the human one, appears to be too complex and complicated to explain, it is not possible that the intellect unnecessarily puts up defenses against previously uncharted territory possibly even unconsciously or subconsciously?"

"In this modern, enlightened day of scientific exploration, it is indeed only a fool who proclaims anything impossible, so I would not rule out the possibility that some day an instrument of extreme sensitivity in the electronic or similar

field may be devised to be able to register a contact with that which is discarnate, as I understand Thomas Edison was considering in his latter days. However, I have an intuitive feeling that in this type of experiment and investigation, we are approaching sacred and holy ground, one of the deepest secrets of the universe, and that the truth about survival cannot be made known to a personality FINALLY, until he is ready for it individually, until he has reached up mentally and spiritually in his own interior development. I recognize that you have acknowledged the improvement of ESP when surroundings were more sympathetic; many, too, have found healings successful when faith was the greatest; so, also, are spiritual demonstrations made strongest and clearest when the subject and investigator are using the forward lobes of the brain, and have entered into what we call a superior mental condition, into the upper spiritual chambers."

"Science certainly admits it understands vaguely the workings of the brain, the nervous system, the plexes, with much still unknown."

"Isn't it true that all that is visible in this world to the senses seems to be carrying out the purpose of its invisible prototype. Life is more than a shapeless bit of protoplasm. In our organized society, it is the things which are invisible which give our life greatest meaning, value and security. Without the invisible but vital qualities of love, trust and faith would man have builded hospitals, schools and churches, would con-

(Continued on Page 10)

Meditation

(Continued from Page 1)

books, and observe such religious rites as are in conformance with our individual belief and habit.

In short we should create the ideal inner and outer environment to insure spiritual success. The body of man is his environment, as it represents his state of consciousness objectified. Only when we have established balance, open mindedness and a willingness to learn are we prepared for the practice of meditation. Spiritual research carried on without this basic preparation leads to delusion and one-sided development.

Proper Posture

After we have settled the question of the emotions and mental balance, we now consider the act of meditation itself. The best (from experience and investigation) posture is that posture which is comfortable and relaxed, with the spine straight, and preferably in the upright position. From long habit we are accustomed to sleeping when we lie down and if we try to meditate while lying down, we have a tendency to go to sleep or dwell in subconscious fantasy.

In cases of extreme fatigue or physical disability, it is quite all right to lie down. In the accident it is not convenient to advise the cross-legged sitting posture for meditation, as most people in this country are not used to bending the legs in this position. For those who find it comfortable it is quite all right to sit cross legged. However most of us will find it better to sit in a chair, rather firm, yet comfortable, firmly balanced on the seat of the chair, with spine erect and back away from the chair.

If necessary one can place a small cushion at base of the back between the chair as a sort of brace. But with the back free, it is easier to forget the body in the beginning stages of meditation. The hands can be on the lap, or

on the thighs. The feet can be flat on the floor or crossed at the ankles. The important thing is that the body be relaxed, yet upright. There need not be any strain or tension in the body. In this relaxed position, the individual can now practice meditation without stress or concern.

Spiritual Anatomy

Let us take a moment of what goes on 'within' the chamber of meditation. We see that in human beings, consciousness is identified with certain body areas. When we are aware of our bodies and the environment, in the ordinary sense, we are aware of what the world calls, reality. The sense of sight gives us this reality, and agreement to it binds us, for even our modern Scientists now will say that this world about us is but an objective manifestation of finer forces and energies.

So, in meditation we are going to turn our attention away from the world of duality for a bit, and see if we cannot see a finer reality, which will add beauty and significance to this one.

But we must have something to concentrate upon. We must know what to do with the free mind and sense perceptions. In the beginning at least, we should know where to concentrate and upon what, since for most persons, the idea of God or Principle is a bit vague. So, when we shift the awareness a bit within to the internal organs and spinal column we find the realm of subconscious activity. The activity of the involuntary organs and activity of repair and elimination.

Then we become aware of the upper spine and brain and we find ourselves literally 'withdrawing' from this world, and beholding a world so serene, so wonderfully fantastic, that it is overwhelming, and this is the superconscious experience. After resting a while in this state, we again come to body awareness, and as we bring with us this inner glory we transform our life into a higher expression of humankind. God becomes man, but consciously.

Regardless of the philosophical conviction, mystical experience is universal in experience. So, in meditation as you sit quietly, if you want to invoke the presence of God, Christ, or a particular saint, then do so. Be in a receptive, reverent, thankful mood. This is necessary for the complete opening of self to the Universe. Then put the attention within and be aware with practice of the areas of the heart, brain, and point between the eyebrows, or center of will, or third eye. This will tend to draw the life currents to the upper brain and bring about the condition of internal awareness.

Some find it a bit difficult to forget the body and surroundings while in meditation. To assist in the process of shifting the attention, we can practice a simple breathing exercise. There is no danger in this simple exercise, for it is only that while being aware of the above areas 'within' we watch our breath. Just by watching the breath, with the attention on the areas mentioned, we tend to become objective, and we find that to and behold—we are watching our body breath, think, and meditate, and we find, perhaps for the first time in this life, that we are not the body after all, and this is a liberative experience for many.

Now gradually as we are relaxed, with the energies directed back to the source or back to the brain, we see that the blood is purified or decarbonized by the regular breathing, the heart action slows down, the attention is withdrawn from the world of sense and we start to become aware on an internal world of motion, feeling, color and musical sound, the world of the astral, not 'out there' but right here. It is now that the mental processes become interiorized.

Interiorization

With the attention within, we see the inner workings of things in ourselves and nature. It is in this condition that we have genuine insight. In this state we can diagnose, read the physical or mental conditions of another, and travel on the astral planes. Here we have contact with other entities on the astral level, and according to our own level of consciousness, we attract those with various degrees of understanding. Just as there are many levels of consciousness in this objective world, so there are many on the astral plane.

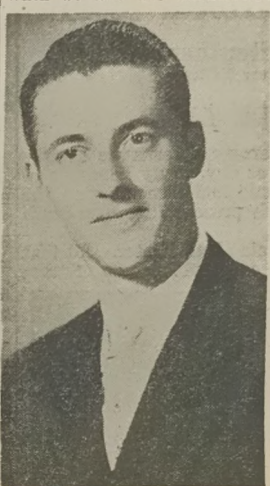
If the meditation is practiced by one of little awareness and

understanding, then the astral entities contacted are on that level also, and therefore available. This accounts for the misinformation garnered by genuine psychics. The mediumship can be genuine, but if the consciousness is not high, then the contacts are limited in knowledge and therefore useless for practical purposes of information.

The manner in which we function on the astral level is 'assumption,' that is, we simply desire to be somewhere or in some circumstance, and it happens. Time and space as known here is not a factor. Now this is still the level of energy and thought. We must progress further. After continuous probing for depth, we find our mental faculties moving without interruption in one direction. That is we can focus the attention, and without distraction think of one aspect of Deity or God, or Spirit. Then when the mind is focused we have:

Concentration

Concentration is the flowing of the mindstuff in one direction. When we take this concentrated



ROY E. DAVIS

thought and direct it to an aspect of the Infinite, light, bliss, love, joy, space, power, intelligence, etc., we tend to take on the nature of that. We then say that we are really beginning to meditate.

Meditation

So we see now what meditation is. It is not just sitting to wait for something to happen, nor is it reflection, or day dreaming. Meditation is the conscious directing of our faculties to gain reality upon God or an aspect of God or Spirit. We cannot really know about God, or we cannot literally name this Power, but we can become it. That which we can sense is real. We should be like the moth.

"Who, spurred by true desire
Plunging at once into the sacred fire
Folded his Wings within, till he became
One color and one substance
with the flame.
He only knew the flame who in it burned,
And only he could tell who
ne'er to tell returned."

Through continuous meditation upon a sacred ideal, we take on the nature of this ideal. This is natural, since many have taken on the nature of the world, simply through identification. We must choose this day, and we can choose beauty if we want to. We can have faith, for the translation of faith is: "To gaze with open eyes, as though you saw something remarkable." Can we 'behold' the remarkable experience of Infinity? If we can, we can move into that life expression. So, this is the secret of meditation.

First balance in normal life activities. Then proper posture and preparation, then we bring the mind within, then we concentrate, then we meditate, then we at last BECOME the object of concentration. Remember, we take on the nature of what we concentrate upon. This is the secret of conscious evolution.

In the process of unfolding, we have wonderful experiences. We gain a fine body awareness. We gain awareness of the astral body or body of energy, we gain awareness of the mental faculties, and we learn to be aware of space beyond our body. It is then that man awakes and becomes conscious once more of his divine nature.

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From The Editor's Desk.

By Agnes F. Reuther
Psychic Observer Editor

THE GREATER LIFE

Easter Sunday! -- The anniversary of Jesus the Christ's crowning achievement! Upon that day, many hundreds of years ago, the Great Avatar arose and demonstrated the truth of His teachings. He not only preached life after death—but proved it!

There is nothing new to be said about Easter. All that can be said has been said over and over and long ago. Suffice it to say that Jesus, the greatest medium our civilization has ever known, demonstrated the actuality of life after so-called death. It is more than a beautiful story—the Resurrection—it is the greatest event in Spiritualist history. Stop and consider a moment—Christianity owes its existence to a Spiritualist happening.

An author of bygone days wrote of this great feastday:

"As we stand on the verge of

Easter time, the tragedy of death and the glory of the resurrection will again occupy the thoughts of millions of people. But they will turn their minds back nearly two thousands years to the things which have been, and too often they will forget that the death and resurrection they celebrate recurs in the case of every human soul.

Comparing the life of Jesus with that of the modern-day Spiritualist, the writer continued: "In Jesus, the Spiritualist can see how a good and pure-minded man was done to death because He fell foul of the religious customs and practices of His age and time, and because He ventured to stand for the things of the spirit as against the things of the flesh.

"Could He walk the earth today, it is still true that He would be heeded by the poor and suffering, and despised by the great and powerful. He would be on the side of the evil doers as He always was, for even the sinners and the breakers of the moral law excited His pity, His sympathy and His help.

"He stood for those signs which followed belief—for simplicity in worship, for the realities which symbols enshrine rather than for the symbols themselves. But then, as now, the world would not listen, and so the despotic power chased Him to Calvary and His physical voice was silenced. But the very existence of Christendom is a tribute to the fact that He still lived and still labored. He was a voice crying in the wilderness.

"Spiritualists know the price of liberty. They know how in these days, persecution, both underground and open, can still affect and afflict those who dare to speak unpopular truths.

"Spiritualists know, however, that the resurrection from the grave is not a matter of one day or another. It is an eternal and every-day occurrence. The Spiritualist is able out of his own personal and full experience to say "He Is Risen" at every graveside, at every memorial service and in every home which has been bereaved.

"Spiritualism can supply the only present-day answer to the old, old question, 'If a man dies, shall he live again?' It is an answer which confirms the records of the past, which carries forward the evidences of the early churches and brings them up to date, and established upon irrefutable evidence the claims of all time, that immortality is a fact in human experience, that angel communion is an everlasting truth, that our 'dear departed' are not departed at all. They are not dead. They have shaken off the fetters of physicality. They have entered into 'the life which is life indeed,' and return to bless and help and comfort.

"In every truth, the Spiritualist has added to his faith, knowledge. The last enemy is overcome. Death for us is swallowed up in the victory of eternal life and the annual festival of Easter has become an every-day experience in which we rejoice as well in our homes as in our churches. Spiritualism is the confirmation of the hope of all time: the expression of an eternal verity; and the guarantee of the everlasting future.



LETTERS TO THE EDITOR

Agree? Disagree? Comment to make or line of thought to suggest? This is your section of Psychic Observer and we heartily welcome your letters. Type or write legibly on one side of the paper and keep your letter short. Your name and address, legibly, must accompany your letter. Letters may be condensed. Psychic Observer does not necessarily identify itself with any views expressed by a reader.

TRUTH WILL OUT

I have just finished reading the most enlightening article by Clyde Dibble in the Feb. 10th issue of Psychic Observer.

What I mean to say is it should be very enlightening to Dr. J. B. Rhine. In this day of atomic energy, radar waves, etc., that scientists study about, it's time they see that Spiritualism is one of God's most important energies since it relates to eternal life and belongs to all, not only Spiritualists, but scientists also. It is like atomic power which no nation can monopolize but all can use.

HELEN B. WALKER
8433 Kittyhawk Ave.,
Los Angeles 45, Calif.

Don't miss the follow-up in this edition on the Dibble-Rhine discussion.

MORE ABOUT HEALING

I am a member of the Temple of Harmony and our healer is Mr. Haskins. Three years ago, I was quite ill and after receiving no help from doctors, I turned to the Spiritualist Church. Mr. Haskins gave me healings and in six weeks, I was as good as new. Not only I, but many others have received healing through his help.

We sit for healing services twice a week in our church, Sunday and Wednesday evening. We say a prayer for each of our loved ones that is sick and cannot be present. Many have received help through our prayers. As a few examples, my son has overcome a heart condition and my niece has overcome an attack of rheumatic fever.

We also have two other healers in our church, Mr. and Mrs. L. A. Petersen.

MRS. CHARLES OLSON
148 W. 4th Ave.,
Denver 2, Colorado.

I am writing this letter so that others may know about the power of God.

My husband and I have one son who will be four years old on April 29. He has not been feeling well since last Nov. 19, 1957. At that time, we took him to Poplar Bluffs, Mo., where the nearest hospital and pediatrician are located.

David (that is our son) was admitted to the hospital and after many tests, the doctor told us he was a victim of leukemia and there was no cure or hope of a cure for him.

We were not familiar with the healing power of God at that time, but visited the Rev. Anna B. Kness of Van Buren. She began praying immediately and prayed for nine hours straight.

There was a change in his blood immediately. He was released from that hospital and from there, we took him to the St. Louis Children's Hospital for more test work and treatment. All of this time, Rev. Kness continued to pray for the little fellow and he continued to show marked improvement.

We finally returned home and he has bi-weekly checks. Only last week, Feb. 12, during his last check, the doctor said that his blood was perfectly normal.

He is like a new child! Even though we were in St. Louis, Rev. Kness' prayers for David were answered. Distance is no object with God's power.

My husband and I are so thankful that Rev. Kness came to us. She has prayed for people near and far. We are so thankful that our baby has been healed and we want others to know about the power of God.

MR. and MRS. BILL PAUL
Van Buren, Missouri.

Having read the February issue of the P. O. wherein appeared the healing testimonial of Mrs. Ilene Norwood of Detroit, I would like to verify her statements.

I know Mrs. Norwood and also the healer, Dr. George Boulter, very well, and know of the wonderful work he is doing as a healer.

I also have had a similar condition and my doctor could do me

no good so I consulted Dr. Boulter for treatments. I am happy to say that I am on the road to recovery. I now can walk four blocks without having the least symptom of my trouble.

MRS. NINA M. MCKENZIE
3928 Winifred St.,
Wayne, Michigan.

CHIN UP!

I want to congratulate you for the splendid job you are doing. The P.O. has taken on new life and fills the spot fine.

I was reading in your March 10th issue—What Does It Take?—You have the right ideas and I would not like to see you get discouraged. You have a big job and it takes the wisdom of a Solomon.

May I give you a few of my observations. First, we have to learn human nature. . . . How to get the goodwill of others. As an example, if anyone thinks something is being forced down their throats, they rebel like a stubborn mule. There is too much fear in all of us that keeps us from enjoying life as we should. There are times we should not be hasty in our anxiousness to have things come to a head.

It takes time to get a large organization to budge but when in motion, things happen. We should never feel superior to others when dealing with the public. If we do, we should keep it hidden or suffer. We are all children learning.

If you see the problem as a whole, I think it will keep you from becoming discouraged. You will need a lot of patience until things adjust themselves properly. Best of luck to you!

HARLEY A. BECKMAN
25 Alboni Place
Long Beach 25, Calif.

We can be patient—and believe me we're not discouraged. That's one thing you never acknowledge in the newspaper business and certainly not as a Spiritualist! But we need supporters like Mr. Beckman—good feeling.

WE LIKE THEM TOO!

Permit me to compliment you on the addition of Dr. Enid S. Smith to your staff of contributors. Her articles are filled with stories of rich experiences and I read them all with keen interest even the one on reincarnation.

I have not yet had proven to my satisfaction the fact of reincarnation but I like the article anyway. Anyone should hesitate in this enlightened age to claim that anything is impossible but rather to accumulate all the knowledge possible in order to prepare ourselves for any eventuality. Something which may seem impossible today may be a reality tomorrow.

Dr. Smith, Dr. Holloway and Col. Powell constitute a valuable trio with interesting articles which can be studied with profit to anyone.

There are so many good things in your paper that I feel sorry for the person who is incapable of selecting the articles they want to read and leave the others for your other readers. Seems impossible for some people to exercise the God-given gifts of thinking and reason which only we humans, of all forms of life, have been endowed.

I liked the P.O. under Pressings and I like it no less under the present owners.

ROY T. KAYWOOD
1719 Sixth Ave., West
Bradenton, Florida.

TOLERANCE ADVOCATED

Although time flies, in most respects, the two weeks between Psychic Observer is long. They are intensely interesting, constructive, broad-minded, and tolerant.

After reading so many letters, from many sources, of criticism, and recrimination against the theories and beliefs of the numerous branches of occult, and esoteric organizations, I must express my wonder that anyone dares voice the opinion that he is the only one right.

In the vast realm of unnumbered universes, the countless entities

comprising the All-In-One, the unknown eons of time that is timeless, can it be possible for one man, or men as we know them, to ever know all of the answers, except possibly the Masters? Granted that the Masters are endowed with this stupendous knowledge, would it be logical that they would transmit the whole of it to one small group of our present earth population?

Would it not be wiser and more beneficial to the spiritual future of all mankind, that we gratefully accept, and humbly give thanks, that we have been granted some insight into the life beyond so that we can try to mold our lives into a pattern that will insure our spiritual advancement, and at the same time, may we be granted the privilege of helping others, who have not had the advantage of tapping this relatively new source of modern day enlightenment. Instead of saying, "This is it. I will look no further," why not continue to listen and study, and each one choose for himself that which seems good to him. But grant, in all tolerance, that others may see and need a different god.

Furthermore, how can theories of other beliefs, or teachings, weaken the proven soundness and stability of true Spiritualism? There is a basic jealousy in such an idea. If all of the truly gifted mediums, with an all encompassing love for their religion, and mankind, that such gifts of insight into the future existence should give them, were to rejoice in whatever branch, or branches of mediumship they have been granted, and rejoice equally with their fellow mediums in their gifts, spiritualism would reach unsalable heights.

With sincere admiration for the work you are doing, and a blessing and best wishes for a long and successful future, I am

MRS. RUTH WILCOX
1 Edwards Drive,
Fayetteville, N. Y.

ANALYSIS APPROVED

I received my free handwriting analysis by Rev. Leo Louis Martello with my renewal to Psychic Observer and was well satisfied.

I compared this analysis with one I received last year from another source and they agree in every detail. To me, this agreement is proof of its truth and value. It is too bad more people do not realize the value of this line of work.

Anyone interested in improving their personality and making the most of their abilities is certainly passing up a good opportunity if they scoff at handwriting analysis.

CHARLES HAZLETT
R.D. 1, Box 317
Ryersford, Penna.

Hollywood Church Of Divine Power Has New Quarters

The Rev. Lorraine LaVani, founder and pastor of the Church of Divine Power of Hollywood, Calif., announced that the church now has a new home. The first service will be conducted in the Ministry Chapel, 4590 Franklin Ave., Hollywood, at 7:30 P. M., April 10. The new church is located one block north of Hollywood Blvd., between Normandie and Vermont Avenues.

According to the Rev. LaVani, the chapel seats more than 200 persons, has an electric organ and is styled in English architecture.

The opening service will feature an organ recital by Dr. Coryn Kiehl. Rev. LaVani will officiate, assisted by the Rev. Darrell S. Mulford and the Rev. Jean Burkhardt, assistant ministers.

Regular Sunday services will be held in the new chapel beginning at 7:45 P. M., April 13th. Speaker for the first service will be the Rev. Mulford.

Editor's Notebook

(Continued from Page 1)

a priest, he said that God works in mysterious ways. "He told me that God had given me talent to paint and that I should use my talents in this way," she said.

I wonder what the priest would say if a member of the Spiritualist religion, one of our "spirit artists" were to tell him about a similar "talent."

As the Spirit World Looks at Religion

After --- Life Of Beauty Or Horror --- Up To Us

By DR. ENID S. SMITH, Ph.D.
(Especially For Psychic Observer)

Religion has been the most absorbing topic in the life of man ever since the beginning of the world, and it is even so today. No subject is more arresting, more thrilling, more upsetting than man's relations to his Maker.

"Our daily life," says the mystic Gibrán, "is our temple and our religion." The Bible tells us that "Pure religion and undefiled before God, the Father, is to visit the fatherless and widows in their affliction, and to keep oneself unspotted from the world." So religion can be the highest social good, including the seeking and doing the will of God in thoughtful, loving, humble service to mankind, constantly learning and ever improving.

Religion on the astral planes is vitally different from that of earth; it is life, in constant flux, changing and growing. The enlightened of the astral world have no creeds or dogmas, but one religion of love and understanding.

The alert person searches the earth for God and the ineffable mysteries of the heavens, those invisible worlds of grandeur beyond the most distant stars. Amazed at the splendors and harmony, and pulsating with joy and the desire to know more, the soul asks, What and Where is God? The fields of science have been traversed, the beauties of art have been displayed for our contemplation; the religious works of all nations have been searched, that the soul might comprehend and gaze upon the Supernal Ruler of the universe, but He remains the unseen, uncomprehended Father of all spirits, pure, holy, everlasting, infinite. Man forgets that the "things which are seen are temporal, but the things that are not seen are eternal."

Prove God?

Man in his materialism is much like the Englishman traveling in the East with his Mohammedan guide whom he accused of being superstitious because he took time out to pray to Allah. The traveler knew little but what his five senses revealed to him, so had not discerned God. He said to the guide: "Can you see God? Can you hear God? Can you touch God? Or, can you taste or smell God?"

The puzzled guide had to answer "No, I can't; but I know God exists, though I can't explain."

That night both men slept in a tent in the desert. In the morning the Englishman was up bright and early and went outside to look around. He returned quickly and woke the guide and said, "There was a camel around here last night, right near our tent!"

The guide rubbed his sleepy eyes and asked, "Did you see him?" The reply was, "No, I slept well all night." "Did you touch him?" pressed the guide. "No, I said, I slept well all night." "Did you hear the camel?" The guide was smiling, but the Englishman was irritated. "No," he answered, "of course not. How could I, being inside and asleep?" But the guide persisted, "Did you smell or taste the camel?"

"Don't rag me," blurted out the traveler. "I told you I was dead to the world all night long." But again the guide smiled and asked, "How then did you know the camel was here last night?"

Disgustedly the traveler replied, "Why, I saw his tracks in the sand—sure proof he was here."

Delighted, the guide said, "That's it—that's the way I know God exists. I look at the earth with the desert flowers, and at the starry skies, at the beauties of the sunsets, and I see God's tracks everywhere — so that proves to me He is real. All about me are the unmistakable footprints of God."

The following night, still in the desert, the Englishman looked up at the stars that always seem so bright and near in the Orient. He remembered in the days of his study of astronomy how he read of the immensity of the universe, with the movements of the stars so regularly and mathematically calculated for hundreds of years,



DR. ENID S. SMITH

in advance, and how the light starting at the beginning of the Christian Era from certain stars and traveling at the rate of 186,000 miles a second was just reaching us now! What a vast universe of law and order—he was appalled! Perhaps the simple-minded guide was right. It could be that intuition was the deepest source of truth, and that the innate power by which it is felt could be the genius of the soul. Truth itself could be always simple, only error confused and complicated.

Spirit Attests To God

Averaging the general testimonies of those of the Spirit World, we find that they affirm the existence of God, and that the vast parliaments of angels and white-robed saints that meet in council, reverently bow for a moment in silent adoration of the Creator of the universe. They teach also the existence of the man Jesus of Nazareth and exemplify his moral and religious lessons taught on earth, and speak of him in terms of great tenderness and reverence.

Furthermore, the Spirit People teach the naturalness of the descent of the Divine Spirit, and assistance from the Holy Spirits, such as overshadowed the apostles on the day of Pentecost, and such as is still poured out upon the unselfish and prayerful souls of today. Likewise, they teach the reality of the spirit life, the lower sphere being an almost exact counterpart of this physical world, the Planet of Sorrow, the proving ground for higher spheres.

The lower astral is the abiding place of earth-bound spirits, those whose loves and attractions still center upon material things; spirits who retain their old theological notions with false doctrines, those who promise much and perform little, who speculate and indulge in selfish schemes, and who are addicted to the most unworthy frivolities, who forget their Creator and have no interest in doing His will.

The great Spiritualist pioneer, Andrew Jackson Davis, the Poughkeepsie seer, and writer of HARMONIAL PHILOSOPHY, gained much knowledge from the Spirit World and has a special message to the "doubting Thomases" who ignore or disbelieve in God whom he calls the greatest Fact, the greatest Principle, and Reality, of

the universe. He goes on to say that this positive, active, moving Principle is contrasted with Nature, the passive, negative principle which is the "garment or body of God."

Spinoza and others of our great thinkers have arrived at the same idea. Leity, the great Source of life, love, order, form, the Eternal Center from which proceeded the innumerable worlds and all things, dwells with all substances and elements and "individualizes His motion, life, sensation and intelligence therein." This the All Person of the universe, the Great Father, Spirit of all spirits, whose work is often generalized under attraction and repulsion, or in other words, under association, progression, and development."

Davis has had it demonstrated to him by the Spirit World that God works after the method of rigorous geometricians as an Infinite Intelligence, and that all His motions of the material universe, in their numerous variety and unity, are strictly mathematical. For example, Davis calls attention to our bodies. The right hand has five fingers; the left hand also has five fingers. Turn to each foot; each has five toes. Think of the bodily senses; there are five again. Through all the members of the body run this marvelous duality and balance, as in the eyes, ears, arms, legs, ribs and the convolutions of the brain.

If the Cause which arranged the relations of the several organs understands mathematical harmonies, all is well—there is no chance to be calculated against their production, since the All Person of the universe comprehends the relations of numbers and can involve these relations infinitely and indefinitely, inasmuch as He Himself is Infinite.

How Else?

But if the Cause that produces the combinations be not mathematical, one can realize what the chances would be against a single combination of fives in a pair. And what would it be regarding the millions now living and all that have lived and passed away? Doubtless, the algebra of an archangel, with infinite space for his sheet and eternity for the period of solution would be insufficient for the overwhelming computation. Therefore, how could any Cause without intellect to perceive and reason to count, produce these invariable equations—who else but Infinite-Intelligence?

One need only to hint at the fact that the demonstration can be made that all motions of Nature are mathematical. In passing, one need only to mention a fact here and there; for example, the constancy of the invariable ratio between hydrogen and oxygen in water, or oxygen and nitrogen in atmospheric air; of oxygen and carbon in carbonic acid, only a few evidences drawn from chemistry. Likewise in botany—take a flower for instance of the fifth class, according to the great botanist Linnaeus, choose a common one like the tobacco plant. It has five stamens; its corolla has five parts and its calyx five points. It is so with every tobacco flower on earth; so it has ever been, and as far as we know will ever be.

Finally, the rainbow; every rainbow is an exact mathematical equation of every other rainbow in the universe, all of which tends to show that there is nothing but mathematical harmony within all motions, demonstrations of life within our sphere or the spheres that we know. But with all this and a great deal more, one concludes with the Oriental guide in the camel story, that the existence of God is proved by intuition, by one's inner consciousness. Infinity and Creation are much like the architect of a vast cathedral; the various life principles unite in a grand orchestra, with the Spirit World vocal with shouts of joy. Man moves through all the path of progress, death being but the door that leads to another room in "the house not made with hands."

Dr. James M. Peebles, another great pioneer of Spiritualism, and others, furnish numerous illustrations of actual conditions relative to religion on other planes of life. When one is taking an important

journey into another world, it is well to be prepared, to know what is at the end of the journey, and to see the actual effects of certain types of earth-living. A great religious principle of Spirit is that enunciated by the Master Jesus and all great avatars throughout time, and that is, "As a man soweth, so shall he reap."

Where They Live

There are very beautiful and very ugly parts of the Spirit World. Let us take a little trip to the home of the very good and highly developed people, such as some of our pioneers, or, for example, one of Jesus' disciples, the author of the Gospel of John. Peebles in his book IMMORTALITY tells us that John lives on a very beautiful island, far beyond the aural belts and zones of the earth.

In the center of the island there is an ever-living fountain, the crystal jets and sprays of which, rising high above the foliage of the place, fall back upon the leaflets and blossoms and upon trees laden with perpetual fruitage, the surplus of water forming a magnificent lake, pure and placid. The shores are bordered with all kinds of lovely creeping vines and flowers heavy with the sweetest perfumes. In the waving trees are a variety of birds whose warbling notes, like echoes, return their duplicate songs; and so sensitive are the delicate productions of this divine realm that the lilies and opening blossoms give forth Aeolian melodies, mingling and blending with the choral music of the birds.

Everything in the Spirit World seems to be alive and conscious. Some tell us that the flowers, the fish, the rocks, the animals talk, and conversations can be carried on with them. In the MEETING OF THE SPHERES, letters from Dr. Coulter, we have several examples of these conversations.

Everything in the higher forms of nature tends to be oval or circular, a law of art—so the rose, the orange, descending dewdrops, worlds, and the lake are circular. Just beyond John's house, a little way from the placid waters stands a grand and imposing temple, the central structure of which is circular. Around the interior circular wall are balconies which ascend to the very dome, which is aflame with sun-illuminated splendor.

In the center of a capacious room, near the dome, of a circular library, poised upon a pivot, the volumes of which are replete with the condensed wisdom of the ages. One the walls within the balconies are suspended life-like pictures of distinguished mortals, and some of the mighty spirits of antiquity.

(Continued on Page 8)

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LEROY MORGAN
814 Sunset, Benton, Arkansas
(P-465)



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Book Review

Candle In The Sun

By BESSIE MONA LASKY
Devors, Los Angeles

When news of the death of Jesse Lasky was announced we were just catching up with our backlog of recent books, including Bessie Lasky's account of her interesting life.

When she and Jesse came to Hollywood, along with Sam Goldwyn and Cecil B. DeMille, they drove up Hollywood Blvd., between farm houses and orange groves. And they checked in at the old Holly-

wood Hotel, now being replaced by a skyscraper at Highland Ave.

She tells of the early movies they made in a rented barn at Vine St. and Selma Ave. She tells too of their meteoric rise to fame and fortune and of the fabulous celebrities who flocked to their home.

But this is more than a story of celebrities, gay parties and amusing incidents. It is more than an account of Mrs. Lasky's success in her chosen medium of self-expression—painting. It is more than an account of interesting travels and the homes in which she and Jesse reared three talented and unusual offspring. For beyond all this is Bessie Lasky's account of her own spiritual development.

Her spiritual experiences transcend dogma and denomination. On Page 100 of her book she describes an experience which anyone familiar with the matter of cosmic consciousness will recognize and understand. And since the experience came to her comparatively early in her life it undoubtedly has been a factor in her spiritual growth.

The Lasky family is depicted as

a strange mixture of the desire for self-expression and the desire for financial success. As to the author herself, it is clear that she is a well integrated personality and that she relies upon the Spirit Within to a marked degree.

(From "Hollywood Citizen News")

How Do You Doodle?

How do you doodle? Do you make odd sketches, funny faces, diagrams, triangles or other markings on a pad when talking on the telephone? Ever wonder what they meant? Now you can find out. Helen King, former president of the American Graphological Society, editor of the AGS Bulletin and Newsletter, and famous handwriting analyst has compiled and written the first comprehensive book on the subject "Your Doodles And What They Mean To You" published by Fleet Publishing Corporation, at \$3.95 a copy.

The Preface is written by Blanche M. Baker, San Francisco psychiatrist, in which she points out that doodles are an unconscious projection and says: "In it are combined the symbolic elements of the fantasy and the dream, yet it is an objective pictorial production made by the hands guided by the unconscious while the conscious mind is focused elsewhere. Thus it would seem that doodles provide unique opportunity for exploration of the hidden aspects of personality. Furthermore, they are often humorous and pique the curiosity of laymen

and psychiatrists alike. Finally, they have real therapeutic value as releasers of nervous tensions, as any confirmed doodler can verify."

Besides learning what your own doodles reveal about you there are hundreds of illustrations from the hands of such famous persons as President Eisenhower, United Nations Under-Secretary Dr. Ralph J. Bunches, Senators Estes Kefauver and Karl Mundt. A few of the others are Lily Pons, Dorothy Kilgallen, H. V. Kaltenborn, Gary Cooper, Walter Winchell, Cornelia Otis Skinner—their doodles, shown, analyzed and discussed.

Like the Rorschach, House and Tree Tests, and handwriting analysis, doodling is used as a projective technique. Miss King has twenty-five years experience in this field and her book is a result of that knowledge. Informative, factual, fascinating and fun, "Your Doodles And What They Mean To You" by Helen King has something in it for everyone. You don't have to be a graphologist, psychologist or scientist to understand and apply the books secrets to your own unconscious scrawls. All you have to do is beg, buy, borrow or steal a copy of "Your Doodles And What They Mean To You" and become your own amateur Doodologist!

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BY REV. LEO LOUIS MARTELLO

Editor's Note: Rev. Martello was former Treasurer of the American Graphological Society and is the Psychic Observer Staff Graphologist and will also analyze readers' doodles.

Anniversary Meet Planned At Church In Massachusetts

The First Spiritualist Church of Amesbury, Mass., 100F Hall, Water St., will have special services on Wednesday, April 2, from 2:30 to 10 P. M. Services will be centered around the anniversary of Modern Spiritualism. Guest workers are invited to attend, according to Edward Jacks, president.

SUMMERLAND

IDABEL PHELPS DUNN, 66, of 419 Eastern Drive, Chesterfield, Ind., and 608 Kirkwood Terrace, St. Petersburg, Fla., passed to the land of Spirit on Feb. 12, at the home of her daughter, Mrs. Idabel D. Harr, of Louisville, Ky. Rev. Dunn had been ill for several months.

RAYMOND BROWN, 65, Lansing, Mich., member of the Spiritualist Episcopal Church of that city, passed to the higher life in St. Petersburg, Fla., on Feb. 1. Funeral service was conducted by the Rev. Ella Riley Sutton, pastor of the church.

BERNICE GEYER, 60, of Lansing, Mich., member of the Spiritualist Episcopal Church of that city, went to the Summerland on Feb. 8. Service was conducted by the Rev. Ella Riley Sutton.

Spirit World Looks

(Continued from Page 7)

The doors and windows are arched, and in the apartments, elegant and chaste, are oval niches filled with speaking statuary. In one of the consecrated departments are the statues of Jesus and the Apostles.

In the temple are semi-circular apartments used for meditation, heart culture, and spiritual rest—one of these is especially dedicated to silent-soul communion, where John retires to commune with his inmost self and the soul of nature, thus coming into such harmonious relations with nature that all knowledge, so to speak, becomes subject to his will. The outer walls of the temple are festooned with blossoming vines, the delicious fragrance of which yields perfumes for the senses, etheralized auras for the spiritual body, and heavenly manna for the soul. The incense or the outflowing fragrance, inhaled from these perennial flowers and fruits not only support the demands of refined spiritual natures but affords rest, peace, joy, and ecstasy inexpressible.

John is busy with his missionary work, counseling, and the rest. Ancient sages come in chariots of flame to visit his beautiful abode—they discuss matters with him of heavenly import, with the one who once under Syrian skies, sorrowfully yet tenderly leaned on the bosom of the Master Jesus. Being counselor in the higher courts of the heavenly life, John very seldom visits the earth or any of the zones encircling it.

John Relates History

But on one occasion at least when Dr. Peebles was traveling in Palestine and putting up near the place of the crucifixion of Jesus, in a very special seance with the medium Dr. E. C. Dunn, John came and spoke directly to Peebles and answered numerous and vital questions for the group, concerning Bible records and records yet to be found. John told of the joint authorship of the Fourth Gospel, of his being Jesus' medium, of his closer relationship with the Master than that of others, of his serving on occasion as interpreter for Jesus, as John knew more languages as they traveled in foreign parts together. Told also of Jesus' travels in the Orient with his teachers in his youth, of his entrancement during the crucifixion, of the truths of the Gnostics and the Essenes, of Jesus' present work, and numerous other details of outstanding interest to the alert Spiritualist, which must be told in the second part of this article to do them any justice at all.

All conditions are found in the astral world, good and evil. Judge Edmonds saw a vision of the sad condition of one on the other side of life that was groping in the spheres of darkness. A vast country stretched before him with large numbers of people—some parts were of inky blackness. As he approached one of those black spots there was a miserable hovel that housed a human being, ghostly, thin, haggard, almost a skeleton. This person knew no means of escape from his dark habitation where he was all alone. The most violent of human passions were raging in him, as he was ever walking back and forth in his awful habitation. The only light he had was from his red, flame-like eyes, open and staring like burning

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FIRST, let me assure our sisters that, in what I have to say, no disrespect is intended or implied. Metaphysic, philosophy, ethics and science must each pursue its own path, without diverging out of regard for personal feelings!

"Two Worlds" keeps in the news that animal-lover and healer, Michael Fryer, who fearlessly says and does what he considers to be right—"regardless." At a public meeting, something "came over" him. "I jumped to my feet. I told them it was time something was done. Vivisection—the most inhuman of all cruelties to animals—was increasing year by year. Yet there were nearly 40 societies trying to stop it." Something must be done. And he was going to do it.

"For over 100 years, vivisection practices had been gradually increasing in numbers. Stag hunting continued, and the bounding and destruction of animals, to turn their bodies into profits, went on with the same reckless abandon, but on a larger scale than ever before." He was convinced most people did not know this. He intended to make a test. With scarcely any money, he hired the Co-operative Ballroom in a London working-class district where he was unknown. With a few helpers, he pushed leaflets into letter-boxes. Two films would be shown. No charge. Everyone invited. Seven hundred came.

Ten minutes of wild life in Australia, then Dr. Lillie's famous colour film, showing Newfoundland Sealers, clubbing baby seals and skinning them, while their bodies were still alive and quivering. Morton Swinburne, Fellow of the Zoological Society, had previously called the film "a terrible exposure. I saw an audience gripped with stark horror."

After the bludgeoning and disembowelling of the baby seals, "the parents, returning to the scene of massacre, are shot, but many, alas, escape into the ice holes with punctured lungs, to die a lingering death." There was a close-up of a hunter approaching a seal-pup. "The helpless little bundle of fur looked up with large, liquid eyes, its face puckered with fear. The next moment the ice was scarlet with the blood of the victim. I wish this film could be shown at every cinema in the land... A sealskin coat is the garment of shame."

As he walked down the aisle of the crowded ballroom, he could hear the gasps and cries of the audience. "Now you know what goes into a sealskin coat," he told them later.

He told them also of the 12,000 cats and dogs demanded each year by the British medical profession, for their bodies to be cut and experimented upon. "Would you like this to happen to your pets?" he asked. "How many of you knew about these legalised cruelties before tonight?" Out of 700 people, 9 raised their hands. Since that night, Fryer has taken his films all over the country. He showed them to 50 people in the home of Lord and Lady Dowding. Two fainted and needed medical attention. "I am with you in your work," said Lord Dowding. "You have the right ideas."

At St. John's Church, Bognor Regis, Fryer gave the address, at the annual Pet Service, to 1000 people, who brought 800 animals. He blessed the animals, laying his hands on each, and giving healing to some of them.

"One cannot separate cruelty to animals from cruelty to human beings, because they both stem from the same weakness in human nature—selfishness and ignorance," he told them. He made a strong appeal for a united and solid front against animal experimentation of every kind.

Today he has enrolled 3000 supporters of his Animal Crusade, receiving letters even from Japan.

Even one man can do—plenty. Eight or nine newspapers, with photographs and reports of Fryer's activities, are good testimony. What one man can do, another can also. Heaven knows, there is plenty of scope today.

Would you not agree with Gandhi that "vivisection is the blackest of all black crimes that

man is at present committing against God and His fair creation?"

How is it that vivisection, and the treatment of animals in general, is so seldom, if ever, mentioned in U. S. A. psychic papers? I note that, in England at least, the subject is coming more and more into prominence.

Vital Force

Mesmer's Tubs, etc.

HERE IS a series of phenomena which can all be explained, satisfactorily I think, by an understanding of the workings of what is known as "Vital Force" and by other names.

It is well known that snakes, by swaying and staring at an animal or bird, can so "fascinate" them that they become unconscious and faint just as the snake reaches and begins to devour them. This is popularly, but wrongly I think, attributed to fright.

Human mesmerists can do much the same with people. As the mesmerist walks into a room where volunteer subjects are seated, and sweeps his gaze down the row, the more sensitive subjects will tumble unconscious on the floor, without any "suggestion" being given orally.

More than 100 years ago, Dr. Anton Mesmer, using what he called "animal magnetism," was able to bring about healing. Sometimes the patient would make fluttering movements, fall into hysteria or become unconscious.

Mesmer, imagining himself highly charged with the "magnetism" (which he then thought he derived from actual magnets) would touch a patient, who would often become violently ill, fall down in a fit, or lie in a trance as if dead, then recover, entirely cured of his trouble.

It is recorded that Mesmer and his friends could transfer the vital force to various objects, such as tubs of water, from which iron rods protruded. When patients grasped the rods, they reacted as described above.

Baron Jules Du Potet, friend of Mesmer, transferred his force to trees, which patients touched, or to which they were bound with cords to prevent them falling when they became unconscious. Healings were numerous.

Polynesian native priests (kahunas), as well as some Amerindian medicine men, could render a subject unconscious by the touch of a finger. They would also charge "throwing sticks" with the force. When spearmen tossed the sticks to strike an opposing warrior, the contact would knock him out so that he was easily overcome. It has been suggested that Australian Aborigines could do the same thing with their boomerangs, ideal for the purpose.

The above I have culled, gratefully, from "Self-Suggestion," the latest book issued by Max Freedom Long, pioneer of the Science of Huna in modern times.

I think we may take it as certain that the same phenomenon takes place following the use of "healing cloths," amulets and the like, as employed by priests, notably Evangelists, who are credited with bringing about many healings, some quite spectacular, as reported in countless magazines, etc. According to the New Testament, St. Paul also used these healing methods.

The explanation of all these phenomena is simple, and is admirably expounded by Max Freedom Long in the book mentioned.

The theory is that there is in Nature a vital force, known to Huna as mana, from which Hindus are said to have derived their word prana. This force, which keeps us alive, we derive partly from food (hence the need for natural, unprocessed, uncooked products), but mainly from the atmosphere, as we breathe. Those who have acquired the knack, especially from deep-breathing, or Pranayama (breath-control), can supercharge themselves with it, and transfer it to objects, or direct to other persons.

But it is not enough merely to gather a charge of mana, and transfer it to the body (the "low self" of Huna), mechanically. One has also to add one's own will, the will of the "middle self," the ordinary consciousness, as a "suggestion," or command, to the low self to do what is required. The suggestion must be carefully thought out,

clearly and succinctly expressed (aloud or silently, as you please), and passed to the low self, with complete confidence ("faith") that it will be fully and faithfully carried out.

If you think this out carefully, I think you will be satisfied that it adequately explains all the various phenomena mentioned above.

Those who desire further details will find them in Long's book, from which most of this material is taken.

600 Appeals

Harry Edwards and Doctors

WE HAVE to keep hammering away at the truth of Spirit Healing, on the grounds that even drops of water will, in time, wear away even a stone.

At a "Psychic News" demonstration, Harry Edwards held up letters for the audience to see. They were all from doctors. Two hundred were received this year, 400 in previous years. All 600 were appeals for help. These medical men had to act in strict secrecy, because "if any doctor associated with an unregistered practitioner, he was liable to have his living taken away and be struck off the register"—by the Council of the B. M. A. He issued this warning: "If the Council of the B. M. A. was ever so ill-advised as to take disciplinary action against even one member, we are in a position to provide a great amount of support to that doctor through the profession itself."

Polls have shown that 9 out of 10 persons in England accept spirit healing in one form or another. Edwards considers that healers should not "take the path of appeasement," which would be weakness. "Not hitting back at what the doctors say about us might make it appear that we have no reply. I don't think that is good." New things always have to compete with vested interests. "I do not think it unwise to be a bit militant and press our case with vigour." Of course, he bears no hostility against the medical profession, but his records show that "whenever there is spiritual healing, applied in common with medical treatment, the sick recover far more quickly and more permanently." Similarly, "when surgery takes place, those operated upon respond greatly strengthened and are healed far more quickly when spiritual healing is given at the same time. People expected to be from 5 to 6 weeks in hospital come out in 2 weeks. The doctors do not understand where they get their strength from, and the word 'miracle' comes from the lips of doctors, surgeons and specialists..." He finds also that, where spiritual help is given before an operation, more than 50% of patients receive "inner strength and comfort or assurance, a confidence that sends them into the operating theatre fearless nad-content," so that they suffer less from shock.

He recalled the case of a "blue" baby, a few weeks old, too weak to take blood infusions, the parents being told the child would die almost any minute, any hour.

Absent healing was asked for. Next morning, there was life in that child: the blood content began to change: the blueness disappeared, and the baby became well. Seeing the change, the doctors gave a drug. When the baby got well, they used the case as an exhibition, notifying other hospitals how good the drug was!

Edwards then made an interesting point. If you have a sick child, and do not call in a doctor, you are liable to criminal proceedings. If anyone in your care passes on, and it is found he or she has not received proper medical attention, there is a possibility of criminal proceedings.

Hence: "It is possible that the British Medical Association may come within the law of condemnation by their attitude of refusing sick people proper attention, through their blind opposition."

"Time and again, we see people for whom the doctors say they can do nothing. Then we see, through spiritual healing, their conditions taken away and at times their return to abundant health."

Edwards related a case diagnosed as cancer of the bowel, pathologically examined, and given a life-

expectancy of 12 months. Three months later, biopsy showed that the cancer had extended throughout the system. The doctors said nothing could be done, they could not operate. Life expectancy was reduced to 3 months.

Spirit healing was asked for: the pains began to go, the system started to get well. Last week, the same hospital took further tests, reporting: "there is no cancer, you never had it at all—there must have been a mistaken diagnosis in the beginning."

It seems a clear case of "heads we win, tails you lose."

Edwards mentioned also the case of a person blind for 50 years. After treatment by Mrs. Burton at the Sanctuary, he regained his sight, beginning to see even while being treated. The doctors were told this, and investigated. They replied: "This man has never been blind at all." They put that forward as a sensible reason and published it in the British Medical Journal. I leave comments to you. I am not competent to attempt any.

Ants, Wasps, etc.

He Asked For It

READERS may recollect several Highlight items describing cases where ants had gone away when spoken to telepathically and asked to do so.

Here are a couple more incidents for your collection.

In "The Secret Science Behind Miracles," Max Freedom Long writes: "Only recently, I read an account of a person who spoke aloud to the ants in and around her home, promising them the run of the garden, unmolested, if they would keep out of the house. The pact was effective, and continued up to the time of writing the report."

A young friend of mine, a professional gardener, in West Vancouver, B.C., has just written me thus: "I never swat at wasps or hornets, and have never been stung in years, although I have often picked them up in my fingers to put them out of the house, and often work all around their nests."

"One day last summer, I was working in a garden when a wasp started buzzing round me. Without thinking, I just swiped at it with my sickle. The next moment, I was stung badly on the forehead. The first time I had been stung in ten years was the first time I had asked for it!"

Witch-Doctors

South Africa

"PREDICTION" reports that, from Salisbury, Rhodesia, comes the story of an African woman who was cursed by a witch-doctor, who told her that she would be followed by a "wake of fire."

From kraal to kraal the woman had to move, leaving behind her a trail of gutted huts.

The Salisbury "Sunday Mail" relates that she was housed in the witnesses' hut, and then the police recreation room. "Both were mysteriously destroyed by fire."

Then she was taken to the Bulawayo Police Camp, where she was lodged in a brick-and-iron hut. On a line in the hut hung her clothes, which also went up in smoke.

So they arrested the witch-doctor and put him in jail.

In spite of what we are pleased to call civilization, witch-doctors, in Africa at least, are still serious business and in business!

Witness Shocked

Re-Converted

"TWO WORLDS" reports that a young wife answered the door and was regaled by a Jehovah Witness, saying that only literal adherence to the Word would enable the Sinner to be saved from the Terrors of Hell.

The lady of the house said she was a Spiritualist. The Witness jerked back, as if she had bitten on a hook. "A Spiritualist? and you looked such a nice person when you opened the door."

"Aren't Spiritualists nice people, then?"

"They are in league with the

Devil," came the parrot-chant. "They get in touch with spirits all right... evil ones."

"I don't know about that; but your mother is standing beside you at this moment. Is she an evil spirit?"

"No! But she's dead."

"She doesn't think so. She seems very much alive to me." And she described the mother in detail.

From fire and brimstone, the Witness wilted to sniffles and sobs. "Excuse me being silly, but my mother meant a lot to me."

"What do you mean, 'meant'? She still does. For someone who believes in another life, you should know our loved ones are still with us."

The Witness who came to convert remained to be converted.

As the housewife thought what she would say, when she told her husband of the incident, she smiled softly. Now, at last, she thought, Madge Paul, instead of Philip, had a psychic story to tell!

Psychic Cat

Puss Romps with Dead Companion

IN "PREDICTION" Yvonne Thomas relates that her 8-year-old cat Simon has always shown marked antagonism toward other animals, except for Blan, a frisky Airedale, who used to visit the studio.

From the start, Simon welcomed Blan enthusiastically, and the two used to have wonderful games together during the frequent visits.

When Blan was taken to live some distance away, Simon obviously missed his playmate. If Blan's name was mentioned, Simon would "meow" plaintively, go to the gate and watch, in vain, for his friend.

Some eight months later, Simon suddenly became very alert, ran to the closed door, and seemed to bring in someone, or something, rubbing himself against thin air and purring loudly, then plunging into the same games routine that Blan and he had established. When the game was over, Simon settled down in front of the fire, purring loudly, and dozed off to sleep.

Soon afterwards news arrived that Blan had died.

On checking dates in her diary Simon's owner had little doubt of the identity of her cat's invisible visitor.

William Blake

Psychic Powers

"TWO WORLDS" has an informative note on William Blake, 1757-1827, generally considered one of the greatest English poets, as well as a magnificent painter, and described as "the greatest mystic and possibly the most God-intoxicated innocent in the history of English creative art." Yet it is rare to find mention of his Spiritualistic convictions or psychic powers, of which the Encyclopedia Britannica, for example, says nothing in 2½ pages devoted to the life of Blake.

He himself wrote: "I am not ashamed, afraid, or averse to tell you what ought to be told, that I am under the direction of messengers from heaven, daily and nightly... I write when commanded by the spirits."

Speaking of one of his longer poems, he says: "I have written this from immediate dictation, 12 or sometimes 20 or 30 lines at a time, without premeditation and even against my will; the time it has taken in writing was thus rendered non-existent, and an immense poem exists which seems to be the labor of a long life, yet produced without labor or study."

When his younger brother Robert died, Blake saw the astral double leave the body, and wrote later: "Thirteen years ago, I lost a brother, and with his spirit I converse daily and hourly in the spirit... I hear his advice, and even now write from his dictate."

He wrote also: "I know that our deceased friends are more really with us than when they were apparent to our mortal part; also, we can do nothing of ourselves, everything is conducted by spirit."

Blake, you will remember, was the man who looked on death "as but going from one room to another."

A President Answers

(Continued from Page 1)

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figuratively boxing your ears, may I commend you on your courage and conviction in taking the stand you do? To fully express the pros and cons of the above questions would be too much to squeeze into one article. On the surface the questions look innocent. But the answers may be filled with plenty of dynamite and may prove disappointing and disillusioning to some of those who cannot face facts, but prefer to be pampered and flattered, seeking rather to hide their heads in the sands of ignorance and make-believe.

The substance of these questions are not new. They have been raised from time to time ever since I can remember, and that was long before World War I.

I will try to be brief by making just a few comments at this time.

Organization

1. The answer to the first question is organization. The General Assembly of Spiritualists, of which I have been president for thirty-one years, has in its constitution, in part, the following: "Section 1. The objects of the General Assembly of Spiritualists shall be, for the organization of the Spiritualists and Spiritualist churches and Societies throughout the various states of the United States * * * into one general assembly for the purpose of mutual aid and co-operation, in benevolent, charitable, educational, literary, musical, scientific, religious and missionary purposes and enterprises germane to the phenomena, science, philosophy and religion of Spiritualism * * *". The members and delegates of churches come together in convention once a year to discuss problems, formulate the policy of the organization, elect its officers and establish a program of education and the spread of Spiritualism.

The General Assembly of Spiritualists will hold their next convention in Elmira, N. Y., May 29 to June 1, inclusive, in the Mark Twain Hotel. All Spiritualists regardless of affiliation are welcome.

Question 2, pertaining to a council of the presidents of the several organizations involves considerable delicate handling and planning. The initiative should come from a source not directly connected with some existing organization. I would suggest that this would be something for the editor of *Psychic Observer* to give further thought. I would gladly pledge my co-operation to this end.

Question 3. I have as yet, not been approached by anyone regarding a film production, but would certainly give it every cooperation.

Depends On The State

Question 4. This is a case of a medium who was arrested in Wisconsin. The question raised is the possibility of having a strong legal department. Here, again, may I point out the wisdom of co-operating with one of our major Spiritualist organizations. Contrary to popular belief, religion does not come under federal jurisdiction, but is strictly a matter of state rights. Each state has its own laws. In the February 25 issue of *Psychic Observer*, under Letters to the Editor, a reader states that Spiritualism is not recognized as a religion. I cannot speak for the organizations or laws of Wisconsin, but I do know that Spiritual-

ism is recognized as a religion in New York State with equal rights and privileges to any other religion.

The General Assembly of Spiritualists succeeded in their organized efforts to bring this about by the enactment of a special law, passed by both houses of the legislature and signed by the governor, thus placing Spiritualism on the statute books as a religion and designating the General Assembly of Spiritualists as representing the religion of Spiritualism (see chapter 485, Laws of New York, 1914).

However, in spite of this law mediums continued to be arrested and persecuted under the old fortune-telling law.

In 1929 an amendment to the fortune-telling law was passed exempting the representatives of ecclesiastical bodies, which included the General Assembly of Spiritualists. Yet, occasional arrests were still made. It must be remembered that no law is certain until tested by the courts. So in 1943 the General Assembly of Spiritualists made a test case (see Page 8 of the G.A.S. Manual). The city magistrate found the defendant guilty.

An appeal was made, the three judges on a higher court unanimously affirmed the conviction.

Therefore an appeal by the General Assembly of Spiritualists was made to the Court of Appeals, the highest New York State court, resulting in a unanimous reversal of the conviction by the seven judges on that high court.

Never Again

This was fifteen years ago. No pastor of the General Assembly of Spiritualists has been arrested on the fortune-telling charge since that time.

Time does not permit me to go into more details. There are many other angles to the above questions. As I said in the beginning, the answers are loaded with dynamite. Do you want to hear them?

The *Psychic Observer* in its editorial asks, "What Does It Take?" The answer is courage, fortitude, fearlessness, honesty of purpose and hard work. Whining, pampering and flattery have no place in our present-day movement. Spiritualism is the greatest boon to mankind. But those who misrepresent it are partly responsible for its apparent retrogression. Wake up! You have every opportunity to steer the movement into its rightful foremost position. But you can't do it with rotten timber, soft soap and wishful thinking.

History repeats itself. Take a lesson of the fall of nations, ideologies, religious and social structures. This is the age of the crusader, the righter of wrongs, the stripping of the masks of hypocrisy, not only in the religious field but in the home, society and the community. Why do you think your God-given gifts were bestowed upon you? To ape the worn-out orthodox institutions and their nauseating medieval superstitions and pompous garbs, ornaments and ritual? Or do you think that the spirit loved ones come back to help you traffic your gifts for pieces of silver like the procurer in dark alleys?

The time has come to use your gifts for bringing humanity back to its senses, to help the bewildered, the misdirected, to expose the hypocrite and the racketeer. Use your gifts to prove the continuity of life and spirit communication. God and the angel world is waiting to guide you. Express without fear or hesitation the inspired messages of uplift that come to you. Be honest and fearless and put your faith in spirit. You are always talking about it. Now do it.

Look into the mirror and make an honest effort to practice the things that so glibly fall from your lips. Do you talk about spiritual laws. Do you realize that they actually work? And you are no exception. Think it over. Experience is the best proof. What have you to show for it? Don't blame someone else for your failures. Look within yourself and begin anew this instant. God and his spirit messengers will guide you if you give them half a chance. It

is up to you. Let your motto be work and service, and trust in spirit.

In conclusion may I urge each one of you to co-operate with your respective organization. If things are not going as they should, seek out the cause and if necessary put into charge those who will co-operate to establish harmony in your own ranks and co-operate with other organizations.

And finally, remember that a good mouth-piece in the form of a newspaper is one of the most important assets to any movement. Be thankful that the editor of *Psychic Observer* is willing to place her newspaper at your disposal. So give her every possible assistance. We may have differences of opinion and not always agree. But that is as it should be. It brings out the individual initiative and helps us to keep on our toes and remedy mistakes. Let's all give a hand.

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Burden of Proof

(Continued from Page 5)

tract be honored, businesses conducted. The outward physical forms of these activities reflect the mental channel and the spiritual motive in service. Is this not proof of a kind that man is more than an animal interested only in self-preservation?

"Perhaps you will agree that two or more people can look at the same scene and receive varying and contrasting reactions and impressions. An artist and scientist will find his personal basis for the meaning of life in different ways according to his consciousness and his level of spiritual awareness and sensitivity. It would be unreasonable to expect it to be viewed alike by all. We in spiritualism recognize that in the phases of physical mediumship, the moral qualities of the medium seem to have little effect on the phenomena, but even in this phase, and particularly in the progressive phases of mental and spiritual mediumship, the kind of character and spiritual life the medium builds does not affect and relate to the spiritual level he is able to reach. We realize that though we have by psychic means opened the door to survival, it is but the first step. Consciousness of immortality is far greater and depends upon the soul unfoldment of the individual. It is all based on laws of Nature, the Universe, God. Very little happens by chance with such laws. Surely we could not expect the highest demonstration and revelation of man, his immortality, to be revealed to his undeveloped senses, to eyes not trained to see spiritually, to a mind and brain, attached only to materialism, insensitive to its deep and fine meaning.

"While many of my arguments here may seem to depart from science into philosophy, I am sure you can appreciate that if science is to grow in pace with finer vibratory realities, it must keep open minded and possibly expand its former criteria of truth in observation and deductive and inductive reasoning to include subjective sensitivity and spiritual perception. In Spiritualism, we feel we offer to thinking minds and aching hearts more than a blind faith, indefinite belief, vague hopes or abstract promises. Our religion is not based upon ceremonies, symbols, rites, and creeds, but upon daily thoughts, words and acts.

"We understand religion to be right living, according to our highest understanding of truth. Therefore, we see no conflict between science and religion. The modern trend of challenging many of the religious superstitions of old, which seems to disturb those who have never thought much about religion, we welcome because because we see it leading to man thinking for himself according to the abilities and powers he has been endowed with.

"In the final analysis, then, each man becomes his own saviour, his own minister, his own medium, his own scientist, and finds his own pathway to God and immortality."

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Spirit World Looks

(Continued from Page 8)

coals with a black spot in the center. They were constantly straining to see something, the darkness was so horrible to him, his only companion being his hatred and the memory of his evil past.

Cursed His Maker

He paused once and awhile in his pacing, raised his hand above his head and cursed his Maker that he had ever created him. He cursed also all his false teachers, those of orthodoxy who had misled him, but who also had told him of a hell of fire and brimstone. He did not believe the creeds. He knew that when he cast off his physical body such a hell could have no effect upon him. He laughed the idea to scorn, never dreaming of any other hell. And now when he waked to the reality of a hell far worse than had been painted to him, he cursed God and man that he had been left without enlightenment and alone where he now found himself.

He knew that he had been left in ignorance of what really must follow the indulgence of the material passions in the bad habits to which he had practiced during his life on earth. He was a most pitiful sight to behold as he clasped his hands together over his head with a gesture of mute despair, and standing thus a few minutes he cried, "Oh, for annihilation!"

He was suffering "the torments of the damned," working himself up into a frightful paroxysm of passion and then throwing himself prostrate, groveling in the dirt and writhing in agony, howling like the most furious maniac that bedlam's worst cell ever saw. At length from sheer exhaustion he was still. His physical powers could go no farther but the worm of the memory of the past, which never dies, was the more active because of the cessation of the external effort.

Now he lays prostrate and exhausted, solitary in the outer darkness of which Jesus spoke, all the evil deeds of his life on earth chasing each other through his memory, sporting with his agony, and faithfully performing their terrible duty of retribution—as a man sows, so he shall reap.

A part of the religion of the higher spheres is to emphasize that everything that a person does, thinks, says, makes its indelible record in the ether, for good or evil and comes boomeranging back to each for personal atonement. This is a very serious world in which Jesus says, "For every idle word that men shall speak they shall give an account." This is a world in which to study, learn, work, pray, serve and to help prepare oneself and others for a better life, eternally progressive. One never breaks the laws of nature and of God; they break him. This is one of the reasons, at least, why we hear from reputable spirit forces constantly that less than a third of the people on earth will qualify to be spared in the great coming cataclysm.

25,000 Years More

Into the darkness for another cycle of some 25,000 years, it is stated, they must go, because they have failed to make the grade or use the opportunities, God-given, here on earth; later, we are told they will have to climb up a far harder way on a less likely planet than the earth; for the earth will be cleansed for the New Era of peace and goodwill to men. How many voices we have crying in the wilderness of these present days warning the destruction! Voices are devoting themselves unselfishly, warning people scientifically of what is to come.

The findings of the Barber Scientific Foundation of Washington, D. C., are tremendous in import, with the shifting earth, that is reported being off its axis some 200 miles at the South Pole, with the rising of tides and rising temperature of five degrees above normal of the Pacific Ocean, the odd changes as in climate—snow in Florida, earthquakes in such places as New Jersey, hurricanes in Hawaii where never before, and a host of other peculiarities.

Again, the warnings of such people as Dr. Charles L. Worn in his little booklet *AS IN THE DAYS*

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SPRITUALIST CHURCHES

If your church is NOT listed in these columns, write **Psychic Observer**, Inc., P.O. Box 877, Jamaica, New York. Ask for church order form and complete information.

ALABAMA

Birmingham: Church of Spiritual Science, 2524 7th Ave. North. Services: Sun. 3:15 & 7:15 P.M.; Pastor: Rev. R. P. H. Sparks; Asst. Pastor: Rev. Nellie McWhirter; Pres. Albert L. Combs. Ph: 56-6638. Church Phone: 58-6654.

ARIZONA

Tucson, Ariz.: Spiritualist Temple of Truth, 721 N. 2nd Ave. Services: Sun. 7:15 healing. P.M. Sec'y, Jack J. Hitchcock; Phone: MA 3-1216.

Phoenix, Arizona

First Spiritualist Church, 10th St. and East Fillmore. Services: Sun. 10:00 A.M.; lecture, 8 P.M. Minister, Rev. Walter Holder; Phone: ALPINE 3-9804; Sec'y, Rosa Lee Mosher; Phone: ALPINE 4-3912.

ARKANSAS

Hot Springs, Arkansas

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

St. Peter's Temple of Truth, 705 Malvern Ave. Services: Sun. 7:30 P.M.; Wed. 8 P.M.; Pastor: Rev. John Cecil Moore; Phone: National, 3-7393.

CALIFORNIA

Alameda, California

Brotherhood Spiritualist Church, 1407 Ninth St. Services: Sun. & Thurs 7:30 P.M.; Minister: Rev. Pearl E. H. Manning; Phone: LA 2-316.

Spiritualist Church, 1530 Santa Clara Ave. Church Class Service: Mon. 7:30 P.M. Dr. and Rev. E. L. Archer; Phone: LA 4-6327.

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

El Monte: National Federation of Spiritual Science, Church, 517 S. Stewart St. Services: Sunday, 10:00 A.M.; Devotional 11 A.M.; Minister: Rev. Florence E. Fairfield, 15426 Giordano St., La Puente, Calif.; Phone: EDgewood 6-6533.

Fresno: Chapel of Light, First Spiritual Science Church of Fresno, 2122 S. 10th St. Services: Sun. School, 10:30 A.M.; Sun. worship and healing, 7:30 P.M.; Pastor: Rev. Leona Richards; Asst.: Rev. Elsie Hawksworth; Phone: ADams 7-1489.

Hanford: Church of Revelation, Inc., 1306 North Irwin St. Services: Sun. 7:30 P.M.; Class: Tues. 7:30 P.M.; Minister: Rev. Winifred Ruth McKissell; Phone: LU 4-8807.

Hollywood, California

Spiritualist Science Church of Hollywood, 8230 Hollywood Blvd.; Services: Wed. 2 & 8 P.M.; Fri. 7 P.M.; Sun. 7:30 P.M.; Minister: Rev. Mae M. Taylor; Ph: HOLlywood 3-8616; Sec'y: Ann Boddy, 1807 N. Harvard Blvd.

Church of Divine Power, 4590 Franklin Ave. Services: Sun. 7:45 P.M.; candle-light and healing; Thurs. 7:30 P.M.; messages and healing. Pastor: Rev. Lorraine LaVani. Phone: HOLlywood 4-8363.

Long Beach, California

People's Spiritualist Church, 785 Juniper St. Services: Sun. 8 P.M.; 10th luncheon Wed. 12 noon to 1 P.M., followed by lecture and messages; Minister: Rev. Edith M. Niles, 423 Dayman St.; Phone: BE 6-4453.

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

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave. Services: Sunday, 7:30 P.M.; also Thurs. 7:30 P.M.; 430 Lime Avenue. Minister: Rev. Rosa Locke; Phone: HEEmlock 6-3523; Rev. Beulah Thomson, Asst. Pastor.

Los Angeles, California

Foundation of Universal Truth, 1055 South Manhattan Place; services: Sunday and Wed. 2:30 and 8 P.M.; Healing Thurs. 8 P.M. by Rev. Boyd Bunch; Minister: Rev. Elsie Hicks; Phone: REpublic 1-6030.

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

Astara Foundation, 261 South Mariposa Ave. Services: Sunday 2:30 and 7:30 P.M.; Ministers: Rev. Robert G. Chaney and Dr. Earlyne C. Chaney; Phone: DUinkirk 4-3427.

Spiritual Church of Christian Truth, 612 S. Ardmore Ave. Services: Sun. 2 and 7:30 P.M.; healing: 2:30 and 8 P.M.; devotional: Thurs. 8 P.M.; message service. Rev. Harry A. Noah, pastor-founder. Phone: DU 9-2345.

Westlake Splish Ch., 1722 W. Santa Barbara Ave. Sun. & Wed. 7:30 P.M.; Pres. Irene Wood; Sec'y: Florence Rose. Rose Chapel Psychic Center, First Christian Episcopal Church, 257 S. South Occidental Blvd. Devotional services: Sun. 8 P.M.; Class, Tues. 8 P.M.; Round Table, Fri. 8 P.M.; Presiding clergyman, Rev. Thomas E. Badger.

Spiritual Church of Revelation, Embassy Auditorium, 839 So. Grand Ave.; Services: Sun. & Thurs. 2 P.M.; Minister: Rev. Stephanie Jean Schreeb; Phone: NO 2-3551; Sec'y: Irene Faust; Phone: CA 5-3850.

Temple of Spiritual Light, 3200 Western Ave.; Devotional Service Sunday 9 P.M.; Personal Problem Clinic, Sealed Letters, Tuesday 7:30 P.M.; (Doors close 9 P.M.) Pastor: Chas. H. Florence; Howard (U.S.N.-Ret.) Phone: REpublic 1-7601.

Seekers of Esoteric Wisdom U.C.M., 170 Hotel Embassy, 8th and Grand Sts.; 7:30 P.M. Sundays, Rev. Samuel Myron Buck, 19442 for counselling.

Spiritual Church of Friendship, 127 East 120th St., Womans Club, Services: Sun. 2 A.M. Minister, Rev. Hazel Sladek, 293 Del Amo Blvd., Torrance; Phone: LA 2-0908; Co-pastor, Rev. Eva Everson.

Los Angeles, Continued

Universal Chapel, 1001 West 69th St. Services: Wed. 2 and 7:30 P.M.; Fri. and Sun. 7:30 P.M. Co-pastors, Rev. Eula Perryman Goff and Rev. Walter H. Goff; Phone: PLeasant 8-2200.

Universal Brotherhood of Truth (Chapel of Rases), 4100 Beverly Blvd. Services: Sun. 2:30 P.M.; devotional; 7:30 P.M.; candlelight healing; 8 P.M.; devotional; Tues. 8 P.M.; Holy Communion, 11 A.M., followed by Communion breakfast; last Sun. each month, Fellowship buffet dinner after 2:30 service. Pastor, Rev. W. G. Dickenson, Asst. Pastor, Rev. W. B. Newton and Rev. E. Hawker; Phone: DU 3-0116.

Church of Atraxia, 801 S. Wilton Place. Services: Sun. 11 A.M. Pastor: Rev. F. I. O'Brien, 1038 E. 10th St., Phone: GRAnite 3-3501; Sec'y, Stella Thornton.

Oakland, California

First Temple of Spiritualism, Green Rm., Moose Club, 1428 Alameda Street. Services: Sun. and Tues. 8 P.M. Minister, Rev. Mittie Monroe, 1014 Fifth Ave.; Phone: TEmplebar 5-3442; Sec'y, Earl Dowd.

Spiritual-Unity Church, 1419 Harrison St. Services: Sun. 7:30 P.M.; Pastor, Rev. E. L. Archer, co-pastors, LA 6-327.

The Spiritual Army of God, Ebell Hall, 1440 Harrison St. Lecture; Healing and Message work Fri. 7:45 P.M. Social Night 1st Fri. in month. Leader, Rev. James M. Fritchman, Rev. Ebbel Bolton, Pastor, 529 31st St., Phone: OLYmpic 5-2936.

Palo Alto: Spiritualist Science Church of LA, 2300 Wellesley Ave., South Palo Alto. Services: Sun. 11 A.M. Pastor: Rev. Clyde A. Dibble, 1912 Easton Drive, Burlingame; Phone: DIamond 3-8284.

Redwood City: Redwood National Spiritualist Church, Y.M.C.A. Bldg., 1445 Hudson Street. Services: Sunday 7 P.M. Minister: Rev. Genevieve Worfield, N.S.T., 928 Blandford Blvd. Phone: EMerson 6-7303.

Reseda: Church of the Good Neighbor, 18206 Victory Blvd.; Services: Sun. 7:30 P.M. & 7:45 P.M.; Healing: Wed. 7:45 P.M.; Class: Thurs. 7:45 P.M.; Minister: Hal Styles, D.D.; Phone: DIckens 28712; Sec'y: Leonore Cordial.

Sacramento, California

First Spiritualist Episcopal Church, I.O.O.F. Bldg., 34th and B'way. Sunday, 7:45 P.M.; Minister, Rev. Wilson H. Beason; Phone: GL 7-344.

Universal Spiritualist Church, 3340 M Street. Services: Sun. 2:30 P.M.; Wed. 8 P.M.; Co-pastors, Minnie T. and Robert C. Mobley.

San Bernardino, California

First Spiritualist Church, 6th and Arrowhead; Services: Sun. 8 P.M.; Minister: Rev. Ann Cannara; Phone: TAilbot 5-3366.

Spiritualist Episcopal Church, 134 East 14th St. Services: Sunday, 7:45 P.M.; Class: Mon. 1:30, also Tues. and Wed. 8 P.M.; Phenomena Sat. 8 P.M.; Co-pastors: Rev. Florence S. Becker, 194 Universal Spiritualist Church, 3340 M Street. Services: Sun. 2:30 P.M.; Wed. 8 P.M.; Co-pastors, Minnie T. and Robert C. Mobley.

San Diego, California

The First Spiritualist Church of San Diego, 3777 42nd St. Services: Sunday Healing 7 P.M., lecture, 8 P.M.; Minister: Rev. Emily G. Davis; Phone, ATwater 4-6909.

Fraternat Spiritualist Church, Inc., 1502 Second Ave. Services: Sun. 11 A.M. & 8 P.M.; Divine Healing, Sun. 7 P.M.; Pastor: Rev. Virginia Walker; Pres: Rev. Lillian Gray; Sec'y: Hattie A. Harold.

San Francisco, California

Golden Gate Spiritualist Church, (N.S.A.) 1001 Franklin St. (cor. Clay). Services: Sunday, 8 P.M.; Wed., 8:30 P.M.; Minister: Rev. Florence S. Becker, 194 Universal Spiritualist Church, 3340 M Street. Services: Sun. 2:30 P.M.; Wed. 8 P.M.; Co-pastors, Minnie T. and Robert C. Mobley.

The Little Church of St. Andrews, 2005 15th St. (near Church St.) Services: Sun. and Thurs. 7:45 P.M. Messages Fri. 2 P.M. classes, Minister: Rev. Alda Schierman, 2015 15th St.; Phone: Underhill 4-6966.

Golden Rule Church of Spiritualism, 515 Faxon Ave. Services: 1st and 3rd Sun. 2 P.M. Minister: Rev. Beatrice M. Burnham; Sec'y: Priscilla Hull; Phone: JU 4-6966.

The Spiritualist Church, 414 Mason St. Services: Sun. 7:30 P.M.; Minister: Mary E. Taylor; Ph: JU 1-1232; Sec'y: Jane Musick.

Christian Spiritualist Church of San Francisco, 444 Fremont St. Bldg., 4th Floor (S. Sacramento Hall). Services: Sun. 2 and 8 P.M. Pastor: Rev. Grace E. Lindenau.

First Spiritualist Temple, 3324 17th St. (near Mission) Services: Sun. 2 P.M. Wed. 2 P.M. & 8 P.M. Minister: Rev. Maude Kline; Phone: MA 0491; Sec'y: Maude Johnson, 227 Waterville St. Phone: Sky line 1-9153.

Spiritualist Church of Eternal Love, 420 S. Broadway, Sat. 7:45 P.M. Pastor: Rev. Billy R. Hill; Phone: SUTer 1-0145.

San Gabriel: The Pyramid Church, Inc., 8734 E. Las Tunas Dr. Services: Sun. 2:30 P.M.; Pastor: Rev. E. L. Archer, co-pastors, LA 6-327.

First Spiritual Science Church, F.S.C., 65 South 7th St. Services: Sun. 7:30 P.M.; lecture, healing, messages; Class: Thurs. 8 P.M.; Circle, Sat. 8 P.M. Minister: Rev. Gladys S. Koll; Phone: CY 2-8320.

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St. Services: Sunday Healing 7:30 P.M.; Lecture 8 P.M.; Messages 9 P.M.; Blindfolded 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P.M. Minister: Rev. Edna Miller, 1937 E. Main St., Phone 32285; secretary, Glennella Hyde, RFD 5, Box 366, Stockton, Calif.

Venice, California

God's Chapel of Healing, U.C.M. #16, Christian Spiritualist, 142 Lincoln Blvd. Services: 7:30 P.M., Tues. 8 P.M. Pastor: Rev. Laura B. Barge.

COLORADO

Denver, Colorado

Spiritual Science Association, 321 Tabor Bldg., 16th & Curtis. Services: Sun. 7:30 P.M.; Fri. 8 P.M.; Tuesday, 4:30 P.M.; Minister: Rev. Sophie Busch-Tracy. Temple of Harmony Spiritualist Ch., Inc., 333 West Ellsworth Ave.; Sunday: 10:30 & 3:30; Wed. 7:30 P.M.; Rev. Ida Fleming; Allan J. Miller.

CONNECTICUT

Hartford, Connecticut

First Church of Divine Light, Inc., 303 Park St. Services: Sunday 2:30 and 7 P.M.; President: Clifford H. Doucette, 100 High St., Manchester, Connecticut; Phone: Manchester-MI 9-1841.

Hartford Spiritualist Temple, Inc., 758 E. Main St. Services: Sun. and Wed. 8 P.M. President, Mabel Olio; Sec'y, Grace L. Hoxie.

Niantic (Pine Grove): Connecticut Spiritualist Camp Meeting Association; Henrietta Williams.

Norwich: The First Spiritualist Union, Inc., 29 Park St.; Services: Sunday 2:30 and 7 P.M.; President: Nellie G. Wheeler; Sec'y: Marie La Mitie.

Stamford: Albertson Memorial Church, 485 Summer St. Services: Sun. 2:30 P.M.; Thurs. 8 P.M. Pastor: Rev. Raymond Burns; Phone: DA 3-5411.

DELAWARE

Wilmington, Delaware

Church of Spiritual Truth, Orange Hall, 706 Delaware Ave. Services: Sun., 7:30 P.M. Rev. Clara Poole, pastor; Rev. Bertha Ford, asst. pastor and founder.

DISTRICT OF COLUMBIA

Washington, D. C.

First Spiritual Science Church, Suite 631, 29 Park St., N.W. Services: Sun., Tues. 8 P.M.; Thurs. 2:30 P.M. Minister: Rev. Alice Wellstood Tindall; Phone: CO 5-1149 and ME 8-0973.

The Church of Two Worlds, 2460 Sixteenth St., N.W. Services: Sun. and Wed. 7:45 P.M.; Pastor: Rev. H. Gordon Burroughs; Phone: EM 3-0010.

Christian Light Church of Divine Healing, 915 20th St., N.W. Services: Sun. 8 P.M., complete service; Wed. 8 P.M. & 2 P.M. 2 P.M. message services; Pastor, Rev. Otto Penter; Phone: JO 8-5172.

Fort Lauderdale: Universal Church of the Master, Woman's Club Bldg. Services: Sun. 8 P.M.; Messages each month, 2 P.M. and Fri. 7:30 P.M., at 200 N.E. 4th St. Minister: Rev. Jewell Williams; Ph: JACKson 2-3160.

FLORIDA

Cassadaga: The Southern Cassadaga Spiritualist Camp Meeting Association. Dec. through Mar. 30; Jany. Billy Turner, 194 Universal Spiritualist Church, 3340 M Street. Services: Sun. 2:30 P.M.; Wed. 8 P.M.; Co-pastors, Minnie T. and Robert C. Mobley.

Daytona Beach, Florida

First Christian Spiritualist Church, I.G.A.S., Prince George Hotel, 212 N. Ridgewood. Services: Sun. 7:45 P.M.; Thurs. 7:45 P.M. Minister, Rev. Enid Brady; Healer, Hal Williams; Phone: ORange 1-0645.

Hays Memorial Church, Spiritual Science, 221 1st Ave. Services: Sun. 7:30 P.M.; Wed. 2:30 and 7:30 P.M. Minister: Rev. Margaret Hays Springstead; Phone: CL 2-2432.

Fort Lauderdale: Universal Church of the Master, Woman's Club Bldg. Services: Sun. 8 P.M.; Messages each month, 2 P.M. and Fri. 7:30 P.M., at 200 N.E. 4th St. Minister: Rev. Jewell Williams; Ph: JACKson 2-3160.

Homestead, Florida

Redland Spiritualist Episcopal Church, 28 N.W. First St., Odd Fellows Hall, Services: Sunday 8 P.M.; Minister: Rev. Sada Hobson; Phone: 253-M-4.

A.M.O.S. Temple of Light, Bauer Drive; Sec'y: Lillian M. Brewerton, Rt. 2, Box 47.

Jacksonville, Florida

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

Friendship Spiritualist Temple, 308 W. 8th St. Services: Sun. 8 P.M.; Circle: Wed. 8 P.M.; Minister: Rev. Jerry McCabe; Phone: PO 5-0870; Sec'y: Beulah Myers, 64 W. 55th St.

Temple of Religious Science (U.S.A.), 220 E. Monroe St., Odd Fellows Hall. Services: Sun. 8 P.M. Pastor, Rev. Donald E. Edmonston; Sec'y, Ruby King.

Lakeland: Shrine of the Master, SEC Church, Tuesday Music Club Bldg., Success and Park St. Services: Sun. 7:30 P.M. Pastor: Rev. Ramon P. Noegel; Phone: Tampa 37-4962; Sec'y: Lamar M. Keene.

Miami, Florida

Little Shenandoah Spiritualist Church, 601 S.W. 7th St. Services: Tues. & Sun. 8 P.M.; Wed. 2 P.M.; Minister: Rev. Frances Stevenson; Phone: HI 8-0051; Treas: Adams; Phone: Midway 3-2401.

Temple of Revelation, 600 S.W. 25th Ave. Services: Sun. & Wed. 7:45 P.M.; Healing: 7:15 P.M.; Minister: Rev. Ruby J. Schmidt; Phone: HI-8-8912.

Universal Church of the Master, No. 408, 7450 S.W. 57th Ave. and Hwy. 1. Services: Sun. and Wed. 7:45 P.M.; Thurs. 2 P.M.; Class: Tues. and Thurs. 7:45 P.M.; Minister: Rev. Mary Shillito; Phone: MO 7-0672.

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

New Age Church and College of Truth, 2020 N.W. 7th St. Services: Sun. 11 A.M. and 8 P.M.; Wed. 8 P.M.; Special classes, Tues. and Thurs. 8 P.M. Ministers: Dr. Gilbert N. Holloway and Rev. June Holloway. Phones: FR 9-5980 and HI 3-6360.

MIAMI, FLA.-Continued

First Spiritual Church of Christ, 6311 N.E. 2nd Ave. Services: Sun. 3 P.M. at church; Tues. 8 P.M. and Thurs. 2 P.M. at 612 N.W. 65th St. Pastor, Rev. Maude Allen; Phone: PL 9-0311.

Beckoning Light Church, 1621 S.W. 6th St. Public Service: Sun. and Wed. 8 P.M.; Classes, call NE 4-8949. Co-pastors, Rev. Bertie Lilly Candler and Rev. Madge Hart.

Church of the Good Shepherd, 3539 5th Ave. South. Services: Sun. 7:30 P.M. Pastors, Rev. Olga Ruths and Rev. Girard N. Carpenter. Phone: 41-3234; Sec'y, G. P. Cooper; Pres. Olga Ruth Carpenter.

Universal Psychic Science Association & Seminary, 625-639 12th St. North. Services: Sun. and Thurs. 7:30 P.M.; class Tues. Pastor, Rev. Helene Gerling.

Church of Spiritual Philosophy, N.S.A. 1715 Tangerine Ave. South. Services: Sun. and Thurs. 7:30 P.M. Pastor: Rev. M. McBride; Phone: 53-9155.

People's Spiritualist Church, 1011 9th Ave. South. Pastor, Rev. Mamie Schulz Brown.

The Spiritualist Church of the Beloved, 2206 Central Ave. Services: Sun. and Thurs. at 7:30 P.M.; healing, lecture and message service. Pastor: Ethel Post Parrish; Co-pastors, James M. Parrish and Lena Barnes Jacy. Telephone, 77-4134.

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

Church and School of Divine Law, 1269 First St. Services: Sun. 7:45 P.M.; Minister: Rev. Nina Ward Hughes; Phone: Ringling 77779; Asst. pastor: Rev. Linnie Burns; Sec'y: W. H. Hughes.

Silent Prayer Sanctuary, 3602 West McLean Ave.; Healing Service: Tues. 9:30 to 11 A.M. Other services: Sun. 10:30 P.M. & 7:30 P.M. Phone: Albany 2-9417; Leader: Sophia Shaffer.

Friendly Church of Christ, 645 West North Ave. Services: Sun. and Tues. 8 P.M. Minister: Rev. Harold Klingenstein; Asst. Pastor: Rev. David Ware.

Sunflower Temple of Spiritual Science, 3838 West Fullerton Ave.; Services: Sun. 7 P.M.; Tues. 7:30 P.M. Class: Thurs. 7:45 P.M. Pastor: Rev. M. K. Bass; Asst. pastor: Rev. A. Manzeke.

Puritan Spiritualist Church, 812 West 69th St.; Services: Sunday 7:30 P.M.; Minister: Rev. Violet MacKay; Phone: 4-1979; Sec'y: Violet Krammer, 1016 West 72nd St.

Church of The Spirit, 2651 North Central Park Ave. (Chicago's Oldest Spiritualist Church); Services: Sun. 10:30 A.M.; Messages: Wed. 1:30 and 7:30 P.M.; Minister: Rev. Ernest A. Schoenfeld, 3501 Shakespeare Ave.; Phone: BE 5-2911.

Jackson Memorial Spiritualist Church, 721 N. Belmont Ave.; Services: Sun. 10:30 A.M. & 7:30 P.M.; Minister: Rev. Rosemary Jackson Thomas; Phone: GRaceland 7-4220.

Liberal Psychic Science Church, 3449 West Altgeld Ave.; Services: Sunday 2:45 & 7:45 P.M.; Wed. 7:45 P.M.; Class: Thurs. 10 A.M. & 7:45 P.M.; also Friday 7:45 & 7:45 P.M.; Minister: Rev. David Ware.

The First Temple of Universal Love, 4740 W. Belmont Ave. Services: Sun. 10:30 A.M. & 7 P.M.; healing, lecture, messages; Sun. School, 10:30 A.M.; Bible Forum, 6 P.M.; "Universal Light" WATKINS, KC., Sun. 9:15 A.M.; Classes: Mon. and Fri. 7:30 P.M.; 3132 N. Troy St. Phone: IR 8-5605; Pastor: Rev. C. Bright.

First Fraternal Spiritual Church, 4039 W. Madison St., McEvoy Hall. Services: Sun. 2:30 to 5 P.M. Pastor, Rev. Emma Binz; Asst. Pastor, Rev. Fred W. C. Pieper.

Spiritual Science Ch. No. 3, 1715 West 64th St. Sun. 3 & 8 P.M.; Minister: Rev. John Skinner; Phone: HEEmlock 4-181.

Church of Divine Revelation, 207 S. Wash Ave. 2nd Flr. Sunday services at 3 P.M. Inspiring lectures on truth, group meditation and prayer; Divine healing. A church of lofty purpose and spiritual ideals. An affiliate of the Universal Spiritual Ass'n., Chesterfield, Ind.

Englewood Psychic Science Church, Inc., 6514 S. Ashland Ave.; Services: Sun. 7:30 P.M. Minister: Rev. Harry A. Tuffis; Phone: 4-7450.

First Spiritualist Church of Divinity, 6146 South Ashland Ave. Founder: Freda Brown. Services: Sun. 2:30 P.M.; Pres: Mrs. Evelyn Kellner, 6240 S. Kedvale Ave. Phone: LU 5-6972; Sec'y: Carl B. Brown, 6146 S. Ashland Ave.

Church of Invisible Science, 5138 Kenwood Ave. Services: Sun. Mon. and Thurs. 8 P.M.; Minister: Rev. Minerva Lewis Adams; Co-pastor: George C. Adams; Phone: Midway 3-2401.

Scientific Center of Spiritualism, Hamilton Hotel, 20 S. Dearborn St. Services: Sun. 2 and 7 P.M.; Thurs. 7:30 P.M. Minister, Grace Turnbull; treasurer, B. Kautz; Phone: ED 6-6672.

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

The Independent Spiritual Science Church, 6330 Stony Island Ave. Services: Sun. 2:30 and 7:30 P.M.; Divine Healing, Sun. 7:30 P.M. service; Wed. 8 P.M. messages and service; Fri. 8 P.M., all message; Minister: Rev. Jessica Chambers; Phone: Drexel 3-0924.

Rose Spiritual Temple, 521 South Thorp St. Services: Thurs. and Sun. 8 P.M.; Sunday 12 noon; Minister: Bishop M. R. Ramirez; Phone: CA6-0133.

Divine Church of the Inner Temple, Room 215, 600 N. Clark St. Class: Tues. Wed. and Thurs. Messages, Thurs. Pastor: Rev. Helene Hammond.

St. Paul's Spiritual Church, 549 N. Cicero Ave. Services: Sun. 7:45 P.M.; Pastor, Rev. Louise Quinn; Phone: CO 1-2429.

Chicago, Ill.-Continued

First Roseland Spiritualist Church, 10057, 59 South Park Ave. Services: Sun. 3 P.M.; Fri., class 8 P.M. Pastor, Dean Fry; co-pastor, Edna Traver; Phone: TR 4-9862. Private consultation and class, 202 S. State St., Ste 1324, daily 11 to 8 P.M. Class, Wed. 8 P.M.; Phone: WE 9-5899.

Chantao of Zaya Ministry, 116 S. Michigan Ave. Rm. 1108. Services: Sat. 8 P.M. Wed. 8 P.M. Pastor, Maria S. Carlyae; Phone: Franklin 2-1757.

Second Church of Higher Spiritualism, 549 N. Cicero Ave. Services: Wed. 8 P.M.; Healing service, Fri. 8 P.M.; Candlelight service each 4th Wed. of month. Pastor, Rev. Ruth Foster Hudek; Asst. Pastor and Healer, Rev

Spiritualist Churches

(Continued from Page 12)

OHIO—Continued

Toledo, Ohio

Christian Spiritualist Church, 1222 Erie St., Cecil Engle.
Church of Faith 801 Jefferson Ave. Serv-
ices: Thurs. and Sun. 7:45 P.M.; Minister:
Rev. Ezra Mower.

Good Will Spiritualist Church, 1515 Ot-
tawa Drive. Services: Sunday School,
10 A.M.; Sun. and Thurs. services: 7:30
P.M.; Minister: Rev. H. L. Cridder.

First Spiritualist Church, 636 Western
Ave. (at Field). Services: Sun. and Tues.
7:30 P.M.; Pastor: Rev. Fred L. Felix;
Sec'y: Sylvia Haynes; Phone: CH 9-5389.

Youngstown, Ohio

Ingersoll Memorial Church, 339 W. Fed-
eral St., Room 9. Services: Sun. 7:45
P.M.; Thurs. 2:30 and 7:45 P.M.; Pastor:
Rev. Rose Holve. 137 N. Fruit St.; Phone
RI 7706.

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

OKLAHOMA

Tulsa, Oklahoma

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

OREGON

Portland, Oregon

Spirit Guided Friends, Inc., "Christian
Spiritualists" Temple, 5728 S.E. Boise.
Services: Sun. and Wed. 8 P.M.; Healing
at all services; Minister: Rev. Jean
Krause; Phone: P-Rospect 1-8886; Sec'y:
Dorale Jackson.

Trinity Memorial Chapel, 3953 N. E.
Union Ave.; Services: Sun. 2:30 & 7:30
P.M.; Weekday meetings: Minister: Rev.
E. H. Mercer; Phone: AT 7-841.

The First Spiritualist Church, 5123 N.E.
21st Ave. Services: Sun. 7 P.M. healing
and 7:30 P.M. lecture. Pastor: Rev.
Alma Gudhart; Phone: CT 14-541.

The First Spiritualist Church, Beaver
Building Hall, 1616 S. 9th St. Ser-
vices: Sun. 7 P.M. healing; 7:30 P.M. lec-
ture. Pastor: Rev. Alma Gudhart; Phone:
CT 14-541.

PENNSYLVANIA

Bradford: Christian Spiritual Church, 46
Chestnut St. Services: Sun. 7:45 P.M.;
Missionary Day, 1st Sun. of each month.
Pastor: Rev. Van Duyzer, D.D.
Office of Secretary: 46 Chestnut St.,
Apt. 3.

Charleroi: Penna. Church of Divine Guid-
ance, 214 Washington Ave. Services: Sun.
8 P.M. Sara Ackard, Associate Minister.

New Castle Penna.

Spiritualist Church of Truth, McGowan
Hall, 2154 East Wash. St.; Wed. & Sun.
8 P.M.; Agnes E. Githen, Celeste Atkin-
son; James H. Anderson.

Pittsburgh, Pennsylvania

Spiritualist Church of Revelation, 114
Federal St., N.S.; Services: Sun., Thurs.,
Thurs., and Fri. 3 and 8 P.M.; class: Fri.
8 P.M.; Phone: FAirfax 1-0766; Pastor:
Rev. Katherine Fiddell.

First Spiritualist Church, 256 Boquet St.
Services: Sun. and Thurs. 8 P.M.; Phone:
MU 23878 or Hubert Hager, Ch 11335.

Philadelphia, Pennsylvania

Dorothea Psychic Center, 5307 Walnut
St. Services: Sun. and Thurs. 7:30
P.M.; Wed. 1:30 P.M.; Pastor: Rev. Ruth
B. Gallagher; Phone: GR 2-8831; Sec'y:
Margaret Beecher; President: Charles W.
Gallagher.

Universal Spiritualist Brotherhood Church,
Rising Sun and Park Ave. Services: Sun.
3:30 and 7:45 P.M.; lecture and messages;
Healing, Sun. 7:30 P.M.; Wed. 8 P.M.;
healing and messages; Minister: Rev. An-
na K. Rose.

Fourth Spiritualist Church, 4815 Old York
Road; Services: Sun. 2:30 & 8 P.M.; Wed.
& Fri. 8 P.M.; Pastor: Rev. Harry R.
Brunning; Phone: Baldwin 3-9945.

Second Church of Spiritualists of Phila-
delphia, 1418 Walnut St., Bellevue Court
Bldg., 9th floor entrance in court. Ser-
vices: Sun. 7:45 P.M. and healing, 7 P.M.;
Pastor: Rev. Alida Neige; Phone: KI 4-
8827.

First Association of Spiritualists, Broad
and Master St. Services: Sun. 3:30 and
8 P.M.; Minister: Rev. C. Harrison Engel;
Phone: PO 3-5577; Sec'y: Mary Mooney,
5204 Akron St., Philadelphia 24; Pres.:
Charles MacElwre.

Third Spiritualist Church, 3044 German-
town Ave. Services: Sun. 3 P.M.; Wed.
8 P.M. President, Elmer S. Hollowell;
Church Phone, BA3-5504; Res., 9-3941.

Reading: First Spiritualist Church of
Reading, 1047 Penn St. Services: Sun.
7:30 P.M.; Wed. 7:45 P.M.; Pastor: Rev.
Clara Senior; Phone: Ephrata, Republic
3-1894.

Titusville: Alliance Church of Infinite
Service, 105 N. Washington St. Services:
Wed. 7:30 P.M.; Bible Study: Thurs. 7:30
P.M.; Instruction Class: Sun. 8 P.M.;
Church Service: Co-pastors: Rev. Leon
E. Shaw and Rev. Marie E. Roggenkamp;
Sec'y: Maxine Morris.

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

TEXAS

Beaumont: Golden Rule Spiritualist
Church, 812 North St. Services: Tues.
and Fri. 7:30 P.M.; Pastor: Rev. Pearl M.
Davis; Phone, TE 2-0369.

Dallas—First Spiritualist Church (N.S.A.)
4521 Reiger Ave.; Sunday, Junior League
6:45 P.M.; Devotional Service 7:30 P.M.;
Message service: Wed., 8 P.M.; Minister:
Nancy A. Huston; Treas. Joseph S. Hu-
ston.

Houston, Texas

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

Divine Light U.C.M. Church, 5202 Petty
Ave. Services: Sun. 2:30 P.M.; Mon. and
Fri. 7:30 P.M.; Pastor, Rev. George Fisher;
Phone, UN 2-3447.

TEXAS—Continued

Taylor: American Spiritualist Church, W.
4th and Ferguson Sts. Services: Sun.
9:30 A.M.; Lyceum: 7:30 P.M.; Devotional:
Wed. 7:30 P.M.; Messages: Pastor: Rev. H.
Hedgahl, 1115 W. 4th St.; Ph: ELwood
2-4695; Conductor: Mrs. Roznovak.

San Antonio

Universal Psychic Science Temple, 607
Jackson St. Fri. & Sun. 7:45 P.M.; Rev.
Clara Ann Williams; Phone: Capitol
7-8040.

Universal Church of Science, 1337 N.
Alamo; Services: Sun. and Tues. 8 P.M.;
Tuesday Circle: 1-4 P.M.; Rev. M. Hersey,
Pastor; Phone: CA 4-5863.

Bethlehem Spiritual Christian Church,
1004 St. Marys St. Services: Sun. and
Wed. 7:45 P.M.; Pastor, Rev. Alton C.
Joseph; Pres., Charles Valenta; Phone:
LE 28954.

VIRGINIA

Norfolk, Virginia

The Light of Truth Spiritualist Church of
Divine Healing, 20th and Omohundro Sts.,
Sun. 10 A.M.; Sunday School and Bible
Study, 7:30 P.M.; Healing, Lecture, Com-
munications: Wed. 8 P.M.; Healing, Lec-
ture and Communications: Minister: Rev.
Fred A. Jones, Jr. G.O.A.S.

Memorial Spiritualist Church, 307 W. 37th
St. Services: Sun. and Wed. 8 P.M.;
Pastor: Rev. Melvin O. Smith; Phone MA-
3-5070; Sec'y: Florence Siebert.

Richmond: Universal Temple, Universal
Psychic Science, 1110 McDonough St.
Classes for Universal Psychic Science
Seminary: Sun., Tues. and Fri. 7 to 9
P.M.; Pastor, Rev. Ernest S. Longest,
UPS. Phone, Richmond BE 2-9110.

WASHINGTON

Bellingham: First Spiritualist Church,
Girard and "D" Sts. Services: Sun. 7:30
P.M.; Minister, Fern Ballus; Phone,
3922-J; Sec'y, Hazel Strausburgh, 1410
Wilson Ave.

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

Seattle, Washington

Universal Spiritualist Library, 3009 Arca-
de Bldg. Books for rent and periodi-
cals for sale. Mediums in attendance:
10:30 P.M. healing; 7:30 P.M. lec-
ture. President, Ada B. Johnson; Phone: HE-
0449. Sec'y, Walda Solibakke. Phone:
ME 9095; Librarian, Esta Richards.

Mary A. Tower Memorial Spiritualist Ch.,
915 E. James St. Services: Sun. 7:30
P.M.; Minister, Fern Ballus; Pres. &
Pastor: Mary B. Crisp, 410 14th Ave.;
Phone EA 6021.

The Aquarian Foundation, Inc., 315-15th
St., North (at St. Thomas); Services: Sun-
day, 10 A.M. and 7:30 P.M.; Wed. 7:30
P.M.; Phone: FRanklin 6046.

Tacoma: National Spiritualist Church,
608 Fawcett Ave. Services: Sun. 11 A.M.
Pastor: Rev. C. P. Jones; visiting
workers 1st and 2nd Sun.; Rev. Bertha
Raudebaugh, 3rd Sun.

West Virginia

Charleston: Spiritualist Episcopal Church,
1202 Elmwood Ave. Services: Sun. 7:30
P.M.; Minister: Rev. Beulah Brison-Jar-
rett; Ph: DI 2-7549; Pres.: P. A. Schott-
ler; Sec'y: Lena M. Eggleston.

Huntington: Clara Pritchard Memorial
Spiritualist Church (N.S.A.) 510 Fourth
St. Services: Sun. and Wed. 7:30 P.M.;
Minister: Rev. Maria Doyle, 811 Jefferson
Ave.; Ph: 8864.

WISCONSIN

Beaver Dam: Christ Unity Science Church,
925 South Spring St.; Services: Sunday
Devotional Class (Gym) 8:30 A.M.;
Church Services: 10 A.M.; Thursday Ser-
vice: 7:30 P.M.; Spiritual Healing—Daily;
Pastor: Rev. Hattie Hoppe.

Kenosha: Christ's Healing Shrine, 6333
Sheridan Road; Class: Mon. and Tues.
7:15 P.M.; Services: Sun. 3 and 7:30
P.M.; Wed. 2 P.M.; Thurs. 7:30 P.M.;
Minister, Rev. Marlene Koski; Assistant, Rev.
Jerom Konick and Rev. Walter Haertel;
Ph: Olympic 7-6863.

Milwaukee, Wisconsin

True Spiritualist Church, Inc., 4229 West
Garfield Ave. Services: Sunday 7:30 P.M.;
Wed. 8 P.M.; Consultation and Healing:
Wed. 9 A.M. to 3 P.M.; Minister: Rev.
Lorraine Nesbitt; Phone: HI 2-1879.

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 4-2557.

Pilgrim Psychic Science Church, 1239
South 15th St.; Devotional service and
Spiritual private consultation (daily); Dr.
H. Kuhlmeier; Sec'y: Frieda Bauman, 3602
"A" North 40th St.; Treas.: Sophia Rossa.

Christian Unity Spiritual Science Church,
2603 W. Atkinson Ave. Services: Sun.
10 A.M.; Wed. 7:45 P.M.; Healing and
Spiritual private consultation (daily); Dr.
Walter F. Krahn and Dr. Ella E. Krahn;
Pastors: Phone HL 5-0334.

Temple of Spiritual Vision, Woodman
Club House, 734 North 28th St.; Sun. 8
P.M.; Rev. Anita Kuehler, Pastors: Phones:
Division 4-0083; 1416 North 14th St.

Wayside Church (Psychic Science), 4801
West Capitol Drive. Devotional services:
Sun. 10:30 A.M. Pastor, F. Lorenz Lam-
ping; Phone: Hilltop 5-0774.

First Psychic Science Church, 2671 No.
9th St. Devotional services: Sun. 10:30
A.M.; Pres., Edward Urban; Sec'y., Adele
L. Zimmerman, 2144 N. 64th St.

West Allis, Wisconsin

First Spiritual Science Church, #142
2219 South 55th St. Services: Sun. 3 P.
M.; Minister: Rev. Valeria P. Horvath.

CANADA

Brantford: Hope Memorial Spiritualist
Church, Chatham St. (corner Queen),
Healing Messages and Open Circle: Sun.
3 P.M.; Worship and Messages: Sun. 7
P.M.; Pres.: W. C. Richardson; Chairman
Bo-1: Gertrude Lievera.

Calgary (Alberta): First Spiritualist
Church, 7th Ave. and Third St., East.
Services: Sun. 8 P.M.; Sec'y-Treas., Ralph
Hayes, 1442 26th Ave., S.W. Calgary;
Pastor, Alice Rushton, 1224 Kensington
Road.

CANADA—Continued

Hamilton: Jesus of Nazareth Spiritual
Church, 150 Market St., Hamilton, On-
tario. Services: Sun. School 11 A.M.;
Divine Healing 2 P.M.; Worship 7 P.M.;
Weds.: Divine Healing 8 P.M.; Pres.:
Helen Gerencser; Sec'y: Mrs. V. Posovad,
140 Market St.

Bright Light Spiritualist Church, Orange
Hall, James St., North. Services: Sun.
7 to 9 P.M. Pastor, D. H. Stanton; Phone,
JA 7-8691.

Toronto, Canada

Britten Memorial Spiritualist Church, 104
Clinton St. Services: Sun. 3 P.M. healing
and messages—7:15 P.M. Divine services:
Wed. 8 P.M. Trance Session: Thurs. 2:30
P.M. healing and messages: Sec'y: Mrs.
G. Chappel; Resident Minister: Rev. Mae
Potts.

Church of Spiritual Upliftment, Lake-
view Hall, Keele and Annette Sts. Ser-
vices: Sat. 7:30 P.M. Open Forum and
spirit greetings: Sun. 2:30 and 7 P.M.;
Minister: Rev. Elizabeth MacLennan;

Phone: IU 8-8541; Pres.: Daniel MacLen-
nan; Sec'y: Isobel Downie, 38 McDonnell
Ave.

Springdale Spiritualist Church, Odd Fel-
low's Hall, Broadview and Queen Sts.
Services: Sun. 3 P.M. and 7:15 P.M.;
Wed. 8 P.M.; Sat. 7:30 P.M.; Sec'y:
Ernest Mann; Phone: LE 1-3879.

Windsor, Ontario, Canada

The Church of The Golden Chain, 638
Chiliver Road. Services: Sun. 7:30 P.M.;
Minister: John Laidlaw, 1023 Sandwich
St. E; Sec'y: Irene Bright, 349 Oak Ave.;
Phone: 4-2222.

Winnipeg, Canada

First Spiritualist Church, 371 Polson Ave.
Services: Tues. 8 P.M.; Thursday 8 P.M.;
Sunday, 11 A.M. & 7 P.M.; Sec'y: H. S.
Boone, 277 Templeton Ave. Winnipeg 4.

Phone: IU 8-8541; Pres.: Daniel MacLen-
nan; Sec'y: Isobel Downie, 38 McDonnell
Ave.

Springdale Spiritualist Church, Odd Fel-
low's Hall, Broadview and Queen Sts.
Services: Sun. 3 P.M. and 7:15 P.M.;
Wed. 8 P.M.; Sat. 7:30 P.M.; Sec'y:
Ernest Mann; Phone: LE 1-3879.

Winnipeg, Canada

First Spiritualist Church, 371 Polson Ave.
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Boone, 277 Templeton Ave. Winnipeg 4.

Phone: IU 8-8541; Pres.: Daniel MacLen-
nan; Sec'y: Isobel Downie, 38 McDonnell
Ave.

Springdale Spiritualist Church, Odd Fel-
low's Hall, Broadview and Queen Sts.
Services: Sun. 3 P.M. and 7:15 P.M.;
Wed. 8 P.M.; Sat. 7:30 P.M.; Sec'y:
Ernest Mann; Phone: LE 1-3879.

Winnipeg, Canada

First Spiritualist Church, 371 Polson Ave.
Services: Tues. 8 P.M.; Thursday 8 P.M.;
Sunday, 11 A.M. & 7 P.M.; Sec'y: H. S.
Boone, 277 Templeton Ave. Winnipeg 4.

Phone: IU 8-8541; Pres.: Daniel MacLen-
nan; Sec'y: Isobel Downie, 38 McDonnell
Ave.

Springdale Spiritualist Church, Odd Fel-
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Winnipeg, Canada

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Services: Tues. 8 P.M.; Thursday 8 P.M.;
Sunday, 11 A.M. & 7 P.M.; Sec'y: H. S.
Boone, 277 Templeton Ave. Winnipeg 4.

Phone: IU 8-8541; Pres.: Daniel MacLen-
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The Spirit of Hinduism

By COL. A. E. POWELL

In my opinion, Spiritualists, if they aim to be well-informed, educated, brotherly and, above all, tolerant and non-dogmatic, should make deep, careful study of religions other than their own. Hence I welcome an article in "The Divine Life," by Sri P. Nagaraja Rao, on "Spirit of Hinduism."

First, it is necessary to understand, as the Editor of "Light" remarked recently, that "there is no such thing as a Hindu Religion, in the Western sense." In reality, Hinduism, with its ancestry of 4000 years, is both a view of life, and a way of life. It is devoid of dogma, and attaches no value whatsoever to "belief." It has exhibited strong vitality and staying power, but has never become static. It has assimilated much that came its way, and thus grown in richness. Although fascinated by certain aspects of modern thought and civilization, it has never ceased to be itself, with its own culture.

Hindu Tenets

The essential tenets of Hinduism are: (1) the case for a spiritual view of life; (2) man's imperative need for this. Organic to Hinduism are recognition of Spirit in the space-time world, and man's effort to serve God in the souls of men. Its spiritual outlook is fostered by the "vision of the seers, the vigil of the saints, the speculation of philosophers, and the imagination of the poets and artists."

Hinduism recognizes the common ground, acceptable to all religions, that is acceptable also to our sense of ethics. Hence it makes for religious unity and understanding. Gandhiji referred to the two Hinduisms: There is the hideous, distorted Hinduism, with its untouchability, superstitious worship of sticks and stones animal sacrifice, enslavement of women, etc. The second, the essential Hinduism, is that of the "Gita," the "Upanishads" and "Yoga-Sutras." Here we find that universality so characteristic of Hinduism. As Swami Vivekananda used to say: "Cease to look upon every little village superstition as a mandate of the Vedas."

Louis Renon, French Orientalist, writes of Hinduism: "The troubles of our present age, rightly or wrongly attributed to western materialism, have helped to increase the prestige of Hinduism... which provides an incomparable field of study for the historian of religion... there is in it a great stream of mystical power; it manifests all the conceptions of religion, and its speculation is continually revealing them in a new light. It combines power of constant renewal with a firm conservatism of fundamental tradition." This confirms what was said above, that Hinduism is not static, but dynamic, not crystallized into dogmas, but perennially fluid.

The calamity came as a thief in the night without warning. The elements were melted by the tremendous heat of the disintegrating atoms. Warn, giving us new information quotes Matthew. The Way Shower told him that if the calamity came to pass, "he would come immediately through the steam and smoke of the burning atmosphere and damp the conflagration. With him would come the great teachers from other universes, who would help restore the harmonious vibrations of the earth."

Dr. Warn remarks that we should remember "how the Titans came and helped Noah at the time of the fiery deluge of the 8th Cycle."

But all this need not happen again if men would turn from war and hate and selfishness and bring in the New Age through righteousness and good will. But if it does occur, as the Bible says, "Two women will be grinding at the mill, one will be accepted and the other abandoned; two men will be sleeping on the same couch, one will be accepted and the other abandoned."

We can also be certain that our Space Friends from other planets, as in the past, will do all in their power, which is great, to rescue them that accept them, and that at present they are permitting "Sputnik" because it has no "war head," that a space ship is leading it ahead, and several are behind

flexible, growing, as are all living things.

Recognition is growing that, between the religions of the world, there is a large area of agreement, which is the core of religion, the rest being but the husk. When this is realized fully, fear, suspicion and jealousy will vanish, and fellowship between faith will be promoted.

Dr. Arnold Toynbee, noted historian, expresses his own belief that the four major religions of our time are but variations on a single theme, which should provide, not discord, but harmony. In his "A Story of History," he expresses his view that Religion holds the key to the mystery of existence, but this key is not "in the hands of my ancestral religion exclusively... The Indian religions are not exclusive-minded. They allow that there may be alternative approaches to the mystery. I feel sure that in this they are right, and that this catholic-minded Indian religious spirit is the way of salvation for all religions in which we have to live as a single family, if we are not to destroy ourselves."

Tolerance

CLASSES

RATES FOR CLASSIFIED ADS: 20c per line; minimum 7 lines; six consecutive insertions for the price of 5 insertions; No ads accepted for less than 6 consecutive insertions. For instance: a 7-line ad, @ 20c per line, would cost \$1.40 times 5 or \$7.00 for 6 consecutive insertions. A 10-line ad would cost \$10.00 for 6 consecutive insertions. All advertising payable in advance. (Figure 6 to seven words to the line).

Personal

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Great Northern Hotel, Suite #229, 118 W. 57th St., N.Y.C. 19, N.Y. . . invites you to further your studies on the philosophy of the occult. Unfold your own gifts! Open classes Tues. 2 P.M. and Fri. 8 P.M.; Private Wk. 8 P.M. Quality for this class by attending the open class; message service Sun. 7 P.M. Thurs. 10 A.M. and 7 P.M., also Fri. 2 P.M. Martha Vineyard Social one Sunday afternoon a month. Forum and refreshments included. Private consultations by appointment only. Phone: Circle 5-4915; Rev. Martha K. Seidler. (P-472)

OBSESSED? ALCOHOLIC? SICKLY? UNHAPPY? Let me show you how to help yourself. State birthdate and if married. Write direct, brief questions on separate slips. Enclose free will offering. ROBINETTE R. L. Box 281, Seelye, Washington. (P-465)

DO YOU KNOW YOUR FIVE MAIN GUIDES? Do you know their names or how to use them? What they do? If not, you cheat yourself. Usual cause of failure to develop mediumship—because "Guide System" not understood. Write for "Lesson on Guides." Love offering. Rev. Nina Hughes, 1269 First St., Sarasota, Florida. (P-465)

HOMES FOR AGED WITH SMALL INCOME. For worthy people with low income Fellowship House is making available several apartments. The apartments have private bathrooms, a small kitchen, a living room, a dining room, a bedroom, a bathroom, and a friendly care. Live near department stores, banks and theaters. This is not a home for convalescence. If you have been praying for a better old life in reach of your small income, the director of Fellowship House will gladly help you. Write for membership information to: Fellowship House, 25 South Washington Street, Tiffin, Ohio. (P-468)

WOULD LIKE TO SHARE MY HOME with two or three other real and true Spiritualists so we could have a real circle for development and progress in a true way of service and upliftment to others. Write or call: Josephine Seals, 9 Shrewsbury Ave., Highlands, New Jersey; Telephone: Highlands, 3-3191. (P-464)

NEW ENGLAND SPEAKS . . . "To all who find in Nature, Love and Spirit, solace for the soul, this book is affectionately dedicated." In prose and verse. By Grace Wight Buckle, Bradford, New Hampshire. Price \$2.00. (P-467)

THE MASTER'S PROMISE: "Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered in my name, there am I in the midst of them." In quietness and confidence is my strength. Our prayer group joins in SILENT PRAYER for all PRAYER REQUESTS placed in our PRAYER REQUEST Box. Send your questions, request, that we may share our blessing with you. Worship Service Sunday 10:00 A.M., Healing Service Tuesday 9:30 to 11:00 A.M. and Wednesday 7:00 to 8:00 P.M. Send stamped self-addressed envelope. Love offering. SILENT PRAYER SANCTUARY, 3602 West McLean Ave., Chicago 47, Ill. (P-470)

LIFE IS SO PRECIOUS when we begin to know its value. If not, you will be assisted to know the truth about it. Through prayer, many prevented death with testimonial letters. Love offering accepted in order to pay advertising costs. Write to: Dr. G. Grammas, M.D., Dr. Ph.D., 2100 N. 1st St., A metaphysician and occult student for over 30 years. Address: 2380 Scarff St., Los Angeles 7, California. (P-470)

MARY'S SHRINE OF THE ZODIAC . . . An astrological approach to the throne of the Divine Mother. If you seek Her help, mail me your petition and birthdate today. Address: Dr. George G. Flury, Box 1253, St. Petersburg 1, Florida. (P-468)

YOU SHALL HAVE IT: I am so certain you shall have hundreds of men and women under your hand who have received help, health, consolation, financial security, companionship and mastery over evil. Thirty years of ministering since ordination. Your letters confidential and answered promptly with instructions. Write plainly of your burdens, sorrows, struggles and desires. Come to see me if possible. Conference and prayer rooms always open for you. Send no money as my expenses are all provided. Do not carry your burdens another day. Write: Rev. John K. Chaney, 25 South Washington St., Tiffin, Ohio. (P-470)

Healing

DIVINE HEALING: I believe I can help you. I have been a psychic and spiritual healer for years. Certificate of healing by the American Society of Spiritualists Association. Permanent resident of Camp Chesterfield, Chesterfield, Indiana. Love offering. When answering, send self-addressed, stamped envelope. Write: M. Nelson, 410 Eastern Ave., Chesterfield, Indiana; Phone 87744. (P-466)

LET ME HELP YOU when you are sick or discouraged. Write to me, state your problem, and with the help of God, I will show you the way to Health, Happiness and a more abundant life. Prompt replies daily. Love offering. Dr. Theresa Sedlacek, 4046 Richmond Ave., Louisville 7, Kentucky. (P-471)

Promote Spiritualism
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Psychic Observer

Healing—Continued

A PRACTICAL MEANS OF HEALING
JESUS REVEALED helps Magnetic, Faith and Spiritual Healing. Chronic illnesses forced me to seek. Now I enjoy Good Health with many other blessings. Bible verses containing the HINTS which inspired me plus that book that helped provide this TRUTH to me. \$2.00 postpaid. LEHATH, P.O. Box 5264, Chicago 80, Ill. (P-465)

YOU SHALL HAVE IT: Prayers for healing are coming true for hundreds. During thirty years since my ordination I have received letters from almost every state, and many foreign countries, testifying to the spiritual power that heals mind and body. At eleven o'clock EST, tonight and every night, join our Fellowship Prayer Circle in your own home. Thousands will be praying with you. Write me today giving full details. All letters are confidential and answered promptly. A small photo of person needing help is appreciated. Urgent cases should use Western Union. Write today: Rev. Dr. John K. Chaney, 25 South Washington Street, Tiffin, Ohio. Come in person if possible. (P-466)

ABSENT HEALING anywhere. Simple and sure. Love offering. Write: Leslie J. Oxy, 24 Oxford Rd., Birmingham 18, England. (P-465)

ABSENT SPIRITUAL HEALING and Nature's Healing. State the nature of your illness. Love offering. Write to: Adelbert Ruple, 1340 Riverside Dr., Rt. 2, Painesville, Ohio. (P-464)

'HEALING SHRINE'—The Living Spirit— 'Spirit Transfusion' . . . Through Absent Healing . . . Astral Projection . . . From our Sanctuary for Physical or Mental Illness and Soul-body Disharmony. Immediate benefits for Good Health are Possible . . . Write me fully in Confidence your present condition. Will send FREE 3-Page Treatise for your Co-operation in Spirit Transfusion Consciousness. . . HAVE YE FAITH in the Power of Love of God in you for Good Health? . . . No harm in writing me. You are under no obligation. Please enclose dime for Mail-Handling. DAVID S. STEM BAR . . . NAR, 1547 Arapahoe St., Sanctuary . . . Denver 2, Colo. L.D. Phone: Main 3-9290. All Healing based strictly on results. . . When you receive Benefits. Free Will Offering accepted. (P-465)

ABSENT HEALING AND SPIRITUAL COUNSELLING five certified members of Universal Psychic Science. Individual meditation. Send self-addressed envelope. If you are unable to contribute, please do not hesitate to write. Help will be extended to sincere seekers. Write: Marion Karske, 1611 Broadway, Bay City, Michigan. (P-471)

SPIRITUAL ADVICE given by mail. Own handwriting. Three questions answered. Give birthdate. Over 30 years spiritual work, ordained. Love offering only, returned if no results. Enclose stamp. Write: Rev. John K. Chaney, 25 South Washington St., Tiffin, Ohio. (P-464)

SPIRITUAL ADVICE BY MAIL: Over thirty years experience in Spiritualism. I will answer your questions for \$2.00. Send self-addressed stamped envelope when answering. Address: Rev. Lottie M. Witherspoon, 2911 Seventh St., Moline, Illinois. (P-464)

DO YOU NEED HELP? Consult Rev. Ruth Mathias, advisor, 20 years experience, helping with folk's problems. Send five questions, stamped envelope, and donation for full page reading to: Rev. Ruth Mathias, 827 Broadway, Everett, Massachusetts. (P-467)

NEW YORK CITY: Dr. S. R. Mandal, Hindu Yogi, Psychic and Astrologer. Expert advice on all problems. Message Services: Sat., Sun., Tues., Thurs., Fri. 8 P.M.; Sun. 3 P.M.; Wed. 2 P.M.; Room 703, Steinway Hall, 113 West 57th St., New York. Absent healing on love offering basis. Send \$3. birth date, and self-addressed envelope for any three questions or yearly forecast. For life readings of exceptional value. Phone: IN 3-3627 or write Dr. Mandal, 4272 Kissena Blvd., Flushing 55, N.Y. (P-471)

ARE YOUR TROUBLES in body, mind or spirit? Consult a tested instrument of God. Five (5) questions, \$2.00. Absent treatment on a love offering basis. Address: "MARTIA," 1300 N. Irwin St., Hartford, California. (P-467)

ADVISER: Six to Ten questions answered. Send self-addressed stamped envelope. Love offering with questions. Address: Rev. Pearl M. Davis, c/o Willow Inn, 812 North St., Beaumont, Texas. (P-467)

FIVE QUESTIONS answered by spirit. Send \$1.00 and self-addressed stamped envelope. No fortune telling. Address: Rev. David Parker 9 Barkley St., Port Jervis, N.Y. (P-464)

MESSAGES BY MAIL from vibrations of your letter by noted medium. Ask questions. If you wish, Prompt reply Love offering. Write: Rev. Bernard Rodin, 7 Third St., Lily Dale, N.Y. (P-469)

ARE YOU WORRIED? I am a spiritual advisor and may help you. Three questions answered \$1.00 and stamped addressed envelope. Write: Elsie Smith, 1016 South 52nd St., Omaha 6, Nebraska. (P-467)

COUNSELLING BY MAIL: Hold a handkerchief between your palms, concentrate on your problems, write three questions—each on a separate sheet of paper. Enclose self-addressed stamped envelope and love offering in an envelope and send to me. I will give you answers to your questions from spirit and return your handkerchief promptly. Write: Rev. Nina Hughes, 1269 First St., Sarasota, Florida; or Phone: 2299 Sarasota Rd. 777-9. (P-465)

Questions Answered—Continued

I WILL HELP YOU with your burden. Send three questions with self-addressed stamped envelope with \$1.00 to: Rosealea Martin, P.O. Box 1719, Colorado Springs, Colorado. (P-466)

HELPFUL MESSAGES through gifted medium, limit ten questions. Offering. Send self-addressed, stamped envelope to Wm. Bright, 113 W. Chaco St., Aztec, New Mexico. (P-465)

SPIRITUAL COUNSELLING AND HEALING: If you have spiritual or physical problems, write me. I want to help you. Questions answered and readings through Spirit, by letter or will record same for you on LP records, reasonably. Love offering. Plain address please. Write: Dr. Kenneth W. Haeker, M.D., P.S.D., 5224 S. S. Boise, Portland 6, Oregon. (P-493)

GIFTED SEER and Mystic Advisor: Master Life Reading and three questions answered. Usual donation \$5, now \$2.50. Send three questions and questions for \$1 love offering. (Read Isaiah 47:13). This generous offer is special for Psychic Observer readers. State complete birthdate. Write: Glenn Williams, R.R. No. 2, Box 207, Cape Girardeau, Missouri. (P-493)

DO YOU NEED GUIDANCE, healing, counseling? If you are sick or in need of prayers, I believe I can help you because of my 46 years in active public service and Guidance. Write me. Write me: Rev. Evan Shea, P.O. Box 731, Santa Cruz, California. Be sure to enclose your questions with love offering, your hair. The love offering will start at \$2. (P-464)

QUESTIONS ANSWERED on perplexing problems, by the noted psychic humanistic and Spiritualist counselor, Dr. Evelyn G. N. J. c/o: The Spiritualist Church and Divine Psychic Mission. (P-475)

SPIRITUAL ADVICE given by mail. All types of questions answered. Also readings if you wish. When writing, print name, address, date of birth and enclose self-addressed stamped envelope. Love offering. Write: Ernest K. Sharp, Box 93, Cassadaga, Florida. (P-477)

PREDICTIONS FOR 1958: Numerically speaking, 1958 will be a nervous, restless, active, fast, flying, versatile, and charming year for a fortunate year for America. Auto drivers will have an urge to business but will be reckless ignore laws. Business will also be good, explosions will be frequent, and those who love and want love will find 1958 a very affectionate year. There will be a hard rough winter, a blustery, dreary spring, and an agreeable summer. Anyone who is interested in a Numerical reading dealing with all characteristics, business, love, marriage, location, color, and many interested subjects of your life. Write to: M. Jessie, 9 Baldwin Street, Newark 2, N.J., for particulars. (P-469)

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CLASS INSTRUCTION BY MAIL: through the trance mediumship of Rev. Elda Brady. Weekly lessons, \$1.00 per lesson. Data for lessons obtained at weekly Master's Class held at The First Spiritualist Church, 212 N. Ridgewood, Prince George Hotel, Daytona Beach, Florida. (P-460)

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Mediums

BRONX (New York City) The Francescan Order of Good Will and Harmony, 1091 Arthur Ave., Bronx, 57. (P-467)

Mont 8-9134. Sunday service, Healing and Meditation, 7 P.M.; Messages Sunday—On tour and Wednesday, 7:30 P.M., Classes for spiritual unfoldment. Rev. Angela J. Sessa, 2010 14th St., New York, N.Y. Write for literature. Love offering. Write and state your problem. (P-467)

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BROOKLYN, N.Y.: Do you need a Strong, Powerful, Workable Prayer and Affirmation? Find this along with Proof Positive of a hard route to recovery after death. Mail \$1.00 for your copy to: Temple of Divine Guidance, Rev. B. Fischer, D.D., 332 E. 54th St., New York 17, N.Y. Services, Sat. 7:30 P.M. Messages answered by mail. Love offering. Phone: HY 8-5507 (from 7 to 9 P.M.). (P-464)

BROOKLYN: The Counsellor, 31-41 Manhattan Ave., Apt. 5 F, corner Moore St. and Williamsburg, Brooklyn, N.Y. (top floor). Christ never condemns but rather redeems. Free of charge. Appointments only. Please write and avoid waiting for visit. God Be With You. Rev. G. Schnieder. (P-469)

SAN ANTONIO, TEXAS: 411 Muncy St. Rev. John Woodward will answer 40 questions and will send complete life reading. Donations. Facts only. Correct spiritual advice on all subjects: Love, Business, Health, Employment, etc. This generous offer soon expires. (P-471)

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Dreams

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Miscellaneous

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(Continued from Page 14)

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Spiritualism—Its Meaning

(Continued from Page 1)

Sinal is still the same God that rules your universe. The same needs that man had at that time to walk a straight path in his light are the needs that man still has.

Man does not need new commandments, man needs to return to the study and practice of the old. You people call yourselves Spiritualists. Do any of you really know what that means? Do you know and understand what to be a Spiritualist really is? White Lily would like to tell you about it.

What It Means

According to the teachers of your religions at this time, the meaning of Spiritualism is the ability for one with sensitivity to act as a medium between your world and the spirit world, and bring back messages from those who are supposedly dead, and that is all that most people think of when they speak of the word "Spiritualism."

But that is not Spiritualism—that is not what White Lily is here to teach you people. We are going to demand much more than that of you.

To be a spiritual being, to have Spiritualism, you must know and understand that while your loved ones can speak back, that is but the first step on the path of God's plan. That is not the end. That is the means to an end.

It is well that you remember those who have left your side, that you love and have tenderness for them, that you have a wish to contact them, and God in His goodness has provided it for you. It is well, but it is not all—it is not even the little grains of sand on the shores of the ocean.

God's plans is of so much greater magnitude than this, that man cannot even encompass it around and about with his mortal mind. His plan is that those who have gone forth into the Spirit world, that have studied and worked, and gained the knowledge of the Infinite, can reach back and bring it to you mortals, to once again place your feet upon the path that you have lost. That is God's plan, and when you fall short, or when you stop short of it, you are nullifying the plan God has for you.

That is the meaning of the word "Spiritualism." That is the purpose of His revelation, and when I say, you stop short of it, with the connection only with your loved ones that have been in spirit but a few years, you are but reaching out your hands to emptiness. You are like a little child learning his first word and stopping.

Unlimited Resources

There is an unbounded universe around and about you full of knowledge, strength and power unlimited, that man has not, at this time touched. It is through this Spiritualism that you people speak of, and that the world speaks of so slightly that this is to be opened to man, that this treasure house will be unlocked, and the stores within poured out upon man as God intended them to be.

You people must in all ways recognize this and you must not only give your mind and thought, but you must give yourself to it, if you are to be worthy of the name Spiritualism. If you people are in any way afraid to admit to any "I am a Spiritualist" you are not worthy of it. If through fear of loss of prestige, loss of material goods, through the fear of the voice of others, you fail to proudly wear the name "Spiritualist," you are not worthy of it. You are not a "Spiritualist." You are parading under a false banner when you take the word and use it thusly. If you have a complete understanding of the world, of the meaning of the word, to you it will be the proudest name that anyone can bestow upon you. You cannot in any way feel any shame, any slight hesitancy to blazon it forth to the world as your creed, as you know it and stand with it.

As I say, centuries past man was given ten commandments, through this very Spiritualism that you are privileged to learn and strive to follow. But how many of these are practiced in your day. There is not a one that your world, in any small way lives to at this time.

He said, "Thou shalt have no other Gods before me." Look around and about you—man has made a God of public opinion—of money—of prestige—of material goods—of culture—of education—of everything but his God. Look around and about you. You can see it on every side.

He said, "Thou shalt not make unto thee any graven image." If you think man hasn't made any graven images, watch his eyes as he looks at a large sum of money. Watch his eyes when he looks at a man that the world has proclaimed great. He has idols on every hand.

"Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee." Your institutions, your homes for the aged are full of them. Who in this day has not heard a child speak to his parents as though they were dirt under his feet? Who has not heard the disrespect that they heap upon those older than they?

Man Kills Man

He said, "Thou shalt not kill" and in your world today, man is mad with the lust for blood. There is no peace upon the face of the earth. Man slays brother until

there is not an inch of soil upon your earth at this time, that has not been saturated with human blood.

"Thou shalt not commit adultery" and for years and years past your world has been rotten with the morals that are practiced.

These are the ten commandments your God gave you to live by. Not man's but a direct commandment from God to you, and not a one of them have been fulfilled. Man has made war his God, for he has made the subjection of others to the will of himself the prime factor of all life.

There is not one among you, and I am excluding no one, that while your mother heart may cry out in anguish because a son must be sent forth to do battle, that is brave enough to stand by your convictions deep enough, but what would rather send him forth to kill than to have the opinion of the world against him because he refused to do it.

There is within your world but a very few, who know they have no right to take the life of their brother who do not do it, rather than face the condemnation of the people around them that have the guilt of making this greed, this war, this bloodshed, and that wish all of you to remain afraid to lift your hand. There are a few of you that so have the courage of your convictions that you will not accept man's order "go kill" over the commandment of God, "Thou shalt not kill."

A large percentage of the blame for the plight that your world has fallen into, lies at the feet of the ministers of your world. There is not a man of God within your world today, that if he were called by God to serve humanity, if he were ordained by God to preach God's word, does not know and recognize spirit and their teachings.

Whenever a man consecrates his life to God in all honor, in all humility, in all honesty, God speaks to him. There are but a few that have enough courage, that have enough power of God within them to go forth and preach what he knows to be truth. If there were, you people would not be the minority of the world; you would not be the minority religion, for all mankind would know. This lies at their door. I do not say that there are not many men among the ministry of all creeds that are fine people, that have done much good, but they have fallen so far short, through fear of public opinion, through fear of man and what they would say, in fear of the position they hold that they would lose, if they came forth in truth and honesty and simplicity, and gave to man what God had given to them.

These are all truths. You can speak to all people in confidence, that you know that follow in these paths, the ones that have been chosen, and you will find they will tell you it is right, that they have heard the voice of spirit. You people know it for yourself, that this which I am telling you is true, for you have, even within this little band, spirits that taught other creeds when they were upon the earth, and now are trying to work out the very wrongs they inflicted upon their brothers, and have asked to join your band, that they might correct the teachings they gave when they were here, and be allied on the side of truth.

These are the condemnations of man, and that which you must see in a clear light, and what you must stand for, if you wish to bear the name of Spiritualist. It is a golden banner. Anyone that truly within his heart and being is worthy of the name "Spiritualist" is one of God's anointed. But this cannot be brought about through fear of others, through fear of what may be said, through hiding and of being ashamed, feeling that you must make excuses for the truth. I realize that public opinion has formed into such a hard shell around and about you, that it takes a very brave person to come forth and fight against it. Still it has been done, and when it was done, that figure emerged an outstanding person in history.

While man is afraid to say "I do not believe in killing—I will not kill," there have been those that rallied and were not afraid to take their stand for what they knew was right, and these men gained more than any man who ever carried a gun.

Take your Ghandi—a historical figure in your own time. He led a nation of people through the principles of no resistance, and he

gained more for his nation than all the wars through history ever brought to them. He was one man, but he knew and understood and believed "Thou shalt not kill," and a whole nation prospered and grew because of it. These things you are charged with, you must all think upon it, you must all know, if you are going forth under this banner; if you are going forth to carry the light of Spiritualism to the world.

This is Spiritualism; this is what you must stiffen your back to, the moral fibres of your being, to face the world with. This is what you must become. You must become a moral, upright person, with a love for every other person in a human body, within your heart, with humanity and brotherhood towards all peoples whether they are of your country or another country, of your race, rich or poor; it makes no difference. They are part of you and you must fully recognize it.

You must recognize that to take the life of your brother is worse than to take the life of yourself. You must realize that to put the God of money, of prestige or power, in any form, up and worship it, is denying your true living God. You must realize that unless you walk upright, morally, you are as tainted as a leper. You must realize that you cannot steal, not only that this applies to money of those around and about you, but it applies to everything that belongs to another, whether it be his ideals, his honesty, or his reaching to his God. You must, in all ways, leave it to him.

Which Path?

This is your religion. Not just a communication between you and a loved one you lost and wish to touch to, but it opens wide vistas in front of each one of you. There are many paths in front of you that lead to the destination of your choice. What path you will take and how far you will progress, remains within your hands. But be very sure, when you make your choice, that you have given it all thought, that you have probed deep within the truth and that you know the choice you are making is not for now. The choice you make is for eternity, it is for all time to come. It is whether you are choosing to form another link in the chain between you and your God or whether you fall back into darkness.

If your religion is to grow, it is going to take each and every one of you each time, combined in a fellowship, in a brotherhood, with a singleness of purpose to reach out and progress. You cannot say, "I will stay home this time, for they're going and I won't need to go." It must be a personal responsibility of each and every one of you. If it is not, it will degenerate into the smallness that you have seen others fall into.

You must at all times give the best to your church, to your religion. Whatever you are called upon to do that is within your power, you must do it, freely, gladly and willingly. You must not, regardless of who brings the thought to you, shut out spirit guidance from being the leading thought that is brought forth. There will be those that will tell you you cannot listen to spirit, that you cannot take what spirit tells you for truth. How little — how lost in understanding these people are, their claiming on one hand that God gave this gift to man, and on the other hand that you should not use it, it isn't good.

Responsibility of Each

Whenever anyone tells you that you must not listen to your spirit teachers, they are telling you that they are not of a spiritual vibration equal to the task, for when you have perfected your spiritual life to such an extent that you can contact spirit, and bring forth spirit teachers, you are above touching spirits that you cannot trust. It is not the load of just the ones that man has elected as officers; not just the load of the mediums, of the ones that have contacted spirit and are able to bring them through, it is the task of each and everyone of you, and you must all give of yourself, your time and of your ability, that it might go forward and be the glorification that it can be.

I hope that all of you will never wear the title of Spiritualist lightly, that you will proudly look at any one, regardless of who he is, or what he has, or what he does, and say, "I am a Spiritualist."

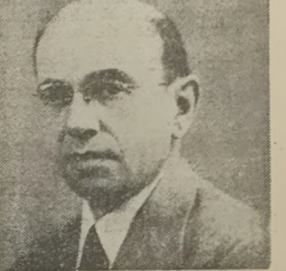
Bible Interpretations

—By—
SAINT GEORGE

Blood

Blood has two parts. One is visible and the other is invisible. The visible blood helps to renew body cells and tissues. The invisible part is called light. The life of the body is light. Life is added to the body through blood.

The mind also functions on light.



RECEIVED THROUGH MORRIS KATZEN

A lack of light can affect the mind. Mental ailments can be cured by the addition of light.

A lack of light causes weakness. The lack of light in localized parts of the body usually causes disease in those parts of the body. Cancer is a disease caused by lack of light.

According to the Bible the human seed can heal all manner of ailments. That is because the human seed can be transmuted into blood. New blood generated within the body can cure cancer and mental ailments as well as other common ailments.

Jesus heals all manner of human ailments. Jesus is the Christ. The human seed is Christ. Therefore, they seed, which is Christ, can heal all manner of ailments if the seed is transmuted into blood.

Further evidence that blood is produced from the life-giving fluid can be found in Joel 2:30-31 and in Acts 2:19-20. "And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke: The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." In these passages there is reference to the moon being turned into blood. Here the word moon is a mystical symbol for the life-giving fluid.

Apparently, a person who is ill is in need of new blood. The Bible teaches the way to create new blood for the regeneration of mind and body. Owing to the fact that time is required to create and transmute seed into blood, the process of regeneration takes time. The time required depends on how much darkness there is in the body and how much light is being added to overcome the darkness.

You could have no greater honor than that.

We hope and pray that Spirit ualism in its purity, in its simplicity and in its truth will truly be the religion you strive to live. We hope that all the people connected with it will so live that those upon the outside need not be told what it is; they will see it in your lives and know it is something worth striving for.

Surely God and the angel bands have poured out upon these groups an abundance and are pouring out all needed that the light might be built in front of them, that they might go forward into the final fulfillment undreamed of. We shall be with you at all times, guarding you, keeping you, teaching you and leading you to this fulfillment. I know that within each of you, there is a sincere wish to do as God and the spirit world will it to be done. Working together, it can but be the glorious, wonderful establishment that we are looking forward to.

God Bless You All

Bradford Church Plans Dedication On Palm Sunday

The Christian Spiritual Alliance Church of 46 Chestnut St., Bradford, Pa., will mark Palm Sunday with special dedication services according to the Rev. S. M. Van Duyzers, pastor.

Recently, the church purchased a beautiful, life-size statue of Jesus and this has been placed in the center niche of the auditorium platform. The statue was obtained from New York City and selected by Dr. Rudolph Lescance and Miss Kitty Dork.

Dedication services will be conducted by the pastor with the Rev. George Wood of Rochester, N. Y., as special speaker.

On Easter Sunday, a memorial scroll will be unveiled whereupon are named donors to the Theda Paton Memorial Fund. Only an evening service will be held that day.

Recently Mrs. Van Duyzers was the featured lecturer at the New York Psychology Forum.

★

Los Angeles Church Stages Week-Long Revival Services

The Universal Brotherhood of Truth, 4100 Beverly Blvd., Los Angeles, Calif., was the scene of a full week of special revival services recently. In charge was the Rev. W. G. Dickens, pastor and founder, who reported that more than 400 attended the meetings.

Guest speakers included the Rev. Lulu Mittlesteadt, the Rev. Wesley Meeker, the Rev. Frances Tajje Princic, Dr. John Princic, Edythe Hawker and Mrs. Eleanor Curtiss of the Curtiss publications.

Music for the services was directed by the Rev. Warren B. Newton, church soloist and song leader, who studied at the Conservatory of Music at Boston, Mass.

"One Minute Treatments"

Material (?) Benefits of YOUR Religion

By ALBERT E. SCHEFFLER

The present day religion—how ever we practice it—is decidedly unsatisfying to so many people because they start with a false idea, namely that religion is a whole thing touching all living creatures, and centering around God. To such minds comes the idea that religion had best be left to those who are supposed to know a lot about it. They have contempt for religion since it presupposes a heaven and a hell.

Needless to say no fixed, no final definition of what religion is can be given here or by anyone at any time. Whether religion is something only divinely revealed by God to man, whether it is a result of repeating or living in accordance to church dogmas, creeds, rituals, or sacraments, whether religion is a condition that overtakes one in his daily living, or whether it is a blessing or a curse the individual throws around himself and must live with; the fact is that religion, whatever it is, is unsatisfying to so many people. Thomas Paine said, "The world is my country, all mankind are my brethren, and to do good is my religion."

The ends of the earth are being brought nearer together. Men and nations modify their conduct and become more alike as their differences melt away in many fields of human relations and activities. But not so with religion. Even as of old each country had its own gods, so different peoples or civilizations today have their own religions—either by adoption, conversion or because a belief fully meets with their expectations. Religion is not received complete

in one revelation, but is evolved through thought and application over periods of time. It is the same with Psychic Science, only with it a person never ceases to marvel how it changes the outlook upon life, carrying it onward and upward until one can look forward to the prospects of a glorious, compensating future.

Even Psychic Science is imperfect as a religion as is every other attempt to reach the ultimate which exists only with God. In this respect, like other phases of our lives, religion keeps pace with human experience. Over 250 denominations, sects and cults are straining for a widening experience of that life waiting beyond the grave.

Healing Influence Needed

Take the thought behind Psychic Science as a basis for religious effort. Consider the principles under which it presents help to the individual. You will quickly realize that Psychic Science is entirely a practice of fundamental behaviors developed by studies and knowledge of human life, instead of writings of church fathers or beliefs in words set down as creeds offering to make life as a divinely finished product.

A practical religion needs a healing potion capable of repairing the daily scratches and bruises to the ego, and a capacity to let us experience the certainties of a spiritual contact with an everpresent

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source of GOOD, just like the infant who is conscious of the love, warmth, tenderness and the sustaining power of the human breast. Everywhere in Psychic Science

church is affirmed a correct understanding of God through NATURAL phenomena and living in accordance therewith, constitute true religion.

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