AFTER DEATH WHAT

THIS PAPER TELLS YOU

# SPIRITUALISM'S PICTORIAL JOURNAL

TRUTH For Authority; NOT Authority For TRUTH

No. 467

JAMESTOWN and CASSADAGA, N. Y., APRIL 25, 1958

Twenty Cents

# Editor's Notebook

Enthusiasm, Courage Renewed

I literally "stole" a few days from my typewriter recently and had a whirlwind trip to and around the great metropolitan city of New York. Aside from the national conventions I had the pleasure of attending last fall, this was my first official trip as editor of P. O. What an inspiring experience!

Unfortunately, time allowed me to only visit a few of the many Spiritualist churches there. But believe me, my experiences at these were such. I eagerly anticipate visiting every Spiritualist church everywhere.

everywhere.

The state of our "fellow thinkers" I met there. First, the anniversary service at the Spiritual and Ethical Society, where June Schneider is carrying on the work of her late husband, Fred W. Schneider. The studio chapel was crowded to the doors with the many ministers and members of other churches as well as members of the Society itself.

members of the Society itself.

Visited the beautiful, peaceful sanctuary of the Rev. Martha Seidler; on to the new church of the Rev. Leo Martello; over to the Spiritual Science Mother Church of the Rev. Glenn Argoe (found fellow members of the press here) and finally, a few minutes at Ann Koernig's Psychology Forum.

Ministers and their members were warm and sincere in their welcome and on all sides poured words of encouragement about P.O. Almost forgot to mention the two who stood by during my visit giving quiet directions when I was lost, which was often—Floyd and Pierrette (Monti) Austin.

### Another Reason For NYC

Another Reason For NYC

There was another prime reason for this hectic visit—namely the proposed television production I mentioned a few columns ago.

Believe it or not—the proposal still stands but with a few ramifications. In all honesty, I have to report that the producer has an ulterior motive—he's looking for a format that will be different and attract a vast audience. But then—what producer isn't. This is one thing we will have to face.

Couldn't help but chickle

Couldn't help but chuckle when he advised me that Dr. Rhine had been contacted about his ESP experiments and emphatically stated that he did not want to be associated with anything "Spiritualistic." For someone who has capitalized on this subject for many years, I can hardly accept this—even with the proverbial grain of salt.

However, let me say this much—there definitely is a producer in NYC with interested sponsors who sincerely appear interested in producing an unbiased, honest picture of the Spiritualism we know and love.

of the Spiritualism we know and love.

The details to be worked out are almost infinite but the target date for production is indefinite. We're going along—step by step and let us hope and pray the final result will be one every Spiritualist will be proud of.

# Inside the Observer

Aura And				ge 2
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Payakic I	lighligh	nts	P:	age 9



# Will Rogers Appears To **New Students April Lyceum**

share with the readers of the Psychic manifestation which took place during a development class through the mediumship of William J. Donnelly, pastor of the Golden Rule Spiritualist Church, Inc., at East Rockaway, Long Island. It should be stated at once that these classes usually consist of recitation by the students, instruction from spirit teachers, and student development, with occasional demonstrations of physical phenomena of a test nature.

The night of the demonstration we shall describe, Tuesday evening, Feb. 11, was an extremely cold one, and only the hardier members of the class had come. We opened as usual with the Lord's prayer and a hymn, then Crystal and Dr. Cole, spirit guides of the medium, addressed us. Several spirit teachers spoke to their students in the customary way, then Crystal announced a surprise was in store for us, and asked us to sing another hymn. When the singing was over, she had turned on a red light, and we realized that we should be seeing a materialization.

To our great delight, the figure who materialized was Will

To our great delight, the figure ho materialized was Will (Continued on Page 15)

# Spirit Rumpus At L. Is Only Poltergeism

# Annual Spiritual Convention Slated

The 34th Annual Convention of Spiritual Science Churches will be held in Studio 1010 in Carnegie Hall on April 10 and 11, under the sponsorship of the Spiritual Science Mother Church and Pastor Rev. Glenn Argoe.

Business meetings, sermon messages, ordination and degrees will make up the agenda on the Monday opening. Afternoon sermon and messages, followed by a 7:30 P. M. banquet, highlight the closing day.

# This report has been written to share with the readers of the Psychic Observer an astounding psychic manifestation which work the participation with the property of the participation with the psychiatric participation with the psychiatric participation of the psyc In Ashtabula

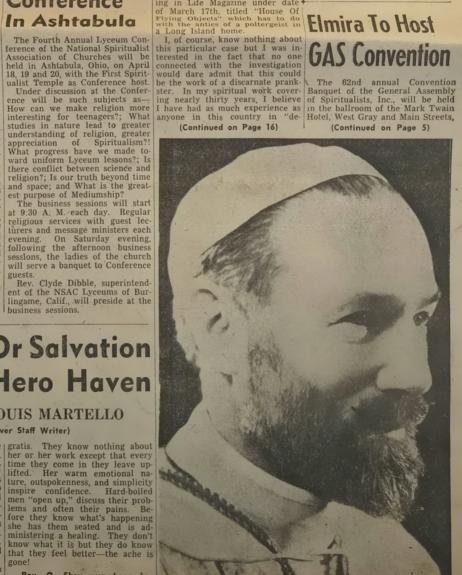
guests.

Rev. Clyde Dibble, superintendent of the NSAC Lyceums of Burlingame, Calif., will preside at the business sessions.

# Rite Of Exorcism Is Author's Reply

By BISHOP ROBERT RALEIGH

Through the years I have been asked on many occasions to write articles for the Psychic Observer but I have refrained from doing so because in my position as a bishop and the head of a holy Order in the Church, I have been enjoined by the Higher Holy Being who directs my spiritual work not to seek publicity of any kind which would smack of self-aggrandizement under penalty of the withdrawal of the powers that work through me. However, I have obtained permission to write something relative to the articles appearing in Life Magazine under date of March 17th, titled "House of Plying Objects" which has to do with the anties of a pottergist in a Long Island home.



BISHOP RALEIGH

# Menu At Hero Haven By REV. LEO LOUIS MARTELLO (Psychic Observer Staff Writer)

Sandwich Or Salvation

senrot) is owner, waitress and chief bottle washer at her unpretentious little dinette in New York, the Hero Haven, on 38th Street and Third Avenue. To many of her loyal customers she is just "Susie." To insurance and other salesmen she is Mrs. Rosenrot (her real name). And to a select few she is Rev. Susan O. Shay, Minister and Healer.

When business is slack, with only one or two customers in the place, she is often seen giving her customers healing treatments

From six in the morning to five in the evening Susan O. Shay (Rosenrot) is owner, waitress and chief bottle washer at her unpretentious little dinette in New York, the Hero Haven, on 38th Street and Third Avenue. To many of her loyal customers she is just "Susie." To insurance and other salesmen she is Mrs. Rosenrot (her real name). And to a select few she is Rev. Susan O. Shay, Minister and Healer.

Rev. O. Shay was born in Philadelphia and when still a (Continued on Page 5)

# The Aura and You

-by-Rev. Pierrette S. Austin YOUR AURA IS YOU



It looked as though we were in for quite a winter, didn't it? Snow up to here! and gales blowing at the drop of a hat. But this weather will give me the opportunity to answer a question received by mail from South Dakota a week or so ago.

See Let This denotes the quick parts of the course of th

Question. "Does the weather—that is rain, snow, fog, etc., have any effect upon our auric pic-

that is rain, snow, fog, etc., have any effect upon our auric pictures?"

Answer. Not unless we are the moody type or ultra sensitive to light, shade or dampness. Mentally sensitive, that is. If this be the case, the whole of the auric field is lightened about two degrees—(snow will do this)—or it is veiled with a Blue-Grey "mist" which imprisons the light and beauty of the auric colors. Fog or a dismal weather picture will do this—but it is purely temporary. If, however, the subject is very sensitive to cold, heat, or dampness, physically—then the auric field has tremors just as your TV screen has when aircraft passes overhead. Such a condition makes "reading" very difficult.

At this point we roll up our sleeves and prepare for real work! Interesting—but real!

Color Groups. Remembering the great significance of the three Primary Colors—we will examine and attempt to clarify the importance of the Combinations, Hues, Tints and Shades of these colors.

The Red Group. In many Human Auras there is an outstanding and fairly wide band of clear, bright Red. The same color as arterial blood . . the pure blood as it leaves the heart after having been Oxygenated. A Good Color, indicating health, Life-force, Vigor, Virlity, Ability to grow. Now remember, this is "Arterial" Red instead to Primary Red. to "Fire" it.

Not a color you would want to wear except internally . . or in

Not a color you would want to wear except internally . . or in your Auric Field. The Aura of a really strong, healthy, growing child over one year of age, will usually show this "Arterial Red" very strongly . . often two bands of it.

very strongly . . . often two bands of it.

A Soft, Clear Red—such as in the lovely Chrysler Rose—denotes Love . . . . not filial love . . . but the "Love thy neighbor kind" . . . a strong feeling of loving admiration is also denoted by this lovely hue. Add to this just a little more White and a touch of Yellow and we have a Red which, still clear and pleasing, is known as Hard, Clear Red. This latter denotes a love of healthy, clean sport and Physical exercise.

Now Mark This . . should these emotions become tainted with self-ishness, greed or other low schemes and motives, the shade becomes duller and darker. It assumes a "muddy" aspect. Love of Low Companionship—selfish or crooked games—Unclean sport—produces a most unpleasant shade . . almost "sticky," known as "Mottled" Red.

Rose Red . . this is one of the

produces a most unpleasant shade
. almost "sticky," known as
"Mottled" Red.
Rose Red . . this is one of the
most beautiful of the Red group.
A clear tone—full of light and life
—not shallow—we are able to look
into it's depths—beautiful to wear
or to have around us in the home.
This beauty denotes Love. Not
filial love . . . nor neighborly
love . . . but that manifested between Men and Women. Not "sexual" love.

a protection maybe?).

Scarlet. This denotes the quick flashes of anger we often refer to as "Righteous Indignation." Looks like Scarlet lightning. As we travel down the scale on this one we observe ugly flashes and smoulders of deeper, duller Red... denoting rage and uncontrolled passion. As I mentioned above, the Red of anger usually comes in "flashes" or great leaping "flames"... often with a black or brown background in the case of "malice" or "hate"... or with a wretched bilious greenish background when the rage arises from jealousy or envy.

Reds in the lower register of

s bilious greenish background when the rage arises from jealousy or envy.

Reds in the lower register always manifest in "heavy" patterns or movements . . . should you, however, detect an "off-rhythm" flare up . . . that is should the picture is be obscured in an "off-beat" rhythm by an Elephant Grey curtain . . (very unusual and unistakable) then you are "Reading" a highly dangerous person.

Get Thee Hence!

Dark Bluish Red like the unclean blood in the veins before it is cleansed and oxygenated by heart and lungs . . sluggish. This denotes Avarice. Often has a background of muddy green. I often think that if persons could see their own auric colors whilst they are manifesting these undesirable mental states they would be so shaken and revolted that an immediate cure might be effected.

When I first developed the ability to see the auric field I wondered why the person generating and whilst I was studying the come sick . . at least as sick and whilst I was studying them. As the years progressed—and whilst I was studying them. As the years progressed—and whilst I was studying them. As the years progressed—and whilst I was studying the "Science of the Human Aura" with Murim Rabindrath . . I found that they do indeed become sick . . and that such sicknesses are very baffling and difficult to the others of the scale so that I could

handle. I deliberately went to the bottom of the scale so that I could keep some happier tid-bits for the last. I didn't want you to go away with a bad taste in your mouths. I would like you to remember, though, that the Red Group is one of the most important. In all its aspects. There are 23 different Reds . . I have given you those that you can identify. Do you wonder that you sometimes "see Red?

that you can identify. Do you, wonder that you sometimes "see Red?

Cherry Red Denotes Connubial Love, Patience, Harmlessness. If Olive Green should invade its field—even mildly—we have the mark of Retarded Mental Growth—Child-ishness. Grey added to the Cherry Red and Olive Green pattern denotes Senility.

Salmon Pink, which is Yellow and White added to Light Red, gives us Ardency, Buoyancy (the ability to bounce back). Love of the World (not worldliness though). Melon, which is Red flushed with orange and a little clear blue, denotes Fullness of Life, Vivacity, Magnetism.

Pink (Apple Blossom) denotes Gentleness, Amiability, Milk of Human Kindness (often referred to as Vitamin "A").

American Beauty. In its lighter aspects Philanthropy. In its "Full" or "normal" aspect Devotion to an Unpopular Cause or Belief. This aspect often denotes that the subject would take the side of one who appears to be on the "losing" side of an argument.

Burgundy Red—Moody, Distrust, Suspicion.

Terra Cotta—Earthly, Shallow

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MARTHA'S



CELEBRATE ANNIVERSARY—Rev. Pearl Barnes and her husband, George Barnes, founders of the Spiritual Church of Ataraxia, 1936 Overland Avenue, West Los Angeles, California, were honored on the 16th anniversary of the organization of the church, March 2nd, by members and friends. Rev. Bert Welch gave the lecture and Rev. Ruth the invocation. Rev. Danny Hart sang a solo, accompanied by Mrs. Helen Vongher. After the ceremonies the group went to the home of Rev. and Mrs. Barnes for refreshments. Rev. Barnes received her ordination credentials on Feb. 12, 1933, after seven years of work in the church.

# Michigan Church **Elects Officers**

Pastor Rev. Ernestine Lawrence was elected president of the Board of Directors of the Spiritualist Church of Divinity of Battle Creek, Michigan, on March 2.
Glenn R. Brenner, president of the Board for the past nine and a half years of service, had asked the Board to be free of holding any office for the ensuing year.
Named to assist the new President were Rev. John Fall, vice president; Rev. Eudora Fall, secretary; Albert Smith, treasurer; and Rudy Maier, Charles White and Marshall F. Rawson, trustees.
The Board was duly installed by the president of the Independent Spiritualist Association, Rev. Carroll Ware of Detroit, Mich., at the March Quarterly which was held on March 15 and 16.

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Nature. Usually Capable of Sustained Clairvoyance, Often Observation, I'm and the good state of the Sensation Convention will be leaded from September 20 through 3a at the Baker Hotel in Dallas, Tex.

Convention chairman Rev. Laura Hooks has planned a special program combining fun and the good spirit of this convention which in.

The 1958 American Spiritualist Association Convention will be held from September 20 through 23 at the Baker Hotel in Dallas, Tex.

Convention chairman Rev. Laura Hooks has planned a special pro-gram combining fun and the good spirit of this convention which in-cludes varied and entertaining functions. On Saturday, Sept. 20, cludes varied and entertaining functions. On Saturday, Sept. 20, the convention guests will register and enjoy sight-seeing trips and a social get-to-gether. No business or services will be held on this date.

or services will be held on this date.

Sunday has been designated as Religious Day with morning, afternoon and evening services. Business session will open Monday with services in the afternoon and evening and the final business meeting has been slated for Tuesday morning, followed by the grand banquet entertainment and dance, Tuesday night.

A souvenir program booklet will be available and rates for advertising or listing will be announced later. All correspondence and inquiries for the convention should be sent to the headquarters address at 612 Travis Building, San Antonio 5, Texas.

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May it permeate our bodies To their innermost parts Sterilizing Correcting Soothing And healing.

May we regain And retain Perfect health As promised us by Jesus, the Christ, Son of the Father When He walked this earth among men.

We thank Thee, Father, For the existance Of the great power From which we can draw strength As we feel we need it.

I am perfect. I am healed. I thank Thee, Lord. Amen.



ORDINATION CEREMONIES—On Sunday, March 2, Rev. Lorraine LaVani, founder and pastor of the Church of Divine Power in Hollywood, Calif., presented Rev. Jean Burkhardt with her full ordination powers. Officiating at the ceremony was Rev. Mary Pirtle, California State Representative to the International General Assembly of Spiritualists. Shown above, from left to right, are: Dr. Corynn Kiehl, Rev. LaVani, Rev. Burkhardt, Rev. Pirtle and Rev. Darrell S. Mulford, assistant pastor. On Thursday, April 10, the Church of Divine Power will move to its new home at the Ministry Chapel at 4950 Franklin Avenue, Hollywood. Candlelight healing services will be held at 7:45 P. M., Sunday, April 13.

DR. GEORGE HAAS

# Research Institute Holds Anniversary Dinner, Symposium

A banquet and symposium was held in New York City on Feb-ruary 27 by the Institute of Hyper-physical Research commemorating the observance of its 25th anni-

physical Research commemorating the observance of its 25th anniversary.

Among those enrolled on the list of guests were Rev. Dr. George H. Clark and Rev. Elsa Strassburger, National Congress of Healers; Rev. Marion Owens, Temple of Light; Mrs. June Schneider, Spiritual and Ethical Society; William DeForge, outstanding Baha'i leader; Harry Cohen, MD, KCG, Provost of the American International Academy; Rev. Dr. Henry Tudor Mason, incoming President of the World Fellowship of Faiths and six ministers of the Universal Spiritual Church, including Rev. Beulah Thompson Haas and Rev. Dr. Howard Brenton MacDonald. At the symposium Dr. George C. O. Haas, Ph.D., founder and director of the Institute, publicy proclaimed the establishment of hyperphysics as a separate and distinct domain of scientific knowledge, thus cutting off the field of intangible elements and forces definitely from the realm of physicochemical science. One of the functions of the Institute is that of establishing a sound scientific basis for psychic communication, for the development of the psychic faculties, and for precognition by various techniques.

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# What, Where, How About Man's Conception of 'Hades or Hell'

By Hal Styles, D.D.

Hades is a word that is much misunderstood. It is a word that has tended to confuse us down through the years to the point where we seem to be left with but two choices. A road to the right or a road to the left. Neither of these roads are altogether satisfactory to everyone, with the result that many of us straddle a fence. We have been told that there is a Heaven and a Hell. Since most don't have much understanding of Heaven and its nature, we tend to turn to the left to what we've been told is Hell.

Of course no one really wants that road. We are reluctant to believe in a Hell, particutable with the left has to do with pitchtorks, are and brimstone. The hade we have the larly the kind that has to do with pitchtorks, are and brimstone. The hade we have the larly the kind that has to do with pitchtorks, are and brimstone. The hade we have the larly the kind that has to do with pitchtorks, are and brimstone. The hade we have the larly the kind that has to do with pitchtorks, are and brimstone. The hade we have the larly the kind that has to do with the left. Neither of these sees a date we are told that he goes across too. Does this mean that had the we are told that he goes across too. Does this mean that we are told that he goes across too. Does this mean that we are told that he goes across too. Does this mean that we are told that he goes across too. Does this mean that he was the social education in the social education in the social education is and then we are told that he goes across too. Does this mean that he was the social education in the left. Neither of these had because he is a repentent sinher and is forgiven his sins, that he so coalled promised land? A heaven beyond the stars?

Obviously not. It doesn't make sense in this degree of consciousness, nor by the same token does it make sense in any further or it make sense in any further or

ptechtories, are and brinstone, representing eternal torment. Since we fight shy of that (and it is only natural and human that we do) many of us literally hang in mid-

This is not to imply as a re-sult that we don't go to church, because there is another word and place that is REAL, and that word and place is Hades.

word and place is Hades.

Let's see what St. John the Divine in the Book of Revelations (2:11) says: "He that hath an ear, let him hear what the spirit sayeth unto the churches... and he that overcometh, shall not be hurt of the second death."

### Second Death

Now to many people the second death is something of a conundrum. They say, 'I thought there was only one death—do I have to die twice?' In John, 20th chapter, 14th and 15th verses we read: "and death and hell were then cast into the lake of fire and this is the second death; and whosoever was not found written in the book of life, was also cast into the lake of fire.' Now what, one might ask, is the "lake of fire"? Well, a lake implies water, which purifies and can on occasion destroys, while fire, which also destroys, can purify. Water and fire are both of the nature of Spirit.

The book of life, in occultism,

nature of Spirit.

The book of life, in occultism, is called Akashic Record. This can be explained to the average Christian by saying it is the book that St. Peter has in front of him when we "arrive." Let us quote from the 22nd chapter, the 18th and 19th verses of John: "I testify unto every man that here are the words of prophecy in this book. If any man shall add unto them in any way, God shall add unto him the plagues which are written in this book; and if any man shall take away from the words of the book of this prophecy God shall take away his part from the tree of life, and out of the holy city."

Now here we have a pretty clear The book of life, in occultism, is called Akashic Record. This can be explained to the average Christian by saying it is the book that St. Peter has in front of him when we "arrive." Let us quote from the 22nd chapter, the 18th and 19th verses of John: "I testify unto every man that here are the words of prophecy in this book. If any man shall add unto him the plagues which are written in this book; and if any man shall take away hich are written in this book; and if any man shall take away from the words of the book of this prophecy God shall take away his part from the tree of life, and out of the holy city."

Now here we have a pretty clear explanation of the nature of an afterlife, but we're still not too certain, at least those of us who have no knowledge of the Reality of Spirit. So let's go back to the second chapter in the Book of Reversit might be. Another man clab for goes over and gets his reward whatselations and read these words (266).

verse): "He that overcometh and to him I give power over the nations and all people." Does this imply that should we overcome the world we're going to get some miraculous power to wield in domineering fashion over others?

Of course not. We are told that there is a second death. First and foremost, let us recognize the existence of a place called the realm of the Astral, which can be likened to the place defined in Rev. Huffman's book, "Many Wonderful Things" through the mediumship of Irene Specht, as The Resting Place. Both of these in turn can be reconciled to the place called Purgatory in Catholicism. An intermediate place.

First Death

### First Death

First Death

There is of course a first death; and this is death of the physical body. When we leave behind the physical body, we go into what we speak of as a Resting, or Purgatorial place, or, the realm of the Astral, to begin the process of refinement. This is what happens with anything, such as sugar, for example. And incidentally in the process of refining sugar, there are certain by-products remaining and sold, down to the last thing known as black-strap molasses which isn't sweet! Now what is this intermediate place? It is the place where we are going to get another opportunity.

Jesus told us (and in effect all

ever, he is nonetheless forgiven.

Now we have the illustration, of course, of the Prodigal Son: Here was the son who was good and loyal to his father. He stayed by him, and the other son went out and spent his inheritance, to return home, penitent. And then the father called him in and killed the fatted calf. This doesn't mean that the good son was being discriminated against. The father turned to the so-called good son and said, 'You've been fine . . you've been wonderful, but this son needs me.'

This is the principle we're con-

wonderful, but this son needs me.'
This is the principle we're concerned with. The loving Father who is going to forgive us our sins.
Now this second death is very important, and in order to explain the nature of the second death, I'm going to quote from a book that was written back in 1870, reprinted in 1900, whose author was the Rev. Arthur Chambers, vicar of Brockenhurst and a clergyman in the Church of England. This book entitled "Our Life After Death or the Teaching of the Bible," concerns the Unseen World.

Here's what Rev. Chambers says

the Teaching of the Bible," concerns the Unseen World.

Here's what Rev. Chambers says concerning "Hades." First, however, let us begin by pointing out that the Greek language contains two words which are used many times throughout the New Testament particularly. One is Gehenna, and the other is Hades. The Greek interpretation of Gehenna is "The Valley of Hinam," as spoken of in the Book of Chronicles, and is a term applied to a place outside the walls of Jerusalem, where huge fires were and still are, constantly kept burning to consume the refuse of the city. The use of the term was employed by Jesus at that time to describe the place or condition of punishment into which the finally impenitent—those who simply will not permit themselves to be reconciled to the Father—will pass after the so-called Day of Judgement.

ment.

This place was probably used in the time of Jesus to scare little children with; and certainly to scare the criminals and the back-sliders. They were told that they would be sent to Hell. That is an English word which means a place of fire. Let us go on—Hades in (Continued on Page 10)

### REV. EVAN SHEA

Clairvoyant and clairaudient psy chumotrisi, Message bearer, Healer and authority on Biblical Spritualism will make a nationwide tour of Spiri titualist churches beginning in Septem ber. He is now planning his titnerary and would like to serve your church He will speak on BIBLICAL SPIRIT-UALISM and do message work. His wife, Opal, who is a well-known Healer will accompany him on this received the company him on the interested write immediately. a percentage basis or a flat fee. If interested write immediately. P.O. Box 731, Santa Cruz, California

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# Ghandhism, India's New Religion, Based On A Noble Man's Idealism

By Gilbert N. Holloway, Ph.D., D.D.

### Gandhi's Influence

Gandhi's Influence

So profound was the impression of this noble man's life that almost at once a new religion arose in India, called Gandhism. The Mahatma himself did not approve of this, and it could not happen during his lifetime. But in death the legends about him grew and took on the aura of a religious and supernatural tradition. One sometimes wonders if the same was true of Jesus, and if the Master anticipated the enormous organized religious effort that grew up around his name and teachings.

All of the present great leaders

around his name and teachings.
All of the present great leaders of India grew up in the shadow of Gandhi, and this is particularly true of Nehru. For generations the life and thought of Gandhi will penetrate the subsoil of India, just as the idealism of the Founding Fathers has shaped America's destiny since 1776 and 1783.

### Since 1947?

This brings us to the consideration of a question that might seem absurd to worldly minds, but is highly pertinent to advanced metaphysical thinkers. Is Gandhi's influence limited to the writings, historical record and traditions that he left behind? Where is Gandhi now, and what are his present interests, if he can be said to have them? Is he still interested in the peoples of this world, and is there proof of this?

### The Inner Circle

I have answers to these queries that will give our readers some good food for thought. In the New Age Church of Truth, of Miami, Florida, one of our classes is known as the "Inner Circle." If meets on Thursday evenings, week in and week out throughout the year. There are 22 selected members of this class, and its leader is Rev. June Holloway, with my assistance.

After the Circle is formed at 8 P. M. the prayers of invocation are given, then meditation for healing and for uplitment of consciousness. Often we have exercises of relaxation, and the quickening of psychic awareness throughout the body.

On the evening of Feb. 13th, 1958, June was entranced at the conclusion of the relaxation exercises, and we heard the firm voice of Dr. Robert Ramsey, her principal Spiritual Teacher. Dr. Ramsey was an English Rosicrucian alchemystical philosopher and scientist in his earthly life, and is certainly a wise gentleman. We have come to respect him profoundly. His prophecies for 1958, given through June on Dec. 13t, 1957, have been coming true with remarkable precision. Readers are referred to a transcript of them in one of our recent columns. The proof of prophecy is its fulfillment, and Dr. Ramsey certainly saw the year 1958 well in advance!

After a few words of instruction to the class group, Dr. Ramsey said we would have a distinguished guest speaker to follow, and please give his words our very careful attention. Then he withdrew, and in about 15 seconds a different voice spoke to us, and at the end of his remarks, in response to my courteous question, answered that he was Gandhi. The entire session was tape-recorded, and we have 14 minutes of Mahatma Gandhi speak-

The following is not verbatim, but I shall give it in the first person to give our readers a better feeling of Gandhi's personality. Dr. Ramsey, when introducing him, said that the Hindu saint wished to give this Message to all persons interested in leading a MORE HOLY LIFE.

There are many students of

The George Washington of modern India was assassinated in 1947, and the world mourned the passing of Mahatma Gandhi. This remarkable leader is considered by many thoughtful minds to be the most evolved personality yet produced by the 20th century. As the massassin fiercely pumped four bulets into his midsection, and as he was falling to the ground mortally wounded, the frail Hindu leader with the fingers of his right hand made the sign of forgiveness!

Minutes later he was dead, but in these final seconds of his early life Gandhi showed unwavering tenacity to his idealism. He would not hate and he would return only love and good-will for violence!

Gandhi's Influence

In we through June's direct voice mediumship.

In we listened to this Gandhi appear they fresh in my mind. Also, I took copious notes, and from them will now satisfied, distillusioned and unfulfilled. They have gained nothing within the ple phem combat the inevitable trials, hardships and temptations of mortal existence. So they come back from their travels, to find that they still must go within, then enter the stillness and KNOW GOD WITHIN.

You soul can break forth into a beautifug growth.

Do not go out and abroad so much. Many ceekers feel that they will find that rute peace if they can only go abroad. So they travel to foreign countries and seek other eachers. Often they return unstitute peace if they and from them will now satisfied, distillusioned and unfulfilled. They have gained nothing within to help them combat the inevitable trials, hardships and temptations of mortal existence. So they come back from their travels, to find that they still must go within, then enter the stillness and KNOW GOD WITHIN.

You can only find true peace within the leading a MORE HOLY LIFE.

"There are many students of the world."

The Wisdom of Gandhi's remarks to us and to the world.

The following is not verbating, the first person little the still growth.

Do not go out and abroad so much. Many ceekers feel that they will find thar true peace if they can

within your own heart. It cannot be found elsewhere. Only within your own spiritual nature can you be alone and at one with God.

TRUTH Dr. HOLLOWAY

spiritual things in your world to- | There is no deep happiness in outday, and many who attend classes, for development, go to lectures and read books. But so many of these people are unwilling to make sacrifices in order to progress spiritually.

Interpretable the great Men of God, the true saints aspired to live more holy lives. They did everything necessary to increase their spiritual understanding and unfold their gifts of the Spirit. THEY THOUGHT ONLY OF GOD, and very little of themselves.

very little of themselves.

They sacrificed any and all comforts of earthly life. They thought nothing of the weather, and paid little attention to such outward phenomena. They did not complain about trifles, or even great things. They endured suffering cheerfully, and even seemed to invite it upon occasion, for the mortification of the physical body and its desires was to them a means of enhancing their soul development. velopment.

The present generation wishes to serve God, in its way, but it also wishes the comforts of life. There is a great tendency among our people to accumulate wealth. Much attention is given to this, and not enough of the same concentrated attention to study, prayer and meditation.

At times when I see this I am a bit disgusted! With so many I cannot see or feel the true inward desire to GROW SPIRITUALLY. There is outward appearance of religion and spirituality. You have great churches, and tens of thousands who profess membership and who give much attention to the outward activities, forms and manifestations of religion.

There is much outward piety, but inwardly I feel much is to be desired. Each of us must judge his own inward development. True religious feeling is internal, and may or may not be concerned with outward things.

### Ways of Development

It is good to work for spiritual development in a closed place, such as this Sanctuary, and in a closed group. But much is also done when one is quite ALONE. Great satisfaction is gained by going and meditating quietly alone. Learn to feel the quickening development within your own soul.

within your true self is the real peace and contentment of existence.

Too many wasted hours are spent in trying to better your positions in the world. There is the struggle to have more comforts, to dress better. There is nothing to be found in CLOTHING!

True values are to be found only in the things that are without price. I found more happiness and elevation of spirit in my own bodily mortifications, than many of you will ever find in earthly life. You must learn to SACRIFICE for that in which you believe! Spend much more time in silent prayer. Prayer in public is good, but more silent prayer is truly the need of the hour.

Members of this group are qualifying to teach others. You will be able to do this better when you spend more time ALONE WITH GOD. Have a definite appointment to meet God daily. Out of this communion all things will become more real to you. You will find peace and true happiness within. In the Quietness you will find your way.

I am happy to have voiced through this evening. I will come again and give some more of my philosophy. Dr. Ramsey will return now and continue your class instruction.

This is GANDHI.

### This is GANDHI.

### Evaluation

Following his last words there was complete silence for some 20 seconds while Gandhi withdrew from his contact with the faculties of the entranced June, and Dr. Ramsey resumed his control. The class experienced feelings of awe and reverence. Truly a great soul had been in the Temple. "Maha" means "great" and "Atman" means "Soul." Gandhi was a wonderfully great soul, and still is! We could feel the love of God and complete spiritual dedication that his personality exudes.

mind? What proof was there of spirit identity?"

These are deep questions, and can be raised whenever there is communication with the World of Spirit. There are good answers for them, which I shall now give to the best of my ability. It is impossible to convince a completely skeptical mind of the reality of spirit communication; they will always find a verbal retreat in theories of multiple personality or other convenient savehological excuses. But spirit identity?"

These are deep questions, and can be raised whenever there is communication with the World of Spirit. There are good answers for them, which I shall now give to the best of my ability. It is impossible to convince a completely skeptical mind of the reality of spirit communication; they will always find a verbal retreat in theories of multiple personality or other convenient psychological excuses. But consider our argument carefully!

### Internal Evidences

Internal Evidences

There is first of all the argument from internal evidences. Did the remarks SOUND like Gandhi? It is unfortunate that I could not give the words just as Gandhi uttered them, but the reproduction is faithful. I have studied much about the Mahatma, and wrote an article about him several years ago. With intense interest I read his Autobiography, also the excellent biographies of Louis Fisher and Vincent Sheehan describing his life and thought.

It was so characteristic of him

life and thought.

It was so characteristic of him to say "There is no development in having possessions!" And that "There is nothing in clothing!" Gandhi was a Brachmachari; that is, at the age of 37, with his wife, took a vow of absolute poverty and absolute chastity for the rest of his days. He and his wife lived together 42 years thereafter as brother and sister.

At the time of taking this you.

At the time of taking this vow, he was a very successful lawyer among the Hindu colony in South among the Hindu colony in South Africa, earning many thousands of dollars yearly, wearing expensive European suits of clothing, and enjoying many comforts. He gave up his legal practice and retired to an Ashram, or spiritual community, in the country, and for the rest of his days lived simply, with his meager wants supplied by the generosity of friends and students.

In Louis Fisher's biography of the great man there is a picture taken of his possessions at the

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ASSOCIATION RALLY-Spiritualists from all parts of the nation gathered at Kiwanis Hall, Bradenton, Fla., on March 1st, to attend the second annual Rally of Universal ASSOCIATION RALLY—Spiritualists from all parts of the nation gathered at Kiwanis Hall, Bradenton, Fla., on March 1st, to attend the second annual Rally of Universal Spiritualist Association of America. The general co-chairmen were Rev. Lillian Dee Johnson and Rev. Pennihah Umbach. Worship services opened with the invocation by President Clifford L. Bias, who presented papers for ordination and certification to the following: Ordination, Pauline Bramble, St. Petersburg, Fla.; Marie Headlee, Medford, Oregon; Catherine Melovich, Lithia, Fla., and George Thompson, Newton, Conn.; Missionary, Grace Bechat, St. Petersburg, Fla.; Olive Richmond, Bradenton; Byron Zopfie, Homestead and Katie Zopfie, Homestead; Healer, Olive Richmond, and Cleric, James and Margaret Amstutz, Grace Bochat, Emil Nicolas, Olive Richmond, Dorthea Thompson, Byron and Katie Zopfie. Doarsene Whalen was soloist for the Rally. A 6:30 P. M. mass healing service was held under the chairmanship of Rev. Laurene Stroud, St. Petersburg, Fla. Public demonstrations of psychic phenomena were held at 8 P. M., with Rev. Nellie Curry Hicock giving clairvoyant messages; Rev. Penny Umbach, spirit card writing; Rev. Lillian Dee Johnson, apports; Rev. Hazel Herrejon, direct voice and materialization; Rev. Mamie Schultz Brown and Rev. Clifford L. Bias, due blindfold billet reading. Rev. Lillian Brewerton and Ruth Dick were on the flower committee.

# Sandwich Or Salvation

(Continued from Page 1)

tot her parents moved to France. During World War II she was in a concentration comp and only returned to the States after the war ended. She returned with a storehouse full of healing knowledge and techniques, a burning desire to heal and help humanity, and a rapid-fire French-accented speech.

### A Life Of Healing Work

Having to make a living she first worked as a waitress, continued her studies of healing from French books, finally investing her hard-earned money into the Hero earned money into the Hero
Haven. She became acquainted
with New York Spiritualists,
studied for the ministry and was
eventually ordained. Her long
hours in the restaurant leave her
only evenings and week-ends to do
her healings, and on Sündays
when she is the featured Healer at
the Temple of Spiritual Guidance,
Studio 601, in Carnegie Hall, New
York.

York.

Having heard the "call" Rev. O. Shay wants to devote her full time to her healing work, but the practical necessities of life and living prevent her from so doing just now. Yet she has her dream, and quietly performs her healing service at the Hero Haven, unacknowledged, unknown, unnoticed. Warmhearted and generous she gives of herself unhesitatingly, is often imposed upon, and since there's no charge for healings clients sometimes don't even bother to donate a love offering. Fortunately these are few in number. Yet

# "One Minute Treatments"

God's Spirit Stronger Than Man's Medicine

By ALBERT E. SCHEFFLER\_

A code-in-de-node is a distressing aliment for which you get no sympathy, but lots of advice how to keep from catching another or to keep from turning to pneumonia.

Colds, good or bad, are one of the responsibilities of life. They have to be very bad indeed when we cannot cast them aside as an unfinished work of nature. This leach-like head malady is usually affectionate and plays a hostful role.

But colds can also become a great adventure for GOOD in that they activate the spiritual inspiration which naturally parallels a body broken in illness.

ally parallels a body broken in illness.

### Opposing Influences

A complaining person has no zest, no enthusiasm—lacks interest in his surroundings. He just doesn't

A code-in-de-node is a distress allment for which you set no mpathy, but lots of advice how keep from catching another or keep from catching another or keep from present one from turns to pneumonia.

Colds, good or bad, are one of the responsibilities of life. They hands full?"

Colds to the control of th

SPIRIT IS LIFE! There could be nothing physically wrong with com-plainers, but men get sick from a lack of sufficient Spirit to keep minds centered in first principles.

minds centered in first principles.
Natural laws almost defy human understanding. They must be rasping to a person whose idea of accomplishment is taking everything OUT of life without putting something back, and whose only claim to greatness is in being enriched solely by those who are the Salt Of The Earth. "The wicked borroweth and payeth not again."

### Long Sought For Freedom

Every time we look into a starry sky, we see a force much stronger than ourselves as we turn our heads from side to side in complaining misery. It answers the question "Could the Spirit of God be stronger than the medicine of man?"

Man?"
You have a hard time believing what you see and hear when the Spirit begins to get its feet on the grounds of a new kind of freedom. A searcher for facts asks, "Why is a patient more influenced by Spirit when sick than when in health?"

# Rev. Martello Named Head Of Bible Ass'n.

unque legal document, agned by New York State Laws and signed by the Court, New York County James McGurrin, on March 6, 1958, legalized Rev. Leo Louis Martello as Patriarch of the International Guidance Temple of Bible Spiritual Independence and its auxiliary, the International Federation of Spiritual Independents.

Elected by the Board of Trustees for a lifetime term, the charter authorizes Rev. Martello and the Temple to ordain ministers, charter churches with international jurisdiction and provides the right to acquire, own, operate, inherit, mortgage and develop real estate. In addition to Rev. Martello, the trustees of the Temple include Rev. William H. DuBois, Milton Hutner of the law firm of Hutner & Hutner, legal counsel; Rev. Mme. Adelina P. Valdane, Rev. Susie O. Rosenrot (O. Shay) and Miss Louise Rossi.

The name has also been regis.

Rossin To C. Snay) and Miss Louise Rossi.

The name has also been registered in Washington, D. C. Rev. Martello plans an intensive theological training course for all of the Temple's ministers and candidates. Admittance will require qualification and willingness to study, work hard and abide by the spiritual ethics of the corporation. The International Federation of Spiritual Independents is an auxiliary of the Mother Church made up of independent members who join for an exchange of ideas, data and doctrines—every race and religion represented. Membership is on an individual basis and such

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members will play an indirect part in the Temple's plans and progress. Services will be held every Sun-day at 7 P. M. from the Temple, located in Studio 601, Carnegie Hall, 881 7th Avenue, off 56th

# Elmira To Host

Elmira, N. Y., beginning at 7 P. M. on Thursday, May 29th. The convention extends through June 1. Following the banquet there will be a program of professional en-tertainers, dancing, friendly get-togethers and renewing of old acquaintances.

acquaintances.

Tickets are \$5 per person, including gratuities, and all tickets must be paid in advance.

If your church or group wishes to be represented at the Convention by flowers, checks or money orders should be sent to Rev. Jaroslav Tuma, chairman of the banquet committee, 128 Hillvue Avenue, Corning, N. Y., as soon as possible. nue, Cor possible.

possible.

Reservations for the convention may also be mailed to Rev. Tuma and all checks must be made out payable to him. No reservations will be accepted after May 28.

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# From The Editor's Desk

By Agnes F. Reuther

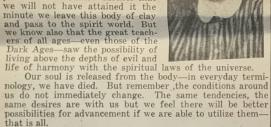
### MORE LIGHT NEEDED

There are many lines in the book called the Bible that seem absurd and meaningless until the light of Spiritualism falls upon them, dispersing the shadows of superstition and misinterpretation and disclosing their spiritual meaning.

For example, "father in heaven" doesn't mean some imposing figure seated upon a gold throne, located in some unreachable region who judges and then rewards or punishes as the case may be. And whose almighty judgment shall be "for all eternity." Rather it is a permeating power of spirituality all around us—a wise and merciful Universal Intelligence to which we each aspire—our ultimate goal that

each aspire—our ultimate goal that is now difficult for us to compre-

We know we have not reached perfection. We know further that we will not have attained it the



that is all. Our worst criminals journey to the land of spirit and obstract criminals journey to the land of spirit and obstract between them from reaching back to the land whose laws liberated them in an effort to be rid of them forever. There are grave dangers and responsibilities in connection with the intercommunion between the mortal and spiritual worlds and these must be given our serious atten-

tion. We cannot help but feel that if we wish to become en rapport with and receive the teachings of worthy and wise souls from the advanced spheres, then we must, of necessity, make our lives correspond, in some small degree, with the lives of those we would wish to contact. This is a spiritual law, our philosophers of old tell us.

A seance room should be as the holy of holies where pure hearts, lofty desires and the most sincere and prayerful motives alone should enter. It is not primarily for the purpose of finding guidance for material problems, a comfort because we have lost a dear one. It is to imprint upon our minds survival of the personality, communication and life everlasting. pose of finding guidance for material problems, a comfort because we have lost a dear one. It is to imprint upon our minds survival of the personality, communication and life everlasting.

If Spiritualism does not have a tendency to lead humanity nearer the condition attained by the true and wise ones of the other life, then its open portals should be closed.

What we need today is more teaching along these lines—a fuller understanding of the laws. The result will be a broader, truer, nobler humanity—too wise to lose its own interests to loose, dark, ignorant, sin-sick souls.

A little knowledge is a dangerous thing. Let us study more in this direction of pure communication. We have our wise, spiritual teachers ever standing by, eager to help. Call upon them. Our pleas will not be washed away with the tidal waves of time. Rather, they will be etched in the "Rock of Ages."

THAT HAPPY 'MEDIUM'

When P. O. first came out under new banner, here's one reader who was disappointed and had it was been was with as photographs taking us pace which could carry instead spiritual words of inspiration and solace instead of a dearth of meta-bysical reading, I was disappointed. But it idin't! P. O. has leveled off and is flying beautifully. Pictures, yes—we surely enjoy one of them. Your articles are now varied and in "learning degrees" for Spiritualism leads to learning and development there are in that.

Referring to a head in Editor's Notebook—keep on loving us. That's the distance of the purchase of learning and development there are in that.

Referring to a head in Editor's Notebook—keep on loving us.

Won't be too many weeks now before summer camps across the country will begin their activities. Our big issue in May (dated June 10) will carry highlights of summer proin May (dated June 10) will carry nighights of summer programs of the camps. It will afford our readers with all the necessary information so they can definitely plan to visit the camps sometime during the summer and meet not only our mediums and ministers but one another.

Several of the camps have planned a special "Psychic Observer Day." We hope these days will afford us an opportunity to meet all of our subscribers.

ETTERS 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.

### OPEN LETTER

To Dr. Holloway:
Reading your essay, "Catholicism, Spiritualism Close In Belief, Doctrine" in the P. O., I am compelled to answer this astonishing pelled to headline.

t is true that the Roman Cath-lic Church teaches its followers of their holy saints of intercede for them, in case of lness and in material matters, but this is the only resemblance of our beliefs in Spiritualism.

to our beliefs in Spiritualism.

We further know that many priests of the higher hierarchy believe in Spiritual communication but keep it firmly away from their faithful believers. It is well known and told in the biography of Mother Cabrini that she had steady contact with Spirits who helped her to fulfill her goal of building hospitals and other Catholic institutions. Since the Pope recognized the materialized appearance of Jesus, during his last illness, we can call him a Spiritualist also.

However, we know that the Ro-

ualist also.

However, we know that the Roman Catholic Church prevents its sheep from visiting Spritualist churches and even threatens them with severe punishment. There is some resemblance between the Roman Catholic priests and some of our Spiritual ministers—their intolerance towards other beliefs, but here ends the relationship. We count many Roman Catholics

tolerance towards other beliefs, but here ends the relationship.

We count many Roman Catholics in our Spiritualist churches but the majority come from all Protestant denominations.

Our beliefs of Spiritualism have nothing in common with the doctrines of the Roman Catholic creed. We, as a rule, welcome all other creeds in our churches. But we have no other apostolic creed or man-made dogmas which were introduced into the Christian Churches only after the second and third centuries, A.D. Especially we do not believe in the Trinity—God in three persons. We revere only one great loving God. We learned from the revelation in the book, "Jesus and His Apostles" that the Master himself declares it as blasphemy against the Father God to call Jesus God.

With our knowledge of materialization, we do not believe in bodily physical ascension but only in ascension of the discarnate Spirit Body. Furthermore, we do not induce our followers to a compulsory confession or in mechanical praying with the help of rosary beads—rather we believe in a silent, devoted prayer with heart and soul.

We have no antagonisms against any other church but we want to restore the facts of spiritual truths suppressed by the orthodox churches.

DR. ERIC G. HAGEN

churches.

DR. ERIC G. HAGEN

187 Pinehurst Ave., New York 33, New York.

further God's plan of world broth-erhood that you do not realize.

VIOLET R. HILL Washington, Vermont.

We're behind times—'course familiar with the name Adam-ski but haven't read any of his works. Will check with our book reviewers and see what they know of the subject.

Just completed reading article on "Religion of Spiritualism Is Not Fortune-Telling." Very good and posters should be made of this article in large, bold type letters, framed and placed in every church or meeting place so that the public will have a more thorough understanding of Spiritualism.

PAUL G. SCHAEFER R. 2, Box 209,

### BEAUTIFUL LILY DALE

I don't think the people of Chautauqua County realize the practical value of the Lily Dale Spiritualist Assembly of 200 homes beside beautiful Lake Cassadaga with its almost 1,500 feet elevation. Whether or not one considers the Spiritualistic activities of Lily Dale's 80 years of existence, its material value is in the healing material qualities of Lily Dale water and air and restful atmosphere of the virgin forest.

I first noticed these healing properties in 1946, when I made my initial visit. Thus, when a year ago I suffered a crippling accident to my hip, similar to that of Arthur Godfrey, and decided to semi-retire as an author and publicist, I chose Lily Dale, purchasing a home last October.

I have about completed moving from New Jersey, and each trip! I have made this winter to New Jersey and New York City on business, I have been glad to return to Lily Dale, where I feel a renewed lift physically and mentally. I look forward to complete healing in the coming months.

Therefore, Lily Dale should attract wise and practical visitors who believe in natural health and relaxation. Whether or not one cares to visit the new healing temple this spring or summer, he can find a physical lift in the virgin forest, recreation at the beach or in the several parks and picnic grounds, and at the drinking fountain of artesian-well water which cannot be surpassed anywhere in New York State.

And remember, that those who built Newton Memorial Hospital on the hill across the lake from Lily Dale, knew the value of its air and water in healing properties.

EDWARD BODIN

11 Erie Street, Lily Dale, N. Y.

### HEALING TESTIMONY

THAT HAPPY 'MEDIUM'
When P. O. first came out under a new banner, here's one reader who was disappointed and had it remained as it was with so many and such large photographs taking up space which could carry instead spiritual words of inspiration and solace instead of a dearth of metaphysical reading, I was disappointed. But it didn't! P. O. has leveled off and is flying beautifully Pictures, yes—we surely enjoy some of them. Your articles are now varied and in "learning degrees" for Spiritualism leads to metaphysics and oh, what degrees of learning and development there are in that.

Referring to a head in Editor's Notebook—keep on loving us. That's the divine perfume that lifts and soothes human hearts as nothing else can do and how the world needs it.

Psychic Highlights is impersonally bringing others into the spotlight, sharing news, events. So good.

The Aura and You...excellent But when you include spaceship articles, interplanetary travel and review George Adamski's wonder ful book, "Inside fae Space Ships," you will be doing something to the special part of the proposed and the spotlish of t

we say an experience of "Give and ye shall receive." While on this trip south it had

While on this trip south it had been necessary for my daughter to change my shoes for me if I wished them changed during the day due to the fact that I sustained a very serious spinal fracture some three years ago and have been wearing a brace ever since. Stiffness through the back muscles prevented me from being able to reach down to my feet but the following day after the healing service without giving any thought to it I DID CHANGE MY OWN SHOES. It was not until after I had done this that both my daughter and I realized healing was being accomplished through the back. For the past two years I have

ter and I realized healing was being accomplished through the back. For the past two years I have been taking tranquilizing drugs on prescription from an Orthopedie Specialist (considered the best in Cleveland), because of nerve damage as a result of the accident, this condition reacting on the stomach and causing the gall bladder to become partially inactive. Although on numerous occasions I had attempted to discontinue this medication I would always have to return to it as my digestion was impaired and I would suffer as a result of it. The healing of this condition by St. Theresa through the mediumship of Rev. June Holloway has been marvelous. I do feel that I have received a wonderful biessing. I am no longer taking these drugs and it has been approximately four weeks now.

However, as though the above

four weeks now.

However, as though the above was not enough I have more to relate. When we left Cleveland my son had returned to work for the first time after being ill for almost a week. I should not have had any feeling of particular concern about him except that I knew when he did not work there was nothing coming in to support him and his family. However, while sitting in the Healing Service I was particularly impressed to give his name during the absent treatment period.

When I returned home I learned

ment period.

When I returned home I learned that this particular week my son had been ordered to bed by the doctor who diagnosed his condition as Rheumatic Fever (a condition which he had previously experienced and for which he had received maryelous healing through Stient Unity), and expected him to be in bed for some time. God be praised, within a week he was back to work and has been working ever since. Can one ever doubt this wonderful healing covers? I did not know William back to work and has been working ever since. Can one ever
doubt this wonderful healing
power? I did not know William
was ill again as we had been
moving about and I had received
no mail from home and yet spirit
told me he needed help and he
was given help.

MRS. ISABELLA C. RIDELL 16403 Barrimore Avenue, Cleveland 30, Ohio.

I am not a medium nor a member of any organization. It is my ultimate thought to become one, but only if I can be a really good one, otherwise I will not ever profess to being one. Then, and only then, will I become a member and then only of the N.S.A. Why? My observation so far is that this group has the best mediums percentage-wise of all the groups in this country. I feel they have done the most for Spiritualism, improving their standards — their members have the finest camps in America too.

Avoid the Theosophists and Rosicrucians like the plague for years to come — until Spiritualism is perhaps as financially and otherwise like the Christian Scientists—very small, but powerful—the press is definitely afraid and respectful of them today. See what I mean?

There is no reason in the future (this is now being of an intimate thought) why a united Spiritualism movement SOME day can't eventually buy you out and make it like the Christian Scientists do with their Monitor—when you feel old enough to retire. Think about it. Again,
Sincerely,

# the conservative element of the country could not harm me, if God and angels thought fit to protect me. Thinking, perhaps, he might use the purse to some good purpose, he merely performed his part in the political drama of the period. The mental sufferings consequent upon the act were but necessary experiences, which were overruled for good. Paul spoke regarding Philo-Judaeus and said that they were both acquainted with the Greek and Platonic philosophy, as could be discovered regarding Paul in his extant epistles. Each Religion Must Be Judged

earth, and when they do, they descend as messengers, knowing the past and with vision unveiled, touching the future of society on earth.

### Each Religion Must Be Judged

Peebles asked which of the five great religions of the world was the most uplifting influence upon humanity, and of course, Jesus being directly connected with one of the world's religions, with a world's religions. humanity, and of course, Jesus being directly connected with one of the world's religions, with a modesty becoming His exalted princely position in heaven, preferred to have the following words relaid: "Each religion with its teachings must be judged by its fruits. While remembering my command to 'judge not,' I will say, that much that is called Christianity in the world today is traceable neither to me nor to my chosen apostles. As I traveled in Egyt, India, Persia, and along the coasts of my native land, as I walked among men, I taught love to God and love to man — taught me to do by others while in the world."

"My wonderful works, as they were termed, were natural to the spiritual, prayerful sphere in which I lived, especially when alone, and yet not alone, for My Father and His angels were with Me." He goes on to say that trials and (Continued on Page 15)

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# As the Spirit World Looks at Religion Spirit World Religion Is Like

# **Expanded Form Of Spiritualism**

By Rev. Enid S. Smith, Ph.D.

(Especially for Psychic Observer)

In averaging the general testimonies of spirits as to their religion, as ascertained from those pioneers of Spiritualism, and others who have communicated for long periods of time and traveled in the Spirit World, we find that there religion is very much like an expanded form of Spiritualism, of a very broad, universal type, taking in the best of all religions and ever growing and improving. Over there, religion is life. It is love and understanding. All mix freely and share the best of their religious conceptions. Very often we find there that Christians, Buddhists, Hindus, Mohammedans, Parsees, and those of other faiths meet for mutual counsel and discussion, in fraternal unity.

The White Brotherhood, which In averaging the general testimonies of spirits as to their

The White Brotherhood, The White Brotherhood, which has been for untold periods the guardians of our earth, regard the Master Jesus as their leader, and that is why their teaching on the other side of life is essentially "Christian," — not orthodox Christianity or Churchanity, however—but so Christian, in the real sense of the term, that it would not be recognized by the Christian Churches, any more than Jesus himself would be if He returned to earth. to earth.

Of course, people do not change

through the mere experience of "dying into another life." If they were imbued with false doctrines while on earth, using them for a cover for evil deeds, or expected another to bear their sins for them, another to bear their sins for them, they are among those of "the broadway highway that leads to destruction," as are the many, according to the Master Jesus. If, however, they were just ignorant and misled, letting the clergy do their thinking for them, but trying to find truth in wrong places, they are like many that come over to the lower astral planes and sleep away their heaven, waiting for Gabriel to blow his trumpet, or they are members of orthodox churches or preachers in these lower regions.

Many Are Disappointed

### Many Are Disappointed

There are many such benighted souls, blind leaders of the blind," who upon arrival in the Spirit World expect to see God, Christ, winged angels, golden streets, and a judgment throne. Not finding such they think there must be some great mistake and are very unhappy in the "outer darkness" built out of falsehoods.

unhappy in the "outer darkness" built out of falsehoods.

Many are like the case reported by Dr. Carl Wickland in his + ". "THIRTY YEARS AMO HE DEAD." This was an or. ox minister that cried out tauntingly, "Where is your judgment day, your harps now, your angels with wings, your great white throne? We have not found them." Then the minister heard raucous, heavy, dead voices of some of his former congregation singing, "When we all get to heaven," and then, "Weary of earth and laden with sin, I gaze at heaven and long to enter in." And thus for centuries have these ill-prepared beings wandered in the darkness and gloom of their misun-derstandings and wrong teachings, asking never for enlightenment from the missionary helpers on the astral planes.

Occasionally a helper ap-

helpers on the astral planes.

Occasionally a helper approaches the minister for a few growers with him, but he explains bitterly that he is-disappointed, but that some day the trumpet will sound and all will be changed and he will find the judgment throne of Scripture, God, Christ, and the angels, and he would be free of his sins as his church declared. He was further told by the helper that many from the churches of earth were in the "outer darkness," filled with perplexity and distress, especially when they were confronted with the sins of their past lives which they thought had been obliterated by their faith in Jesus' sacrifice on the cross.

He was told that this was a manmade doctrine, emphasized since the sixteenth century by the Cal-



DR. ENID S. SMITH

vinists, but not known to the early Church Fathers. If his debt of sin had not been paid on earth, he would have to pay it as best he could in the Spirit World, taking the consequences. Petitor

Master himself who said, "Even the devils believe and tremble."

But the minister would not accept the words of the Spirit helpers, and remarked that he had just lost his way and would find it as soon as Gabriel sounded his trumpet. But he stood confused as if waiting for more words. The helper believing him willing to listen a moment longer, told him that the three most deadly things to advancement were insincerity, hatred, and refusal to turn to the light of God—the latter was a sin against the Spirit, and the helper went on to say that even Ezzekiel in the Old Testament times knew better regarding sin than the minister, when he declared a fundamental law of God was that no one could be punished for the injutities of another or be righteous instead of another person—that the idea of substitution or sacrifice of one for another is in deflance of God's word, that the words "redemption" bought with a price" in the language in which the Bible is written were all used as symbols and metaphors, just as the term "Son of God" in the ancient Aramie Bible language meant only "Servant of God."

Making Amends

### Making Amends

Making Amends

Besides Jesus put an end to the
"eye for an eye and a tooth for a
tooth" system long ago. Even
when God "redeemed" Israel from
Pharaoh, the word "redeemed"
meant "rescued" and "no price was
paid to the king of Egypt." But the
minister shook his head and requoted his verses as of old. However, the helper said in parting.
"My friend, the word atonement
which means making amends, had
but one meaning in the 16th century when the Bible was translated into English, and that was to
put at one, at-one-ment, as so frequently was used in Shakespeare's
plays. Desdemona says, "I would
that I could atone them," make
the Moor and Cassio friends again,
or "at one." However, ecclesiastical dogmas are not recognized in
the Spirit World.

Dr. James M. Peebles who in-

Dr. James M. Peebles who in-terviewed a hundred discarnate and reported his findings in his

book, "IMMORTALITY," tells of a different sort of clergyman than the one reported by Wickland. This clergyman was an English physician also. As he passed out of the body he said, "I saw my mother kneeling beside me. She took me by the hand and I stood, conscious that I was in the resurrection state. But I was disappointed. Those I expected to meet were absent; others I believed hopelessly lost were present helping me; others still whom I reverenced almost worshipping them as apostolic were absent. Friend Peebles, I have learned this, that souls are neither saved by the cross nor by creeds, neither by uttered prayers or by professions, but by just, pure, upright lives. My church, my religion did me no good whatever. The afflicted that I helped, the sorrowing that I encouraged, the poor that I relieved — these were the good angels that flocked around me."

angels that flocked around me."

He went on to say that the religion of the Spirit World seemed to value clean lives and good deeds more than anything else. He thought people on earth should be told to look into their hearts and test each thing that was there, to see its real value and if it is made of eternal stuff, something that can be taken with one when he passes on. At first, one thinks there is nothing. But a second look shows one that he can take patience, character, unselfishness, another's blessing, courage, simple faith, any help to a soul in trouble, the results of time well spent, truth, and such things.

sults of time well spent, truth, and such things.

To love one's nelghbor as one-self is simply the law of self preservation. Those that give get, and what one sends out comes back with interest. Certainly a person is responsible for his own happiness or unhappiness, anywhere, as he obeys or disobeys Nature's physical and spiritual laws.

### Reality of Spirit Life

Reality of Spirit Life

Furthermore, a part of the religion of the Spirit World is a
realization of God's presence, a
following of the teachings of the
Master Jesus, an understanding of
the descent of the Divine Spirit as
overshadowed the apostles on the
day of Pentecost, the reality of
spirit life — the lower sphere being an almost exact counterpart of
the physical world, the abiding
place of earth-bound spirits. Spirits
teach that that spirit life is active,
is a social, constructive life, a retributive, progressive life with
schools, lyceums, museums, theaters, temples, universities, libraries.

They teach that memory is a re-

tributive, progressive life with schools, lyceums, museums, theaters, temples, universities, libraries.

They teach that memory is a recording angel — that the moral cowardice one is guilty of, the false pretenses he has hidden behind, his selfish motives, vile passions, scheming motives will all meet him in judgment array in the land of soull revelation, where masks are of no avail, and all memories will there torture until the uttermost farthing has been paid, and due restitution has been made. They teach that the smiles which wreath the face of the corpse are caused by dying eyes gazing into the land of beauty and blessedness.

When Mirabeau was passing over, he ordered his friends to scatter perfumed roses over him, and then added, "Let me die now to the sound of delicious music." When Boehmen was leaving for the heavenly land, he said, "I hear excellent music; I now go into Paradise." When Mozart, the master of music, was about to leave this world, he glanced at his

to Paradise." When Mozart, the master of music, was about to leave this world, he glanced at his musical instruments, and exclaimed, "I hear music — a new song from angel choirs."

The angels teach that good-ness, self-sacrifice, purity, serv-ice must precede happiness in every life and in all worlds, that suicides suffer intense remorse, deep soul-agonies, for taking that which they cannot impart, and that they are necessitated by a law of their being near the earth, to prevent others from like rash acts, to make explaitory amends, and thus finish up as best they may the undone work of earth. They teach that the ancient spir-its seldom descend into the en-veloping atmosphere of this

ciety on earth.

Occasionally, they do come with most interesting historical information and clear up many problems in religious thinking, as in the Spiritualist pioneer, Dr. James M. Peebles, in his book, "IMMORTAL-ITY." Here the disciple John and the apostle Paul came with others and spoke direct voice through the medium, Dr. E. C. Dunn. In certain parts of the earth, such as Brazil where Spiritualism flourishes as perhaps nowhere else, it is not too unusual to hear the voices of some of the ancients over radio or on special private recording machines.

The writer has heard the records

recording machines.

The writer has heard the records of the voices of Mark and Paul in Portuguese, and has also written of the marvelous healings and the operations that are performed by discarnate surgeons, who bring even their own instruments and remove an appendix, for example, before many specialists and other witnesses.

### Ancient Spirits Visit

In Peebles' case, he was traveling in Palestine, and staying in an apartment a short distance from where the crucifixion of Jesus took place. A few friends and took place. A few friends and the medium made up the rest of the party. They had been told by Spirit that they had to have special preparation for this coming seance — they had to bathe frequently, eat lightly, keep the apartment well vetilated, have their minds harmonious and aspire to spiritual and heavenly things for a few days — "then a sympathizing circle of ancient spirits, personally acquainted with Jesus while upon earth, will favor you with a visit."

you with a visit."

At last the day came and the little group sat prayerfully and quietly in their room, door shut, while further spiritual preparations were made by the other side of life and the medium was entranced. "You were never before in such a spiritual atmosphere nor surrounded by such heavenly influences," spoke the medium's guide. "Earthly language cannot describe what I see. A ray of light is streaming down from the angelic world of holiness that dazzles me."

angelic world of holiness that dazzles me."

The spirit, lifting the ruedium's hand and pointing, said, addressing Peebles, "There my friends of earth, sits James, the Apostele, and original head of the Apostolic College in Jerusalem; next sits Jesus of Nazareth, who was crucified but a little distance from this place; and then John, Andrew, Peter, all of the apostles, the brothers of Jesus, and other distinguished persons of the Gospels and of history. You are greatly favored and blessed beyond all blessings in being permitted to sit in this apartment, perfumed with heavenly odors and graced by the presence of these glorified spirits. Often you have questioned about historic events of the period of Jesus and the apostles. They are now present with ancient spirits from Persia, India, and Egypt."

The controlling made it clear that some of those present were too ethereal to speak through the medium directly, so the spirit would question them and relay the answers.

The whole account is too lengthy to give here, so only a few of the most important facts to general readers will be given and briefly. Peebles asks the questions. "Does Jesus have the same regard for Judas as He has for the other apostles?"

for the other apostles?"

The response was, "I would scarcely be worthy the name of teacher or reformer, if capable of partiality or unkindly remembrances of transient imperfections. Perfection belongs to God only. My love flows spontaneously to Judas and to John, and to all intelligences in all worlds. Pure love is unselfish, impartial and immortal. We trusted Judas to carry our purse — his fault was . . . he had too much faith in me. He had witnessed my works, believed that

# Book Review

# "The Planet Mars And Its Inhabitants"

"The Planet Mars and Its Inhabitants," by Eros Urides, is edited and distributed by Jas. Scott Marshall, P.O. Box 484, Chico, California, \$1.00, who states it was written down in 1920, "somewhere in California," by J. L. Kennon, as given out by an unnamed deep-trance medium, who knew nothing of the planet Mars or of astronomy.

The communicator, who directed the book, claims to be a deceased Martian, who came to our earth to give us an idea of the "idealistic life lived by your advanced brothers," and because "selfishness has gained the upper hand, and is now man's master on your Earth."

He states that Martians have labor-saving machinery, but they do not have the struggle for existence that we have created. He remarks that too great dependence on machinery, however, can bring about brain atrophy, from disuse, which, he says, has happened on other planets. Am I defended governments edges discussion.

master on your Earth."

He states that Martians have labor-saving machinery, but they do not have the struggle for existence that we have created. He remarks that too great dependence on machinery, however, can bring about brain atrophy, from disuse, which, he says, has happened on other planets. Am I wrong in thinking that this has already begun to happen on Earth?

With Martians, he tells us, work is pleasurable, and enjoyed as much as is recreation: first, because Mars is more advanced scientifically than we are, and second, because "spiritual unfoldment of its inhabitants is also proportionately advanced."

Mars has its blue skies, mountains, hills, rocks and dells, clouds, beautiful sunsets, and other physical phenomena, much like ours.

Martians take great pleasure in music, art, and science, but spiritual growth is deemed the most important, material advancement being but an aid to ultimate ends.

### Music Is Tops

Development of musical talent is held of primary importance. They have increased the range of human hearing. They can produce harmony of the highest order by using Ethereal Electric Vibrations, corresponding to tune production. When we are ready for it, they will explain this to us. Singing is highly developed, and

Singing is highly developed, and is used for well-being in general.

Is used for well-being in general.

The oceans of Mars dried up long ago, hence, although the planet is little more than half as large as Earth, its land surface is 161 million square miles greater than ours, the population eight times as large. There are 153,000 centers of population, but there are no congested cities, and every individual has ample room. Their buildings are large and roomy, with abundance of sunlight, white 'marble and metals being extensively used.

The canal system has been built

metals being extensively used.

The canal system has been built in the last 7000 years, many canals being doubled, waterways being some 75 miles apart. The whole planet is gridironed with canals, and intensive farming is greatly in advance of ours, so that food-shortage is unknown. Martians are small eaters, eating to live, not, as with many of us, living to eat. With them, economy is a science. Nothing is wasted. Climate is pleasant; there are no severe windstorms, or even lightning. Cloudy skies are rare. Rainfall is almost nil, water being obtained from melting polar caps.

Ignorant Humans

## Ignorant Humans

Ignorant Humans
Martians consider we have false
ideas of racial, sociological and
religious distinctions, and our political and economic falsities are
millstones round our necks, which
will lead to our destruction unless
we reform our ways. We are rapidly using up our resources, by
wanton destruction of our lovely
forests, depletion of coal and oil
deposits, etc. Lacking Spiritual
guidance, we are gross materialists
and inordinately selfish.

In the Martian mind, worry has no place. Each person contributes his best to the common good, and in return the Commonwealth supplies his every want. All property is considered as "belonging to God, its Creator." No individual claims property. A copy-light or patent is unthinkable. Everything is for the use of all.

domesticated.

Martians have no respect for our feudal governments, class distinctions based on material wealth or natal origin, such false ideas having been the "procurers of darknes, and of the Stygian gloom now overshadowing the Earth."

They have no Church system or Ecclesiastical Hierarchy. All recognize and worship the Eternal Father. All knowledge of God, they consider, should come from consider, should come from consider, should come from consider was the consider when they consider we know they consider, should come from consider was the consider was the

other.

"You, on your Earth, have created a Religion to satisfy your conventionalities. Truth is simple: you have made it intricate. It is free, but you buy it from the would-be disciples." (Rather a happy phrase?)

Their language is simple. With many, direct mental communication largely replaces speech. While there are printed books, they are mostly for the very young, information being usually transmitted impressionably.

Parents are the first teachers.

Pressionably.

Parents are the first teachers.

Primary education is that of "expressing God in our lives in truth and righteousness." The teacher is not to give knowledge, but to unfold what is latent in the pupil, the pupil being led into knowledge, rather than taught directly. directly.

In schools, there are no set rules of discipline: "to express the Father is to have perfect life, life in abundance."

Concentration of mind, economy of time and energy, are learned

Even elementary school pupils are well-informed on the 92 elements. One of these, yet to be discovered by us, exists on Earth in appreciable amounts, and has the property of neutralizing gravity, by screening off gravitational pull, as a non-conductor screens off electricity.

off electricity.

Knowledge of this has solved their transportation problems, so that they have almost perfect flying or floating ships, which are silent, and really soar.

A footnote mentions that Prof. Maiorana has discovered that lead balls, floating in mercury, lose weight, apparently from the screening effect of mercury.

Prof. T. J. See, Mare Island, California, confirmed that screening of gravitation exists, and indicated that some day we shall find a "perfect screen against gravitation."

### Blood Religion

Man's ignorance-born presumptu-ousness and sophistry is one rea-son why materialism with us is rampant. We have "made" God, who is infinite Love, into an an-thropomorphic monster . . . priestly inventions to frighten God's chil-dren"

dren." Martians celebrate Christmas by

within, not through the instrumentality of imperfect individuals, such as our religious teachers are.

As Love rules their communities, their administration is not bureaucratic or autocratic.

As a righteous man is a law unto himself, there is no "sin," and no need for laws.

Each individual follows his own bent, every vocation or task being as important and honorable as any other.

"You, on your Earth, have created a Religion to satisfy your conventionalities. Truth is simple; you have made it intricate. It is free, but you buy it from the would-be disciples." (Rather a happy phrase?)

With their power from the inexhaust-lible Cosmic Reservoir. High town ible Cosmic Reservoir. High town created energy. Which is transmitted where required, with out wires.

Long ago, they learned the method of releasing Interatomic Energy. Until we have eliminated our inherent selfishness, we shall not be permitted to harness the mightiest forces in the universe.

No Gravity

Even elementary school pupils, are well-informed on the 92 elements. One of these, yet to be discovered by us, exists on Earth in appreciable amounts, and has the property of neutralizing gravitational pull. as a non-conductor screens are receive the energy. Which is transmitted where required, with out condition is pitiful. Our Religion has been "blood, blood, blood!"

"In your last five years, you have given to do freleasing Interatomic Energy.

Which where imministed our inherent selfishness, we shall not be permitted to harness the mightiest forces in the universe.

No Gravity

Even elementary school pupils, are well-informed on the 92 elements. One of these, yet to be discovered by us, exists on Earth would be a Paradise."

"The Creator is DIVINE MEN-The only reality that the property of neutralizing gravitational pull. as a non-conductor screens of the condition is pitiful. Our Religion has been "blood, blood, blood, blood."

"Your planet is in slavery. You are slaves to your conventionalities to receive the enough blood to drown all the martyrs you h

"You are living under a most postal and economic system, which puts a premium on selfishness."

system, which puts a premium on selfishness."

On Mars, there is no kitchen drudgery. Foods arrive from a central depot, in a contrivance which runs underground. Soiled dishes return the same way. If you wish to travel or visit, you order an airship from a public aerodrome.

Every Martian is a developed artist. The Martian works for pleasure: "it is all God's work."

Earth scientists have adopted a spirit of skepticism of anything not susceptible to measurement by the footrule, or analysis in the test-tube. The new Psychology was invented to explain the subtle and mystifying phenomena of the humand mind. "Much of your Science is word-juggling."

### Interplanetary

Life on other planets, such as Jupiter, is briefly described. Com-(Continued on Page 13)

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# PSYCHIC HIGHLIGHTS by Lt. Col. ARTHUR E. POWELL (Written Exclusively for Psychic Observer)

The Old Testament

FROM "What Youth Wants To Know," by Daniel Howard, 1949, I glean the following, which I think should interest most

The oldest Biblical records were made about 1000 B.C. Oral legends, myths, traditions, of course, had been handed down for many centuries earlier.

centuries earlier.

The Hebrews contacted among other nations, the Babylonians, Assyrians and Egyptians, and made records, in stone and baked clay, which have been preserved.

From these sources, we learn that 2000 years B.C. Chaldea and Babylon had gods and spirits by the thousand. Sun, moon, morning star, planets, fire, earth, water, animals, trees, and all nature, were inhabited by these beings, the greatest living in the heavenly bodies.

"El" was the creator of all

"El" was the creator of all things: later, he united into a kind of trinity with two other gods, spoken of as Elohim, the plural for gods.

The Hebrews adopted Elohim as

for gods.

The Hebrews adopted Elohim as their god, the first sentence in Genesis stating that Elohim created heaven and earth, saying: "Let us make man in our image."

For centuries the Hebrews believed that other gods took care of other peoples, and were often criticized by their leaders for worshiping these other gods.

It is recorded that about a century before the time of Moses, Amenhotep, king of Egypt, turning his back on the established religion of his country, tried to establish a new religion, which recognized one god, the sun-god Athen, ruler of the universe.

Moses, well versed in Egyptian learning, must have been influenced by this new development, and may well have become receptive to monotheism. When he took the Israelites out of Egypt, Jethro, a Midianite priest (whose daughter Moses had married), introduced Moses and his people to the Midianite religion, whose one god was Yahveh. Yahveh took the place of Elohim, and was called Yahveh Elohim.

of Elohim, and was called Yahveh Elohim.

A few centuries before the Christian era, Yahveh, translated in the Bible as Jehovah, came to be worshiped as the one God who rules the universe.

Research has compelled scholars to admit that the Pentateuch could not have been written by Moses, though it contains much about him, including laws and teachings he doubtless gave to his people.

The date of these five books is proved to be much later than the death of Moses, in about 1450 B.C., the minth century B.C. seeming to be the earliest date possible, and a later one far more probable. Howard considers the story of the creation came from the Babylonians, whom the Hebrews copied more closely than any other people. The two Genesis versions came, one from Elohim days, the other from the Yahveh period, both being Babylonian myths, remodeled and adapted for the Hebrews.

The Genesis story of the flood appears to derive from the legend of a great deluge in Babylonia, where lowlands between two great rivers were easily flooded.

In the Louvre in Paris is an eight-foot black stone pillar, on which King Hammurabi of Babylon wrote his code of laws, showing the king, standing before the god Bel, to receive the laws inscribed on stone, about 2100 BC.

Some 600 years before the alleged giving of the law to Moses. Scholars say that the two codes are so similar that the later must have been to some extent derived from the earlier.

Ancient writers approved and appluaded the pretense of divine sanction for the laws. Critics called it a device which "quenched lawlessness with laws." Diodorus Siculus declared it is the state's duty "to establish effective gods to do the work of the police." Livy hailed "fear of the gods as the most effective means of controlling an ignorant and barbarous populace." Hence the warning: "Thus saith the Lord," or an equivalent, as the common introduction for commands, decrees and laws.

Most of the Old Testament history, our author tells us, was written long after the events recorded, and so based on lege

myth and folk-lore, hence it may not be accurate in details.
For example: the Book of Daniel relates: "In that night was Belshazzar, the king of the Chaldeans, slain, and Darius the Median took his kingdom." Undisputed clay tablets, however, translated by Professor Sayce show: that the king was not Belshazzar but Nabonidos; that the city was taken peacefully; that it was taken peacefully; that it was taken peacefully; that it was taken by Cyrus, not Darius; and that other errors or misunderstandings are in the Daniel version.
Fragments, such as those quoted above, go to show the unwisdom of accepting, as literally and wholly true, any ancient historical records, and hence the even greater unwisdom of "believing" as infallible, as the very "word of God" Himself, any book or collection of books.
That is an Interesting theme.

books.

That is an Interesting theme, which may be dealt with in another

### \* Helpful Canine

Foresees Trouble?

IN "TWO WORLDS" Sonia Kovari

In "TWO WORLDS" Sonia Kovari tells a fascinating story of a dog, which seems to point to the animal's foreseeing of coming trouble. Sonia lived in a small enclosed park, in Liverpool. Quite close, at the bottom of her road, lived freinds who had a wire-haired terier, Billy, who was attached to Sonia, calling on her occasionally and being interested in what he received from her meat safe.

One day, he arrived in the early morning, and followed Sonia everywhere. Sonia was not nervous, and never bothered to lock herself in her large house. Billy followed her, as she attended to room after room, which was not his usual cutom. When she went to the kitchen, Billy stationed himself where he could see into the kitchen, Billy stationed himself where he could see into the kitchen, the front door, the french windows in the breakfast room, and the door leading to the scullery and back yard.

Came a knock on the scullery door. Sonia found there a toughlooking tramp, with a knobbled stick and a threatening manner. He stuck a large foot inside the door. Sonia bluffed it out, saying, if he did not go away, she would call the dog. He replied that he knews he had no dog, and "I was to give him all the valuables in the house." Undismayed, Sonia said: "So you think I have no dog." Billy was watching the whole affair. She called him, and he slowly advanced, looking "positively grim" as he watched the tramp. "Billy," she said, "will you accompany this man to the back gate for me?" With the tramp holding the stick over Billy's head, the two walked to the gate and out of sight.

"I was convinced that Billy knew what was coming to me, and threatening our home. He had been on the watch-for 3 or 4 days, never leaving me for a moment. After the event, he stopped the hourly protective attentions, and

never leaving me for a moment. After the event he stopped the hourly protective attentions, and resumed his usual casual visits for what he know would come out of the meat safe at some time or other."

# Healings

Osteo-arthritis

THE "HAYES GAZETTE" reports that Mrs. Alice Rachel Tubby, 64, was discharged from hospital ten years ago, as an incurable case of osteo-arthritis. "Every joint seemed to be locked," she told a reporter. "They told me I would never be able to walk again. My son had to lift me into bed, and I had to have a cradle to keep the bedclothes off my legs. I could not bear anyone to touch me." Crying with pain, she went to Harry Edwards. "He just touched me with his hands and the pain vanished," she said. Fifty neighbors signed a letter saying she had been cured.

Recently, after flu and congestions of the hourse the arthritis re-

"a lot of fanatics duped by conjuring tricks." She was impressed, however, when the osteo-arthritis case stepped off the platform, whispering in an awed voice: "I can't believe it." She continues: "It will be a long time before I forget the expression on the face of Miss Simpkins, Hillingdon, who had had her ear-drums removed 10 years before, and who, after a few minutes treatment, heard Gordon Turner snap his fingers behind her ear, at a place where she could not possibly have seen him. No one could fake the look of surprise, wonder and joy which came over her face."

Your thanks to "Psychic News."

Your thanks to "Psychic News."

**Statistics** America Today

YES, I KNOW statistics are supposed to be dull. I don't think you will find these uninteresting. In "Miracle Magazine," the editor, A. A. Allen, reports: 97% of Americans state they believe in Cod.

eve in God 95% are I

lieve in God.

95% are Protestants, Catholics, or Jews.

62% are members of some religious organization.

Between 1926 and 1950, church membership increased 60%.

80% believe the Bible is the revealed word of God.

73% believe in life after death, with God as judge.

5% admit concern about the possibility of going to hell.

BUT:

53% could not name ONE of the four gospels.

four gospels.
65% could not name the four

65% could not name the loss Gospels. 50% (approximately) consider re-ligion very important, but declare it does not affect their business, politics, or daily living.

### \* Essenes

Palestine

ATTENTION has recently been drawn to the ancient Essenes, by publication of somewhat scrappy notes in articles and books on the "Dead Sea Scrolls," as most readers will know.

the "Dead Sea Scrolls," as most readers will know.

According to Daniel Howard, in his booklet "What Youth Wants to Know," 1949, this same Essene brotherhood attracted special attention in Palestine about 150 years B.C. It is claimed that they were practicing the main principles, later ascribed to Jesus, for a century before He was born, and a century after His death. They were well known near the early home of John the Baptist, and it seems fairly certain that Jesus Himself must have contacted them. Many students of religion, in fact, credit the Essenes with laying the foundations upon which Jesus built. The Catholic Encyclopedia states that English Deists and Continental Rationalists tried to show that Christianity developed out of Essenism, and "Freemasons pretended to find in Essenism pure Christianity."

The Encyclopedia says: "certain The Encyc

the Encyclopedia says: "certain tendencies and views strongly represented in Essenism, were characteristic of the whole religion of that time."

acteristic of the whole religion of that time."
Here are some of the points of resemblance between Essenism and the teachings of Jesus.
Essenes objected to oaths. Jesus is quoted as saying: "swear not at all." The Epistle of James adds: "swear not, neither by heaven, neither by the earth, neither by sany other oath."
Essenes recognized the service of angels. Jesus also emphasized this.
Essenes despised luxury. Jesus rebuked luxury, indulgence, and the deceitfulness of riches.
An Essene rule was not to possess more than one garment at a time. Jesus taught: "He that hath two coats, let him impart to him that hath none," and he instructed his disciples not to have two coats apiece.

Essenes emphasized obedience to authority. Jesus said: "Render un-to Caesar the things that are Cae-sar's" and his followers enjoined servants to obey their masters. Essene houses had a chamber or monasterium for prayer and medi-tation. Jesus taught: "When thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy father which is in secret."

secret."
All possessions and earnings of Essenes were held in common, and distributed according to need. The Book of Acts states that "all that believed were together, and had all things in common," and none of them said that "ought of the things which he possessed was his own."

things which he possessed was his own."

These numerous identities or similarities are surely extremely significant, or at least suggestive.

As also is the following, from Howard: "As soon as the Christian church was well established, historians ceased to mention the Esenes. We conclude that they had merged with the groups that took the name of Christians."

He adds: "The oldest manuscript that has come down to us dates from the fourth century, and is preserved in the Vatican library at Rome."

The Catholic Encyclopedia states: "The principal historians of the patristic period cannot always be completely trusted." Howard comments: "That is a mild and conservative testimony. Most candid scholars express the same truth more bluntly and more forcibly."

# Oahspe

Spirit Types

Spirit Types

OAHSPE, known as the Kosmon Bible, was published in 1882, and has run through a number of editions. In "The Banner of Light," J. B. Newbrough describes how the book came to be written. Wishing for revelation about the spirit world and its inhabitants, he prepared himself to receive communications, by becoming a vegetarian, bathing twice daily, living alone in a small room, and every morning before sunrise spending half, an hour "recounting daily to my Creator my shortcomings." He rid himself of 70 pounds of unneeded flesh, his rheumatism and headaches vanished, and he seemed to take on a new lease of life. The job took him six years.

For years, he says, he had done automatic writing, with "the angels" holding his hands. Now he could see them holding their hands over his head, a light fell on his hands on the table, and he was told to get a typewriter.

"One morning, the light struck both my hands on the back, and they went for the typewriter, for some 15 minutes, very vigorously. I was told not to read what was printed, and I had worked myself into such a religious fear of losing this new power that I obeyed reverently. The next morning, also before surrise, the same power came and wrote (or rather printed) again. Again I laid the matter away very religiously, saying little about it to anybody.

"For 50 weeks this continued, every morning half an hour or so before sunrise, and then it ceased, and I was told to read and publish the book of Oahspe."

Music

Animals' Musical Taste

WORLD SCIENCE REVIEW" has

Crying with pain, she went to Harry Edwards. "He just touched me with his hands and the pain vanished," she said. Fifty neighbors signed a letter saying she had been cured.

Recently, after flu and congestion of the lungs, the arthritis returned. At Gordon Turner's meeting, she was hardly able to walk to the platform. "Almost as soon as Mr. Turner touched her, Mrs. Tubby began to walk quite well, with practically no trace of a limp," reports the "Gazette."

Reporter Barbara Davies went to Mary Edwards.

An Essene rule was not to possess more than one garment at a time. Jesus taught: "He that hath and susceptibility of animals to music, most of them, apparently, possessing natural good taste, preferring is insciples not to have two coats apiece.

Essenes ate at a common table:
Essenes ate at a common table: Shackleton noted that, when he played his gramophone, a flock of penguins would gather round, list enion with evident enjoyment. But, when he switched from quiet, restful music to a gay, noisy composition, the birds waddled away in a body, squeaking indignantly.

Reporter Barbara Davies went to the meeting, expecting to see

this world marry and are given in marriage, but they which shall be accounted worthy to obtain that world, and the ressurection of the dead, neither marry nor are given in marriage."

Essenes emphasized obedience to authority. Jesus said: "Render unto Caesar the things that are Caesar that things that are Caesar that the conductor, with great presence of mind, ordered the playing of a Beethoven symphony, which so authority. Jesus said: "Render unto Caesar the things that are Caesar that the conductor with great presence of mind, ordered the playing of a Beethoven symphony, which so accounted worthy to obtain that world, and the ressured in the conductor. As a conductor, with great presence of mind, ordered the playing of a Beethoven symphony, which so accounted worthy to obtain that world, and the ressurection of the dead, neither marry nor are given in marriage."

away.

In the 18th century, John Small, on his way to a musical party, was chased by a bull, whereupon he played his violin to such effect that the animal became quite friendly.

played his violin to such effect that the simal became quite friendly.

In 1952, a woman related in a newspaper that, when she played, a large spider would come out, listen intently, and disappear when the music ceased.

These are a few examples of many I could give, showing how we so often underestimate the intelligence and good taste of the animal kingdom.

# Conan Doyle

Medium's Warning Saves Crash

Just before a race at Brooklands a message from Sir Arthur Conan Doyle came through the medium David Bedbrook that there was something wrong with Denis Conan-Doyle's car." It is a recent development and difficult to detect." Examination of the car failed to reveal a defect. So Adrian, Denis brother, took the car round the track a few times. He reported the steering unreliable and light. It was found the master bolt at the base of the steering column was loose, and holding on by half a turn of the thread.

Denis commented: "If I had driven at the speed planned . . . I skould have covered the slow laps safely . . but the first time that the heavy car, weighing 2½ tons, hit a bump at its maximum speed, it is a mechanical certainly that the steering would have broken. A serious crash would have broken. A serious crash would have broken. steering would have broken. A seri ous crash would have been inevi-table."

# Human Radio

What Breathing Can Do

In a leaflet, issued by The Institute of Mentalphysics, I found a reference, for which I have long been searching, to a phenomenon of which I read years ago.

The leaflet states that, in "Magazine Digest," it was reported that, in Prague, Czechoslovakia, two young factory workers discovered that, after certain vigorous breathing exercises, they became radio receiving sets.

With no apparatus but a loud speaker, on which they placed their hands, they could tune in to any station within several hundred miles, and bring in the music clearly.

Reporters and scientists investi-gated, but the only clue they could find was that breathing exercises seemed essential.

Would someone give me the pre-cise reference, or even lend me the climing?

cise reference the clipping?

# Military Orders

"Discipline—Dying"

THE "Household Brigade Maga-

THE "Household Brigade Magazine," with sardonic humor, prints the following.
"It has been brought to the notice of Headquarters, Household Brigade, that men have been dying without prior consent of their superior officer. This practice will cease immediately.
"There will be no overtaking on the route to Heaven. Any officer passed on the way will be paid the usual compliments. He will draw on arrival the following items of kit:

UNIVERSAL CHURCH OF THE MASTER. National Headquarters, 516 31st St., Oakland 9 California; Dr. B. J. Fitz-gerald, President; Phone: OLympic 5-3782. Address all mail to P.O. Box 457. Oakland 4, California. (P-465)

an institute to establish churches, issue chariers, license, mediums, throughout the country President Rev. Alice W. Tin. gor. Vice President, Rev. Alice W. Tin. Sec'y Rev Beatrice Helda; Treasurer Rev. Elizabeth Fourion; Trustees: Rev Myrtle Pinckney and Rev. Jennie Moore: Phone, Co 5-2052. (P-478)

the Greek is used to denote the place or condition into which every person enters at the moment of death. That means in an unclothed condition; divested of the physical body. Man is now in a disembodied state, and his spirit body alone prevails.

bodied state, and his spirit body alone prevails.

Does it actually "go" anyplace? No. It doesn't go any place in the sense of distance, for it is in the interpenetrating realm of the Astral. Well then, what becomes of the mortal body? Today (and it was just as common in those days) it is quite common to cremate the remains. Whether we put them into the earth or whether we burn them, makes very little difference, except that perhaps the earth is being cheated by not receiving the mortal remains—the dust returning to the dust—as the body can better nurture the soil. Nonetheless, whether we cremate the body or bury it, it does return to the Father-Principle.

Seen World

### Seen World

In the disembodied state, this midway state of existence has come to be called the Resting Place, the Realm of the Astral, or Purgatory. This place has been spoken of by Paul as a place where things are seen, and a place where things are not seen. He says this in the Second Epistle to the Corinthians. Therefore we speak of this other place as the Unseen World, whereast this we know to be the Seen World. Stewart Edward White speaks of it as the place where there are no obstructions as contrasted with our world where of course there are obstructions.

Now when the Greek New Testa-

trasted with our world where of course there are obstructions.

Now when the Greek New Testament was translated into English, one English word "Hell" was very unfortunately made to do service for two Greek words, Hades and Gehenna. Naturally the word tends to frighten. Hell was used in those times to express a place of future punishment.

a place of future punishment.

a place of fire outside Jerusalem. Hades was the abode of those, who having departed the earth life and left the body behind, continued to exist as disembodied spirits. There is a passage in the Book of Acts, 2:31 which says "his soul was not left in Hell." There is another verse in Seriptures which specifically states that there is another verse in there is a clause in the Apostle's Creed, "He descended into Hell where He rose again the third day." There are clergymen throughout the world who absolutely refuse to use that phrase. They just don't like to say that Jesus descended into Hell.

Now it should be understood that Christ, at the time of His cruci-

propagate an untruth.

Now there's nothing strange about this. There are many conflicting statements in our Bible and there are many interpretations, and it is conceivable that down through the years, the word or words have been altered. So here we have to conclude that what Jesus and the sacred writers meant when they used the word Hades, was that it was to men a "resting place" or intermediate life. In other words, an Unseen World, for the Greek conception of Hades was the "place" unseen.

### Jewish Belief

Jewish Belief

The Jewish conception of Hades is called, in their language, Schule. And what is Schule? Every time the Jew goes to his Synagogue, he goes to Schule, as he says—and he goes for the purpose of doing what the Catholic says that all must do, and that is "go to the cleaners," to use a common expression. The Jew goes to be cleansed, to be purified, and washed of his sins, then and there. Being a rather-practical man, he says, 'if we must do it, let's do it right now.' He believes that Schule is his purgatorial place, and to a degree all Christian philosophies go along with this general idea because it is possible, as you know in Catholicism, to go to confession and have one's sins absolved, and aside from the fact that penance is given. from the fact that penance is given, nonetheless Catholics do feel free as they leave the Confessional Booth. They leave the church feeling a lot better for having confessed their sins.

The fact that we are told by Jesus that we must confess our sins one to another and so fulfill the law, doesn't occur to the average person. There are people who simply would not dream of confessing their sins to each other. Of all the things that they will not tell, it is their respective sins. They feel this is a private thing. We all know that it is sometimes difficult for even a husband to confess his sins to his wife, and vice versa. There was have a VERY close relationship.

There was have a VERY close relationship.

Now the Jewish conception of the intermediate life, which in their terminology is called Schule and is in agreement with the Greek word Hades, meant (and still does, in their language) the Garden of Eden, or Paradise. "Beneath the throne of glory and the bosom of Abraham." These are important meanings, not only to the Jewish people, but to all people. Such then, Rev. Chambers points out, is a brief but correct statement of the views concerning the intermediate life of, both the Jews and the Greeks who were contemporaneous with Jesus and all of the sacred daviters. So we are left with the conclusion that the English, some place along the line, said, 'well, Hell is a better word . . . it'll sort of suit the purpose'; and there might have been a temptation on the part of these well-meaning people to add, 'a little fear here might do some good . . . after all, they've been using it around Jerusalem for many years and Jesus referred to it, so let's call it Hell'. . and that's our understanding. Man is reluctant to accept the Hell, fire and brimstone with the the world who absolutely refuse to use that phrase. They just don't like to say that Jesus descended into Hell.

Now it should be understood that Christ, at the time of His crucifixion entered into he middle or intermediate place called Hades. He never went to Hell. Let us go a little further—Hell in our English Bible is used (more often than not) to define Hades. You will find as you skim through it, that you run into Hell and you have the contemports states in his book, "upon which we build our certainty that the place is the word conveyed to the minds of the Jews and the Christians who were the contemporaneous writers of the books of the New Testament." He says that we cannot conceive that the saced writers would have used, without comment or modification, a popular word around which had crystallized a fixed idea, if they had done it deliberately, at least. To have adopted the generally accepted word Hell and to have imparted a new sense to it, would have been unjustifyable, except that a very clear and explicit statement had been made at the time of the writers of the New Testament in their use of the word thades had not intended us to unit the time of the writers of the New Testament in their use of the word thades had not intended us to unit the time of the writers of the New Testament in their use of the word the deliberately.

Now if the writers of the New Testament in their use of the word the deliberately with the words the intended that it was malicious or will full, is another story. But they did not expect the word the propose that a very clear and explicit statement had been made at the time of the writers of

### Life In All Places

Spirit has told many of those who work in the realm of the Astral and are workers in that portion of God's garden, that this realm is as true as the Heaven within is true. It does in truth exist as the early Jewish people believed, under the earth. People find it difficult to conceive of a place under the earth where man can live, but if we can conceive the etheric body; as being invisible to our eyes, then I don't think it will be too impossible to conceive of it being able to exist in the form of energy, below the surface of the earth. Some Theosophists believe that the realm of the Astral lies hundreds of miles above the earth. Does this mean that the disembodied are living above, or underneath? In truth there is life in all places.

Hilary in 350 AD says, "The law of human necessity is that bodies must be buried (to nurture the soil) and that the souls will descend to Hades." Now Hades then is the place of cleansing or purging. This seems to conflict with the Doctrine of Rebirth, but does it? Jesus says that God will always forgive, or to put it another way—"I have come that ye might have Life more abundantly."

He demonstrated that it is possible to achieve and reach a greater degree of understanding when He said that He had overcome the world, and He emphasized that all can overcome, and to such He will make a pillar in God's temple. So the opportunity, whether we get it out in the wilderness of despair, or wherever, doesn't make too much difference since presumably we are Spirit and Eternal in Principle. We can partake of Divinity as long as we LOVE. Sufficient to say that whether in the body or out of it, there is the ever-present opportunity to be better. Thus only, can we grow.

It is necessary to point out that when we make the transition, always our loved ones are waiting. Assuming that the loved ones died, say fifty years ago, the question arises—"will they wait that long?" in the space-time concept, time is relative as Einstein said. It seems necessary that a force that is indefinite be re-united,

Concerning Hades, St. Augustine says, "Time between death and final resurrection holds the souls in a hidden receptacle called Hades, according as each soul is meet for its rest, for its punishment, for its cleansing. So cleansing is punishment and punishment is cleansing, but there is no such thing as extinction!

there is no such thing as extinction!

Concerning the second death, Rev. Chambers emphasizes that if we are adamantly impenitent, just as there are people we call hopeless in that they do nothing to help themselves, such are absorbed into the God-Principle and conceivably lose personality in form. This is the so-called second death. Nothing is ever lost in God's economy, as for example when water evaporates, it always returns. The thing which apparently chains man to the body is the fear that he is not eternal, and limited to "four score and ten."

It is taught by many that at death a good man departs straightaway to heaven and a wicked man to hell. How is it possible to reconcile this idea with the thought of a judgment? Rev. Chambers says, "take the case of the wicked, if in departing from the earth."

basis in fact, then Jesus' incorportation into His teachings, and the apostles and evangelists use of it in their writings, without any indication that the meaning of the word had undergone a change of some sort, can only lead us to one conclusion. It was calculated to mislead men and to deliberately propagate an untruth.

Now there's nothing strange about this. There are many conflicting statements in our Bible and there are many interpretations of the statements of the statement of the state

We know that the spirit body cannot be destroyed. If the judgment is distant enough, we can wait double the time to arrive, only to find that we are waiting in eternity and it never happens. Would not a judgment trial under such circumstances be incompatible with justice? Just as solemn a farce as for the law of this country to send a prisoner into servitude, and then after he had already served 25 years of his sentence, put him on trial for a crime he'd already paid for in part? Obviously this doesn't make sense, in any degree of consciousness.

Concerning the state of the un-

sciousness.

Concerning the state of the unconscious between death and the time of so-called final judgment, the utterances of Christ and Ss. Peter and Paul, together with the general concensus of belief of the Jews, the Greeks, and the Christians for centuries, confirm the existence of Hades. With regard to an intermediate life, which the Bible and most all philosophies proclaim, Jesus confirms it, and common sense and reason approve it.

To Hell with Hell—for that is

To Hell with Hell—for that is its rightful place!



PUERTO RICAN HOSTS

# Missionaries End **Puerto Rico Tour**

The congregation of the First Liberal Psychic Science Church of 3449 W. Altgeld Street, Chicago, recently welcomed the return of the Rev.'s Anthony Camardo and Herman Brostoff from a three-week vacation and missionary tour of Puerto Rico as the guests of Dona Pepita Carreras of San Juan, Puerto Rico.

The visitors were met at the

Puerto Rico.

The visitors were met at the airport by many of the leading Spiritualist leaders of Puerto Rico, including the Honorable Enrique Anglade of Guayama, a member of the House of Representatives, and his wife, Georgina.

During their stay the Reverends were entertained at the home of Senator Erneste Fonfrias and his wife, where a group had been gathered to learn about the philosophy of Spiritualism by Rev. Camardo. Rev. Herman Brostoff gave demonstrations of healing and Rev. Camardo demonstrated billet reading.

First Spiritualist Church, 5033 W. 25th Place. Service: Sun. 7 P.M., Lecture Messages and Healing. Minister: Rev Lena Crane; Phone, Townhall 3-6542.

Decatur, illineis

First Spiritualist Church of Truth, 933
North Edward St.; Services: Sun. & Wed.
7:30 P. M; Minister: Rev. Grace Bowman
Forom. 940 North Edward.
Sast 8t. Leuis: United Spiritualist Church,
16th and Cleveland Ave.; services: Sun.
and Wed. 7:45 P.M.; Minister: Goldie
Rayburn. 4028 Converge Ave., E.S.L.;
Age't Pastor: Hapel O'Elaberty, 1L ComDyroff, 810 North 24th St., 25.1L

Elgin: First Spiritualist Church, 263
DuPage St. Services: Sun. 7:30 P.M.
President, Everett Beach: Phone, Elgin
SH 2-0593.

SH 2-0593. Everett Beach; Phone, Eight Freeport: First Spiritualist Church, Y. W. C. A. Bilds, 514 West Stephenson St; Services: Sun. 7:30 P. M. Pres: Frank Sloggett. 107 South Adams Are: Prank State 763. Joliet: The First Spiritualist Church, Jasper St. and Glenwood Pl. Services: Sun. 2:30 P.M. Minister, Rev. Florence Fisk. Phone, 7:-9346; Sec'y. Laura Davis: Phone, 3-1768.

Phone, 3-1768.

Leroy: J. T. & E. J. Crumbaugh Spirit ualist Church, 313 East Center St. Series: Sun. 2 P.M. Pastor, Rev. Lytle K Sensabaugh. Phone, 2066.

First Universal Spiritualist Church (USA), G.A.R. Hall, 416 Hamilton Blvd. Services Sun, 7:30 P.M. Pres, Jean Wright; Sec'y, Lillie Smeltuer; Phone, Peoria 6:2054.
Church of Harmony, 109 Homewood Ave., Creve Coeur. Services: Sun, 10:30 A.M. Pastor: Rev. Gladys Cunningham; Phone: 5:0920; Sec'y.: Hattle M. Caughey.

Rockford, Illinois
United Science Mission, 217 South Rockton Ave., Services: Sun, & Wed, 7:30 P. M; Minister: Rev. Blanche McCarl; Phone: 77912.

Streator: Universal Spiritualist Church (U.S.A.), 523 Frech St. Services: Sur. 7:30 P.M.; 1st Sun. 2 and 7:30 P.M.; Pastor, Rev. Nora M. Gustin; Sec'y. Rose-mary Keith.

Anderson: Spiritual Temple of Truth,
American Room, Hotel Anderson, Services,
Armestrong, associate; Phone. 2-0876.

Clark Memorial Pachele Church. 31
Division St. Services and St. Services and St. Services.

Thurs. 7-30 P.M.; 1st and 3rd Sun. 2-30
and 7:30 P.M.; 1st and 3rd Sun. 2-30
and 1:30 P.M.; 1st Sun. 1st Sulterby.

Christian Spiritual Temple. 200½ South
Main St.; Services Sunday 8 P. M.; Mijipter: Harry Sutton, R.F.D., No. 5. Eharkt.

Porr Wayne, Inclans.

Spiritualist Church of Divine Seance
OX.S.A.) 1615 Wells St. (cor. Spring) Thirs.
2 & 7:45 P. M.; Sun. Lycaum, 9:30
A. M., 1:30 P. M.; Minister: Rev. Eernice Brock.
1:604 Andrews St. Phone. 4-4597
Church of Divine Spirit, G.G.A.S.) 2-33
East Wayne St.; Services: Tues. and Sun.
healing, 7:30 P.M. Worship, 7:45 P.M.;
Minister: Rev. Goldie Werner, 3:41 New
Haven Aye. Phone: ANIhons 8-656.

First Christian Spiritual Church, 118
Spring St. Services: Sun. 9:48 A.M. and
Spring St. Services: Sun. 9:48 A.M. and
Spring St. Services: Sun. 9:48 A.M. and
Spring St. Services: Chester Rhodes:
Phone, church, E. 1031; pastor, A. 50435.

"indianapolia, Indiana
Progressive Spiritualist Church, Park Ave
at St. Clair St; services: Sun. & Tues.
7 P. M; Minister: Rev. Ola Florance. 1929
Anon St; Pres: Harold Heald. 359 Station St; Sec'y; Rebecca E. Jeffries. 509
East 111th St; Phone: Liberty 6-8397.
Psychic Science Spiritualist Church. 1415
P.M., service 7:30 P.M.; Tues. 2 P.M.
Pres., Glenna Clark; Phone. ME 4-6873;
Sec'y-Treas., Ed. Lingenfelter, 516 East
10th St.; Phone. ME 5-7711.
Spiritualist Center Church. 1901 Leximton St. Services: Sun. 743 P.M.; Wed.
2:30 and 7:30 P.M.; President: Harai
Davis; Sec'y: Grace Driskell, 2233 North
Buller Ave.; Phone: IR Vington 9427.
Michigan City: Pirst Spiritualist Church
200 West 10th St; Services: Sunday &
Monday 8 P. M.; Every 4th Sun. 3 & 8
P. M; Minister: Rev. Amelia Hulinger;
Sec'y Gratude Rochar; Phone 3-1618.
Mishawaka: First Spiritualist Church of
Praver. 1314 L.W. Services. Sun.

Sec'y Gertrude Rochari Phones 2-1618.

Mishawaka: First Spiritualist Church of Prayer, 113½ L.W.W. Services: Sun. 7:30 P.M., 2nd Sun. 3 P.M. Pastor. Rev. Georgia Lonie: Phone, C.E. 4-2251; Sec'y. Mirs. Jean Robbins.

Peru, Indiana First Spiritualist Church, 62 South Mishami Avés services: Sunday 7:30 P. M. Minister: Rev. Mary Lytle; Sec'y. Goldië Welsch, 161½ North Broadway; Phones 3339: President: Herbert Revish.

The Friendly Church Misham 1.10 Perfu. Phones 1.10 P. M. Minister: Rev. Orlie Black; Phones 1614.

(Continued on Page 17).

(Continued on Page 12)

ALL SPIRITUALIST CHURCHES SHOULD BE LISTED HERE

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

SPIRITUALIST CHURC

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 MeWhirter; Pres: Albert L. Combs. Ph. 56-6638. Church Phone: 58-6654.

### ARIZONA

Tucson, Ariz.: Spiritualist Temple Truth, 721 N. 2nd Ave. Services: St 7:15, healing 7:45 P.M. Sec'y., Jack Hitchcock; Phone M. 3-1218.

First Spiritualist Church, 10th St., and East Fillmore. Services: Sun, Lyceum 11 A.M.; lecture, 8 P.M. Minister, Rev. Walter Holder; Phone ALpine 3-8694; Sec'y., Rosa Lee Mosher; Phone ALpine 4-9912.

Hot Springs, Arkansas Church of Spirit and Truth, 208 Plateau St. Services: Sun, Lyceum 11 A.M.; St. Services: Sun, 2 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, 2:30 P. M., Wed. 8 P. M. Pastor: Rev. John Cecil Moore; Phone: Nat John Cecil Moore; Phone: National 3-7393.

Alameda, California Brotherhood Spiritualist Church, 1407 Ninih St., Services: Sun. & Thurs 7:30 F. M., Minister: Rev. Pearl E. H. Manning; Phone: LA 2-2216. Spiritual-Unity Center, 1530 Santa Clara Avc. Church Class Service Mon. 7:30 F.M. Dr. and Rev. E. L. Archer; Phone, LA 2-6327.

riingame: Chapel of Trutn; meetings diday evenings at 8 in Burlingame mam's Club; chartered by The Church Revelation; Minister; Rev. Guita Prin-ipper Diamond 3-8596.

Monte: National Federation of Spirit Science, Church #171; 517 Stewart Services: Sunday, Lyceum 9:45 A.M. otional 11 A.M.; Minister: Rev. Flor E. Fairfield, 15428 Giordano St. Puente, Cal.; Phone: EDgewood 5-863.

La Puente, Cal.; Phone: EDgewood 6-563.

Fresno: Chapel of Light, First Spiritual Science Church of Fresno, 2120 San Benderic Church of Revelation, Inc., 1306

North Irwin St. Services: Sun. 7:30

North Irwin St. Services: Sun. 7:30

Paythic Englishment Superviology: Thurs., Physical Church of Revelation, Inc., 1306

North Irwin St. Services: Sun. 7:30

Paythic Irwin St. Services: Sun. 7:30

Paythic Paythic Irwin St. Services: Sun. 7:30

Mikesell. Phone, IU 4-8807.

Spiritualist Science Church of Hollywood, E230 Hollywood Blvd; Services: Wed, 2 & 8 P. M. Fri. 7 P. M. Sun. 7:30 P. M. Minister: Rev. Mae M. Taylor; Ph. Hollywood 5696; Secy.; Ann Boddy, 1807 N. Barvard Blvd.
Church of Divine Power, 4500 Franklyn Ave. Services: Sun. 7:45 P.M. candlessages and healing. Pastor: Rev. Lorraine LaVani. Phone: Hollywood 48383.

Long Beach, California ple's Spiritualist Church, 785 Juniper Services: Sun. 8 P.M.; hot luncher Services D. P.M.; followed by Ure and messages; Minister: Rev. h M. Niles, 423 Dayman St.; Phone: 5.0453.

th M. Niles, 425 Dayhan S., 5.0453.

ple of Christian Philosophy, 1105 mond Ave, Class: Wed. 7:30 P.M.; y Communion: 1st Sun. 11 A.M.; Sun-services: 7:30 P.M.; Minister; Rev. Reddig: Phone: 8-2316; Church phone

50-214.
Temple of Spiritual Science, Morgan Hall,
ESS Locust Ave. Services: Sunday 7:30
P.M., also Thurs. 7:30 P.M., at 450 Licke;
Phone: Hemlock 6-3523 Rev. Beulah
Thomson, Ass't. Pastor.

a Temple of Wisdom, Inc., 460 Western Ave. (2 blocks north of ly) Services: Sunday 8 P.M.; Pastor qunder: Rev. Richard Zenor: Phone: lood 4-6252.

Los Angeles, Continued
Universal Chapel, 1001 West 69th St.
Services: Wed. 2 and 7:30 P.M. Frl. 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.,
candielight healing; B P.M., devotional;
Tues. Is same as Sunday schedule; 1st
Sun. of month, Holy Communion Frues. Is same as Sunday schedule; 1st
Sun. of month, Holy Communion, 11
Sun. of month, Holy Communion, 10
Sun. of month, Holy Communion, 10
Sun. of Month Holy Com

Thornton.

Oakland, Callfornia

First Temple of Spiritualism, Green Rm.,
Moose Club, 1428 Alice Street. Services:
Sun. and Tues. 8 P.M. Minister, Rev.
Mitzie Monroe, 1014 Fifth Ave.; Phone,
Templebar 5-3442; Seey., Earl Dowd.
Spiritual-Unity Center, 1419 Harrison St.
Services: Wed. 7:30 P.M. Dr. and Rev.
E. L. Archer, co-pastors. LA 2-6327.
The Spiritual Army of God, Ebell Hall,
1440 Harrison St. Lecture, Healing and
Message work Frl., 745 P.M. Social Night
last Frl. in month. Leader, Rev. James
Berlichman. Ker. Ebba Bolton pastor,
Services: Sun. 11 A.M. Pastor:
Alto. Services: Sun. 11 A.M. Pastor:
Rev. Clyde A. Dibble, 1912 Easton Drive,
Burlingame; Phone: Dlamond 3-2884.
Redwood City, Redwood National Spiritualist Church, Y.M.C.A. Bidg., 1445 Hudson Street. Services: Sunday 7 P. M. Minister: Rev Genevieve Woefle, N.S.T., 922
Blandford Blvd. Phone: Emerson 6-7303.

Reseds: Church of the Good Neighbox
ister: Services: Sunday 7 P. M. Minister: Rev Genevieve Woefle, N.S.T., 922
Blandford Blvd. Phone: EMerson 6-7303.

Reseds: Church of the Good Neighbox
18206 Victory Blvd.; Services: Sun. 11
A.M. and 7:45 P.M.; Healing: Wed. 7:45
P.M.; Class: Thurs. 7:45 P.M.; Minister:
Hal Scyles, D.D.; Phone: Dickens 28712r.

Secry: Leonore Condine
First Spiritualist Episcopal Church.

Sacramento, California

First Spiritualist Episcopal Church, LO.O.F. Bidg., 34th and Bway. Sunday, 1-48 P.M.; Minister, Rev. Wilson H. Beasoner; Phone, Gl 1-7-198.

Green Spiritualist S

First Spiritualist Church, 6th and Arrowhead; Services: Sun. 8 P. M; Minister; Rev. Ann Cannara; Phone: Talbot 5-336. Spiritualist Episcopal Church, 134 Eas 5th St; Services: Sunday, 1:45 P.M.; Class: Mon. 1:30, also Tues. and Wed, 8 P.M.; Phenomena Sat., 8 P.M.; Co-pascora Rev. Lula Taber, Rev. Harold Taber Bora Rev. Gloria Taber-Braxton: Phones

santa Cruz: First Spiritual Science Church, 420 Front St. Worship and message service, Sun. 7:30 P.M.; Healing service Thurs. 7:30 P.M. Holy Communion first Sunday of each month. Pastor, Rev. Evan Shea.

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 4-4980.

Fraternal. Spiritualist.

Rev. Emily G. Davis; Phone, ATwater 4-4890.
Fraternal 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. Lilian Greer; Sec'y: Hattle A. Harold.

San Francisco, California Golden Gate Spiirtuanst Church, CN.S.A.)
2001 Franklin St. Coor. Clab. Services: Rev. Electric Rev. Torence S. Becker, 184 Erentwood Ave.; Phone: JUniper 7-4806; Sec'y: Donald H. Haddick; Treasurer, Charles Rôss McKendry; Church Phone: Tuxedo 5-9976.

The Little Church of St. Andrews, 2005 5th St. (near Church St.) Services: Sun. and Thurs., 7-45 P.M. Messages Fri., 2 PM. classes, Minister; Rev. Alda Scheierman, 2015 15th St.; Phone: UNdernia 3406.

3-4586.
Golden Rule Church of Spiritualism, 515
Faxon Ave. Services: 1st and 3rd Sun.
2 P.M. Minister: Rev. Beatrice M. Burnham; Sec'y.: Pricilla Hull; Phone; JU
7-461

2 P.M. Minister: Rev. Beatrice M. Burn-ham; Sec'y: Priclia Hull; Phone; VI 7-2491.
The Spiritualist Church, 414 Mason St. Services: Sun. 7:30 P.M. Minister: Mary E. Taylor; Phone, JU 7-1232; Sec'y. Charles M. Ewing.
Christian Spiritualist Church of San Fran-cisco, 4th Floor, Native Son's Bidg., 414 Mason St. Searcamento Halb. Services: Mason St. Searcamento Halb. Services: E. Lindenau.
E. L

Sun. 2 and 8 P.M. Pastor; Rev. Grace E. Lindenau.

First Spiritual Temple. 3324 17th St. near Mission Services: Sun. 2 P. M. Wed. 2 P. M. Wed. 2 P. M. & 8 P. M. Minister: Rev. Maude Johnson. 227 Waterville St. Phone: Sky line 1-9183

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

San Gabriel: The Psymid Church, Inc., 53734 E. Las Tunas Dis Services: Sun. 7:30 P.M.; Thurs. 2 P.M. (specializing in the teachings of Jesus). Pastor, Rev. Emma E. Kingham; Phone, AT 6-3068.

San Jose, California

Emma E. Kingham; Phone, AT 6-3068.

San Jose, California
First Spiritualist Church of San Jose,
Inc., YWCA, Scofield Hall, 2nd and
San Antonio Sta. Services: Sun. 7:30
P.M., healing, lecture, messages; Social:
last Sun. of each month. 5:30 P.M. Pastor:
Rev. O'Dell Brown. Phone. Cl. 8-3243.
First Spiritual Science Church. FS. C. 65
South Hall, Spiritual Science Church. FS. C. 65
South Healing, messages; Class. Thurs.
B P.M.; Circle, Sat. 8 P.M. Minister:
Rev. Gladys S. Koli; Phone. CY 2-8320.

Sfockton: Spiritual Science Church. No.
204. Fidelity Hall, 230 East Fremont St.
Services: Sunday Healing 7:30 P.M.; LecServices: Sunday Healing 7:30 P.M.; LecLine St. Sunday Science Church. No.
204. Fidelity Hall, 230 East Fremont St.
Services: Sunday Healing 7:30 P.M.; Lecbillets 1st Sunday each month; Dinners
And Sunday each month; Dinners
And Sunday each month; 1 or 7 P.M.
Minister: Rev. Edna Miller, 1937 E. Main
St. Phone 32265; Secretary, Gjennella
Hyde, RED 5, Box 366, Stockfon, Calif.

Spiritual Science Association, 321 Tabor Bidg., 16th & Curtis; Services: Sun. 7:30 P.M; Frl. 8 P. M; Treaday, & Thurs. 7:30 P. M; Minister: Rev. Sophie Busch-Tracy. Temple of Harmony Spiritualist Ch. Inc., 233 West Elisworth Ave; Sunday; 10:30 & 7:30; Wed. 7:30 P. M.; Rev. Ida Fieming; Allan J Miller.

### CONNECTICUT

First Church of Divine Light, Inc., 303
Park St; Services: Sunday 3 P. M; Wed.
8 P. M; President: Clifford H. Doucete,
108 High St., Manchester, Connecticutt,
Phone: Manchester—M 1-1841.
Hartford Spiritualist Temple, Inc., 758
Asylum Ave, Services: Sun. 7 P.M.; Wed.
8, P.M. President, Mabel Ollo; Secy.,
Grace L. Hoxie.

8, P.M. President, Mabel Ollo; Sec'y., Grace L. Hoxie.

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

Norwich: The First Spiritual Union, Inc., 20 Park 61, Services, Sunday 230 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.

Wilmington, Delaware Church of Spiritual Truth, Orange Hall, 706 Delaware Ave. Services: Sun., 7:30 P.M. Rev. Clara Poole, pastor; Rev. Ber-tha Ford, ass't. pastor and founder.

Washington, D. C.
First Spiritual Science Church, Suite 631, 1414 "K" St., N.W. Services: Sun., Tues., Thur. 8 P.M.; Tues. 2:30 P.M. Mister: Rev. Alice Wellstood Tindall; Phone CO 5-1149 and M. 8-80973.
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 3-001. Divine Healing, 312 20th St., N.W. Services: Sun. and Thurs. 2 P.M., message services. Pastor, Rev. Otto Penter; Phone, JO 8-5172.

Bradenton: Universal Spiritualist Church, 947 13th St., West. Services: Sun. and Wed. 7:30 P.M. Pastor: Rev. Lillian Dec Johnson.

\* \* \*

\* Cassadaga: The Southern Cassadaga Spiritualist Camp Meeting Association. Dec. through Mar. 30: Jan. Billy Turner; Feb., Kenneth and Gladys Custance and Rev. C. Sec'y., Inez. A. Babcock, Box 63, Cassadaga, Fia.

Daytons Beach, Florida
First Christian Spiritualist Church,
I.G.A.S., Princ George Hotel, 212 N.
Thurs, 745 P.M. Minister, Rev. Enid.
Brady: Healer, Hal Williams; Phone
ORange 7045.
Hays Memorial Church, Spiritual Science,
211 1st Ave. Services: Sun. 7:30 P.M.;
Wed, 2:30 and 7:30 P.M. Minister: Rev.
Margaret Hays Springstead; Phone: CL2-2432.

Argaret Hays springstead; Fnone: Ci-2-2432.

Fort Leuderdale: Universal Church of the Master, Woman's Club Bldg. Services: Sun. S P.M.; Message Circle: Wed? 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 Se N.W. First St., Odd Fellows Hall, Services: Sunday 8 P. M. Minister: Rev. Sada Hobson: Phone: 233-M4
A.M.O.S. Temple of Light, Bauer prive; Sec'y.: Lillian M. Brewerton, Rt. 2, Box

Jacksonville, Plorica The Spiritual Lighthouse, 3817 Main St., Services: Sun. and Wed. 8 P. M.; Class: Tues. 8:30 P. M.; Minister, Rev. (Lass: Tues. 8:30 P. M.; Minister, Rev. (Lass: Tues. 8:30 P. M.; Minister, Rev. (Lapter) Forda. Temple of Religious Science, 220 E. Monroe St., Odd Fellows Hall. Services: Sun. 8 P.M. Pastor: Rev. Marie Headley, Secy., Mrs. Beulan Myers.
Lakeland: Shrine of the Master, SEC Church, Tuesday Music Cub Bidg., Success and Park Sts. Service: Sun. 7:30 P.M. Pastor: Rev. Ramon P. Noegel Phone: Tampa 37:4962; Secy.: Lamar M. Keene.

Phone: Tampa 37-4602; Sec.y.; Lamar M. Keene.

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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:
Ward Statler.
Ward Statler.
Ward Statler.
Ward Statler.
Universal Church of The Master, No. 406, 745 P. W; Healthy J. Schmidt; Phone: HI-8-801; Universal Church of The Master, No. 406, 745 S.W. 57th Ave. (Red Rd.) 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 7-6672.

ister: Rev. Mary Shillito; Phone: MO 7-0672.
Church of Revealing Faith, N.W. 7.ist St. & N.W. 4th Ave. Services: Sunday 8 P.M.; Minister: Rev. M. L. Sacketi; Asst. Pastor: Rev. Frank Meal.
New Age Church and College of Truth.
New Age Church and College of Truth.
Roy Age Church and College of Truth.
Roy Age Church and College of Truth.
Roy Age Church and College of Truth.
Services: The Services Sun. 11 A.M.
and 8 P.M.; Edding Ministers: Dr.
way. Phones: FR 9-5969 and HI 3-6630.
Sir James Church of Spiritual Science,
216 N.E. 2nd Ave., Room 303. Services:
Sun. 3 and 8 P.M.; Lecture, healing messages; Circles: Tues. 3 P.M.; Thurs. 8
P.M.; Readings by appointment. Pastor:
Rev. Theresa N. Hiester; Phone: MO52774.

N. Theresa N. Hiester, Phone: AC 52774.

Services 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 oig N.W. 66th, 65. Pastor, Rev. Maude-lunal Phone, Pl. 19311.

WAIT-220 KC, Sun. 9:15 AM.: Classes, Mon. and Fri. 7:30 P.M. at 5132 N. Troy St. Phone: IR 8-3605. Pastor: Rev. C. Bright.

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

Spiritual Science Ch. No. 3. 1715 West 64th St.; Sun. 3 & 8 P. M. iminister: Rev John Skinner; Phone: HEmlock 4-9181. Church of Divine Revelation, 207 S. Wabash Ave., 2nd Fir. Sunday services at 3 P.M. Inspiring lectures on truth, group meditation and prayer; Divine healing. A Church of Iotiv purpose and spiritual ideals. An affiliate of the Universal S. P.M. Inspiring lectures on truth, group meditation and prayer; Divine healing. A Church of Iotiv purpose and spiritual ideals. An affiliate of the Universal P.M. P.M.; Minister: Rev. Harry A. Tuffs; Phone WA 5-4750. P.M.; Minister: Rev. Harry A. Tuffs; Phone WA 5-4750. P.M.; Minister: Rev. Harry A. Tuffs; Phone WA 5-4750. P.M.; Minister: Rev. 2:30 P.M.; Press. Mrs. Evelyn Kellner, 6240 S. Kedvale Ave.; Phone: LU 5-6572; Sec'y. Carl B. Brown. Services: Sun., Mon. and First Church of Invisible Science, 5136 First Church of Invisible Science, 5136 First Church of Invisible Science, 5136 First Church of Truth, 3349 West North Ave. Sunday, Thurs. 7:30 P.M., Minister, Grace Turnbull: treasurer. B. Kazurk. Phone, Elliot 6-6441.

Spiritualist Church of Truth, 3349 West North Ave. Sunday, healing 7:45 P.M.; B. 25 P.M.; B

St. Petersburg. Florida
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.
N. Carpenter. Pres., Olga Ruth Sarpenter
Universal Psychie Selence Association & Control of State Control of Selence Association & Control of State Control of Spiritual Philosophy, N.S.A.
1715 Tangerine Ave., South. 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 Panton; Phone: 35:9155.
People's Spiritualist Church, 1011 9th
Ave., South. Pastor, Rev. Mamle Schulz
Brown.

tve. South. Pastor, Rev. Mamie Schuz frown.

The Spiritualist Church of the Beloved B06 Central Ave. Services: Sun and Thurs. at 7:30 F.M., healing, lecture and message aervice. Pastor: Ethel Post Parrish Co-pastors, James M. Parrish and Lens Barnes Jeffs. Telephone. 774134.

Shrine of The Master Spiritualist Epiaco
pal Church, 3416 Grand Central Ave,
Services: Sun. 7149 F. M; Minister: Rev
Dorothy Flexer Phone: 347-541,
Universalist Spiritualist Church, 870
Tampa St., Services: Sun. 730 F. M; Classer
Hampa St., Services: Sun. Rulls Cherry
Bally: Minister: Rev. Relis Cherry
Phone: WEbster Se772.

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

Flexer.
Church and School of Divine Law, 1269
First St. Services: Sun. 7:45 P.M.; Minister: Rev. Nina Ward Hughes; Phone:
Ringling 71779; Ass't, pastor: Rev. Linnie
Burns; Sec'y.: W. H. Hughes.

Champaign: First Universal Spiritualist. 219 S. Water St. Services: Sun. 3 and 7 P.M. Leader, Myrtle Grant; Pres., Rev. Margaret Armstrong; Phone, 6-7432.

ister: Rev. Rose MacKay; Phone: REgent 4:1978; Sec?; Violet Krammer, 1018 West 72nd St.
Church of The Spirit, 2851 North Central Park Ave.. (Chicago's Oldest Spirit Messages: Wed. 1:30 and 7:30 P.M.; Minister: Rev. Ernst A. Schoenfeld, 3501 Shakespeare Ave.; Phone: BE 5:2911.
Jackson Memorial Spiritualist Church, 721 West Belmont Ave: Worship Service: Sun., 7:30 P. M.; Message Service: Wed. 1:30 mass.; Phone: GRaceland 7:4220; Pres.: Thomas F. Thomas.
Can Thomas; Phone: GRaceland 7:4220; Pres.: Thomas F. Thomas.
Liberal Psychic Science Church, 3449 West Altgeld Ave: Services: Sunday 2:45 47:45 P. M; Wed. 7:45 P. M; Class: Thurs. 10 A. M. & 7:45 P. M; also Friday 7:45 P. M; Scolai last Saturday each month; Candielight services last Sunday each month; Candielight services last Sunday each month; Candielight services. Sun. 10:30 A.M.; Bible Forum. 6 P.M.; "Universal Light" WAIT-620 KC, Sun. 9:15 A.M.; Classes, Mon. and Fri. 7:30 P.M. at 5132 N. Troy WAIT-620 KC, Sun. 9:15 A.M.; Classes, Mon. and Fri. 7:30 P.M. at 5132 N. Troy St. Phone: IR 8:5605. Pastor: Rev. C. Bright.

Service 8 P.M.: Pres., Theo-Siers; Phones B. E. 5-745.

The Independent Spiritual Science Church, 63:30 Stony 18.1 and Ave. Services: Sun. 4 P.M. and 7:30 P.M.; Divine Healing. Sun. 7:30 P.M.; Evrice; Wed. 8 P.M. messages and service; Fri. 8 P.M. allmessage Minister: Rev. Jessica Chambers; Phone: Drexel 3-0024.

Mose 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 315, 800 N. Clark St. Classes each 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 1-2428.

Chantoa of Zaya Ministry, 116 S. Michigan Ave., Rim. 1166. Services: Sai. 8 P.M.; Wed. 8 P.M. Pastor, Maria S. Carlyse; Phone. FRanklin 2-1177.

Foundation of Universal Truth, 1015 South Manhattan Place; services: Sunday and Wed., 2:30 and 8 P.M.; Healing Thurs-day 8 P.M. by Rev. Boyd Bunch; Minis-ter, Rev. Elsie Hicks; Phone: REpublic

terly) Services: Sunday 8 P.M.; Pastor I Fyunder: Rev. Richard Zenor; Phone: Ilywood 4-6252.

ara Foundation, 261 South Mariposa 6. Services: Sunday 2:30 and 7:30 P.M.; insters; Rev. Robert G. Chaney and Dr. lyne G. Chaney: Phone: DUnkirk 4-3427. Pinse G. Chaney: Phone: Phon

INDIANA—Continued
South Bend, Indiana
Church of Spiritual Truth, 519 S. St.
Joseph St. Services: Ist. 2nd and 4th
Sundays, 750 P.M.; 374 Sundays, 3 and
7,30 P.M.; 374 Sundays, 4 and
SectyTreas, Rev. Athelienn Minnes.
Terre Haufe: Golden Hour Spiritualist.
Church. 5031. Walbash Ave. Services:
Sun, 7:30 P.M. and Tues, 8 P.M. Pastor,
Rev. Nellie M. Hodgers; Phone, H-5363;
co-pastor, Rev. Goldie Russell.

### KANSAS

Wichita: Spiritualist Church of Occult Science, 731 Pattie. Services: Sun. 7:30 P.M. (Oct. to June): Sun. 8 P.M. (June to Oct). Pastor, Rev. Maude K. Gates; Phone, Hobart 4-5787.

New Orieans: Church of Divine Fellow ship, 823 Spain St. Services: Sunday 8 P.M.; Ministers: Rev. Lillian McGivney and Ada DuBard Gunter; President: Rev. Ada DuBard Gunter, 407 Highway Drive; Phone: VErnon 5-1579.

Etna: Harrison D. Barrett Memoria NSAC. Services: Sun. 2:30 P.M.; Sept Oct., May, June and July. Leader: Rev William Hubbard.

Spiritual Sanctuary, 2106 Eutaw Place Services: Sun. and Wed. 8 P.M.; Minister Teresa A. Fecher; Sec'y.: Clara E. Shep-herd, 3320 Bayonne Ave.; Pres.: Frances A. Converso.

onverso.

ple of Wisdom Church (Spiritual
nce), 500 E. 39th St. Services: Sun
.M. and 8 P.M.; Wed. and Thurs. 8
Minister: Rev. Elizabeth H. Dennis.

mesbury: First Spiritualist Church of mesbury. I.O.O.F. Hall, Water St. Serv-es: Sun. 3:30 P.M. President: Edward ck; Sec'y.: Mrs. Ethel Grant, Phone: 6-J . . .

Brockton: First Spiritualist Church, corner Green and Glenwood Sts. Services bunday 7 P.M.; and Thursday 7:30 P.M. astor: Rev. Ann Robbins; Pres.: Gerrude Weir.

Boston Massachusetts
Alden's Spiritualist Church, 329 Masachusetts Ave.; services Sun. 2 and 8
M.; Tues. and Fri. 8 P.M.; Minister.
ev. Dora Todd, 470 Green St. Carridge; Phone: Kirkland 7-0513.
Inshine Church. 189 Dartmouth St.
rvices: Daily, 8 P.M.; Sun., 2:30 and
30 P.M. Pastor; Richard Finley; Sec'y.:
oulse Dinamore.

Louise Dinsmore.

Fitchburgi First Spiritual Alliane Church, 42 Knowlton Terrace. Services Sun. 3 and 7 P.M., See'y, and Treas. Mrs. Marion Rockwell, 47 Mt. Vernon St. Fresident Emily Sanborn, 73 Cedar St. Greenfield: Universal Faychle Science Church, 47 Cheapside Sti Services: Sun. day 8 P. M. Rev. Frances H. Church. Highland Ave. Services: Sun. 23 and 7 P.M., Thurs. 8 P.M. Co-Pastors: Rev. Kenneth and Rev. Gladys Custance, 86 Highland Ave.

neth and Rev. Gladys Custance, 86 High-land Ave.

Westfield: The Golden Eagle Spiritual Shrine, 82 Montgomery St. Services: Mon. 7:30 P.M.; Thurs, 2:30 P.M. Read-ing, healing class service private and by mail. Love offering. Pastor, Rev. George M. Bates; Phone, Logan 8-5071.

West Gloucester: Massasoit Spiritualist Church. 19 Lincoln St. Pastor, Rev. Vivian L. Harvey.

Divine Circle of Love, 516 Detroit St. Services: Sun. 7:45 P.M.; Minister: Rev. 23387; Sec. 9., Rosemary McDaniel, 917 Wall Street.

23387; Secy., Rosemary McDaniel, unwill Street.

Battle Creek, Michigan Spiritualist Church of Divinity, LO.O.F. Temple, 36 South Ave. Services. Sun. 7 F.M. Minister. Rev. Clifford Bristol Gladys White. 136 Dune St.
Church of Spiritual Truth, 28 West Founian St. Services: Sun. 11 A.M.; Thurs. 7:30 F.M. Free. Sterling Newton; Secy., Leana Smith.

Bay City, Mich. Spiritualist Church of Divine Science, 600 North Van Buren. Services: Sun. 2 P.M. Pastor, Rev. Floasie McColm Mitchell; Phone. TW 31138. Congregation of Spiritual Unity Church. 215 South Linn St. Services: Sun. 7:30 TWinbrook, 58425.

Two Worlds Spiritualist Chapel, Flandermeyer Bidg., 2nd floor, Seances: Thurs, and Fri. P.M.; Minister: Rev. Warren M. Smith, 2672 Coldwater Lake.

Davison: Spiritual Light Church, 2891, East Atherton Road. Services: Sunday 7:30 P. M. Minister: Rev. Ethel Bowen Knapp: Phone: 5-F-21.

Center of Spiritual Hope, Barlum Hotel, Cadillac Square. Parlor "D"; Sunday, 6 P. M.; Minister: Hazel Damraun Asst. Pastor; Rev. Jack F. Teetters.

All Souls Memorial Church, 2619 Cass. Ave., Services: Sunday 7-53 P. M.; Ministers: March 2018 Church, 20

Memorial Spiritualist Church, 2202 frand Blyd. Services: Sun. 7:30 Honorary Pres., Rev. Edith Green; Pres., Joseph Adams; Ph. TRinity

Detroit, Mich.-Continued

Defroit, Mich.—Confinued
Spiritual Helpers Church 3109 Harper
Ave. Services: Wed. 7:30 P.M. Paster:
Rev. Harriet Ras, D.D. Phone: WA3-626.
First. Spiritualist Temple, 14001 Feskell
at Lander: Services: Sun. 10:45 AM.
Pres., Rev. Rith Pfistner; Phone, WE

Formation of the control of the cont

Spiritual Episcopal Church Dirmouth and Ave. "A" Sunday 730 P. M. Land terr Rev. Noah Rice. Dis West 2nd A. Land terr Rev. Noah Rice. Dis West 2nd A. Land Filmt Spiritualist Church, 118 East Bei-vedere Ave. Sun. 730 P. M. Minister Rev. Pearl Reinhart; Phone: 9-1022.

Grand Rapids: First Church of Truth, 26 Shelby St., Services: Sun. 3:30 & 7:30 P. M; President: Frank Witforth, 1311 Cal-gary, N.E., See'y: Elaine B. McMann, 301 Lemyra St., S.E., Cherry 37834.

Jackson. Michigan
The Aquarian Church, Hotel Hayes Bellroom. Services: Sun. and Wed, 7:30 P.M.;
Pastor: Rev. Harold C. Durbin, Lansing;
Phone: IV 9-6167. Assistant pastor: Rev.
John Chandler; Secy: Fearn I. Detwyler.
549 Woodward Ave., Pho. ST 2-5545.
Goodfellow Spiritualist Church, 1014 LeRoy Ave. Services: Sun. and Wed. 7:30
P.M.; Minister: Rev. James Tingley.
Kalamazoo: Christian Spiritualist Chapel.
227 N. Church St. Services: Sun. 3 and
T P.M. Pastor, Rev. Beth Roche; Phone,
FI 4-2861.

P.M. Pastor, Rev. Beth Reche; Phone. Pl 4-2961.

14-2961.

Lansing: First Spiritualist Episcopal Church, 700 So. Holmes Rd.; Lyceums Sun. 10 A.M. Services: Sun. and Wed. 7-30 P.M.; Minister: Rev. Ella Sutton; Phone Iv 5-2338; Secy.; Thelma Alger. Lesile: Flower Memorial Spiritualist Church, W. Bellevue St. Services: Sun. 7-30 P.M.; Tues. 7-30 P.M. Pastor: Rev. Ethel McLain: Phone, ST. 2-6840 (Jackson); Secy., Irene M. Smith.

Muskespon: First National Spiritualist Church, 2101 Jenteron St. Services: Sun. 7-30 P.M.; physical mediumship: Pastor: Rev. Wm. R. Aldred; Ph. 239-20.

Owosso: First Spiritualist Episcopa Church, 610 Clinton St; Services: Sun 7:30 P. M; Minister: Rev. Ella Riley-Sut ton.

Pontiac, Michigan

Church of The Good Samaritan of Pon tiac, 199 Auburn Ave., D.A.Y. Hall; Services: Sunday, 7:00 P.M.; Silver Tea\_2nd 6. 4th Tuesday; Sec'y; Jennie Ridiey, 1292 Smith St., Birmingham, Michigan. Roseville: Spiritual Church of Harmony of the Christian Corinthians of America 17239 Roseville Rivd, Gt. Mapleb. Services Sun, 3: R.M. Pastor, Shirlela M. DeBre-zan, 18429 Meler Rd., Roseville; Phone, Prescott 6:9409.

Prescott 6-9409.

Whitmore: Church of Divine Truth, Spir itualist, 77 Longfellow: Services: Sun 7:30 P.M.; 3rd Sun. 2:30 and 7:30 P.M. Minister: Rev. A. D. Maynard; Secy. Ella M. Geehan, 626 Michigan Ave. Adrian, Michigan.

### MINNESOTA

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

Minneapolls, Minnesota

Christian Ministry, 614-620 East 15th St. Services: Sunday 11 A. M., 3 & 7.45 P. M.; Wednesday S P. M.; Pastor and Presi-Second Spiritualist Church, 23rd and Lyn-dale, North. Services 7:30 P.M. Presi-dent, John Koorn Secy., Eya Adamson.

St. Paul: The Order of the White Cross, Endicott Bldg, Robert St. entrance, 4th floor. Services: Sun. 2 P.M. William Youlan. secretary; O. J. Walker, chairman: Emma Haeden, president; Clara Gathany foundar. St. Paul; Minn: Spiritual Science Spiritualist Church. 200 Frontier Bldg., 4th and Robert Sts. Services Sun. 2 P.M. Pastor, Rev Bahd, "Colby; See"., Mrs. Ray Haberkorn; Phone, CA 8-4615.

### MISSOURI

MISSOURI

Kansas City: Truth Center of Christianity,
"The Little White Chapel," 5764 Prospect;
services: Sun. & Wed. 745 P. M. Minister: Dr. Meurice D. Russell.

St. Joseph: Christ Memorial Spiritualist Church, 2102 Felix St. Services: Sun. & Wed. 8 P.M.; Class Fri. 8 P.M. Pastor, Rev. Floyd Humble, 110 S. 15th. St.;
Secy., Bernies McGrew, 209 S. 15th. St.;
Secy., Bernies McGrew, 200 S. 15th. St.;
Secy., McGrew, 200 S. 15th. Secy., McS. Little McGrew, 200 S. 15th. St.;
Secy., McGrew, 200 S. 15th. Secy., McS. Little McGrew, 200 S. 15th. McGrew, 200 S. 15th. Secy., McS. Little M

NEBRASKA

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

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

### NEW JERSEY

Camden, New Jersey
Second Spiritualist Church (N.S.A.) Legion
Room Walt Whitman Hotel, Broadway &
Cooper St; Sun. 7:45 P. M. Minister: Rev.
Catherine Broome, 246 South 34th St.
Phone: Woodlawn 3:7446
Fourth Spiritualist Church, 28 N. 26th
St. Services: Sun. 11 A.M., Lyceum. 10
A.M.; Wed. 8 P.M. Pastor, Rev. Elizable
Phone, Belmont 3:4668
East Orange: Church of Spiritual Harmony, 7 Hollywood Plaza Services: Wed.
and Sun. 8 P.M.; Tues., Thurs. and Frid.
Hellywood Ave.; Phone: OR 4:6514; Servy, 1
Verda Sprout, 69 North 9th St., Newark.
N. J.; President: James Proctor.
Elizabeth—Seventa Cn. of Psychic Science, 415 Madison Ave.; Sun. P. M.; Wed. 2 &
7:43 P. M.; Rev Veronica Fleischman;
Phone 2:3518.
Long Branch: Frinity Church of Psychic
Science, 111 Washington St. Services:
Wood: Phone, Lap. 2:1604.
Newark: Psychic Science Temple, 532
Springeld Ave. Services: Wed. and
Thurs... 7 P.M., Rev. Dorthea C.
Dencer; Sun., 3 and 7 P.M., Rev. Dorthea
Barrett; Fri., 7 P.M., Rev. Dorthea
C. Dencer; Sun., 3 and 7 P.M., Rev. Dencer.
Pastor: Rev. Dorthea C. Dencer: Phone:
Humbold: 2-1773.

New Milford: First Spiritualist Church, 142
Carroll St.; Services: Sun. 7 P.M.; Wed.
1 and 7 P.M., Rev. Dorthea C.
Pastor: Rev. Luisa Christiansen; Corresponding Secty: Mae Richardson.

Paterson: First Spiritualist Church, 142
Carroll St.; Services: Sun. 7 P.M.; Wed.
1 and 7 P.M. (Sun. services und)
July and Aug. Minister: Rev. Eamily M.
Hewitt.

July and Aug.) Minister: Rev. Eminy al-Hewiti.

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

Trenton, N. J.: Spiritualist Friendly
Church, 700 Liberty St. Services: Sun.
8 P.M. Pastor. Rev. Adah Ross Crew;
Phone EX 3-0234.

Union City, New Jersey

Jeans Doerner Simms Memorial Spir-

Union City, New Jersey
Rev. Anna Deerner-Simms Memorial Spirtiusalist Church Divine Psychie Mission;
Services 2 & 8 P. M. Dally; Minister:
Rev. Herbert C. Millare; Ph. Union 35823; Sec'y: Rev. Alma Gundlach.
Spiritual Church of Divine Healing, 1000
And Thurs. 2 and 81 Pri. 2 P.M. Healing
at all services. Developing class. Phone
UN 4-0393. Rev. Elsie E. Richter, pastor;
Rev. Fred Boeck. ce-psylon;
Spiritualist Church of Divine Guidance.
Spiritualist Church of Bring.
Welself Church of Harrison Ave. Services: Ties.
Spiritualist Church of Divine Guidance.
Spir

NEW YORK STATS
Albany: First Spiritual Church, 460 Western Ave. Services Sunday and Wed, 7:30 P. M. Fresidest: Leas B. Henning: Treas: chillan Feth, 35 Van Buren.
Bafaviar Church of Unity Science, 6 Bank St. Services: Sun. 8 P.M., worship and spirit greetings: Thurs. 8 P.M., study, messages and social; Mediums Day, ist Sun. 3 P.M., service 68 P.M.; circles, regular service 6 P.M., Mindier, "Rev. Spilar service 6 P.M., Mindier, "Rev. Survice 6 P.M., Service 5176.

Binghamton. New York
First National Spiritualist Church (N.S.A.)
47 Front St.; Sun. 8 P. M.; Minister Robert G. Howell; Phone: 3-0895; Secty; Irene
Breno, 1500 North St.: Endicot; Pres.
Reuhen V Howell
Temple of Mental Science Church, GAS.
145 Beethoven St. Services: Sun. and
Minister; Rev. Vah B. Leland; Phone:
2-215.

Minister: Rev. Ivah B. Leland; Phone: 2-2215.

Brooklyn, New York
New Christian Church, 107 Meserole St.
Services: Sun. 7:30 P.M.; Tues. and Fri.
8 P.M. Minister, Rev. Peter Laguna;
Phone, EV 7-8612 after 6 P.M.
St. John's Spiritualist Church, 8025 Third
Ave. Services: Sun. and Fri. 7:45 P.M.;
Wed., 1:45 P.M. Pastor, Rev. Lillian
Johnson, Lie. minister, Cecella Clay; BMT
4th Ave., 77th St. Station.

4th Ave, 77th St. Station.

Buffalo, New York

John Carlson Spiritual Church, 1045 Elmwood Ave, (at Bird Ave.) Services; 1st
and 3rd Sun; Mediums Day—all message,
3:30 PM; Dinner, 5 PM; Circle, 6 PM;
Healing; 7:45 P.M.; Orship, 8 P.M.;
Other Bindon, 1985 P.M.; Thurs, class,
Wendling; hone; AT-1869; Church phone:
Elmwood 5397; See'y; Margaret Luther,
65 Woodhaven Rd, Orchard Park, N.Y.
Jempile or Divine Science, 5p'ilst Ch., 267
Sycamore St.; Sun. 745 P. M.; Offedlium's
Day, 4th Sun.); & L. Henderson; (Phone:
WA 4651).

Day, ets sum.

WA 4651.

Center Psychic Science Church, 971 Jefferson Ave. Services: Sun. 8 P.M. Pastor: Rev. Betty Clayton Possehl.

Church of Life, 79 Richmond Ave. Services Sun. 8 P. M. Pastor, Rev. Thomas J. Kelly: Phone: WI 2708.

Cortland, N. Y

NEW YORK STATE-Continued

NEW YORK STATE—Continued

Elmira: First Spiritualist Church, Odd Fellows Temple, East Church St. Services:
Sun. 2 P.M. 1982. 2013.
Phene: Corning. 2013. Jarcalsor Tuma.
Phene: Corning. 2013. Jarcalsor Tuma.
Phene: Corning. 2013.
Jamestown, New York
Jamestown Spiritualist Church (G.A.S.).
503 E. Second. Services: Sun. 730 P.M. Pastor,
Rev. Raymond C. Torrey: Asst. Pastor,
Bessie B. Torrey.
Lily Dale: Lily Dale Spiritualist Church,
Assembly Hall. Services: Sun. 11 A.M.
And 8 P.M. Lyceum: Sun. 10 A.M.
President: Paul Johnson.
Lockport. Lock City, Spiritualist Temple.
11 Cottage St. Services: Sun. 7:45 P.M.;
Medium's Day 3rd Sun. 3:30 and 7:45
P.M.; Minister: Rev. Violet Southland.
349 North Adam St.; Phone: 4:3990;
Sec'y: Violet M. Jillson. 125 Claremont
Rod, Kemore 23, N. Y.; President:
Rodet M. Christie.
Jasper: Golden Era Wigwans, Spiritualist
Camp (G.A.S.) Services: Sunday 2 P. M.;
Jasper: Golden Era Wigwans, Spiritualist
Camp (G.A.S.) Services: Sunday 2 P. M.;
Jasper: Golden Era Wigwans, Spiritualist
Camp (G.A.S.) Services: Sunday 2 P. M.;
Jasper: Golden Era Wigwans, Spiritualist
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Jasper: Golden Era Wigwans, Spiritualist
Camp (G.A.S.) Services: Sunday 2 P. M.;
Jasper: Golden Era Wigwans, Spiritualist
Long Island
East Rockaway: Golden Rule Spiritualist

East Reckaway: Golden Rule Spiritualist Church, Inc., 22 Barnstable Rd. Services evening classes by appointment only. Pastor, William J. Donnelly, Assoc. Min., Eliner Donnelly.

South Crone Park: Heien Memoria: Spittualist Church, 143-16 Sutter Ave; Sun 8 P. Mi; Tuesday 2 & 8 P Mi; Minister Rev Grace E. Wagner.

West Hempstead: Spiritual Church of Magdalena, 559 Henry St. Services: Sun. 10:30 A.M. Pastor: Rev. Marion G. Miller; Phone: Lvanho 1-3404.

New York City Temple of Light (I.A.S.) Suite 708 152 West 42nd St. Rev. Marion Owens; minister Sun. 11 A.M., Inspirational Address Sun. 11 A.M., Insp

con Light Spiritualist Church, Apt. 204 West 94th St.: Healing and Message 204 West 94th St.: Healing and Message 204 West 94th St.: Healing and Message 204 West 94th St.: Healing 205 West 94th Hea

ne: Tremont 8-9134; President: LeoSessa.

th Spiritual Sejence Church, Inc., a No. 703, Steinway Hall, 113 West St; Services: Sun. 3 P. M; Satt., Sun. 7s. 3 P. M; Healing & Message circle, a 8 P. M. br. San Ram Mandal of 1; Phone IN 3-5927.

8 P. M. Dr. San Ram Mandal of 1; Phone IN 3-5927.

20 of The Eternal Star, 237 West St., Services Wed. Fri., Sat. & Sun. 200 Ann. Erickson: Phone TRafalgar 13.

1 tual Science Mother Church, Inc., 10 1010, Carnegle Hall, 56th St. and Avc. Ent. Sermon and Message ce Sun. 7-30 P.M. Rev. Glenn Argoe, tetr. Message Services: Wed. 2-30.

Wed. 8:34 P.M.; Thurs. 8:00 P.M.; Phone mbus 5-2952.

New York City—Continued
Third Spiritual Science Church, Inca.
Endicott Apts. 53 W. 72nd St. (cor.
Columbus Are.) Devotional Servicess
Messages, Sun. and Tues. 7;15 P.M.;
Wed. 6;30 P.M.; Sat. 2:30 P.M. Class,
Wed. 8 P.M.; Biblic Study and Healing.
Rev. Joseph R. Cozell, Mon. 6 P.M.;
Minister: Rev. Zara Lakes; Phone, CX54776,

Minister: Rev. Zara Lakes; Phone, CY-5-8776.

Temple or the New Dawn, Inc., 211 West S7th St. Services: Sun. 8 P.M., universal and healing service, timely talk, meditation, cosmic message and music. Rev. Nesta Kerin Crain, Rev. Dorls Herzog, John J. Bessnite and Ann Kersk. Helen. Brand Memorials 13 am. 230 P.M. Minister. Rev. Haze Brand Herrelon. The Temple of Spiritual Guidance, Carnegie Hall, Studio 601, 58th St. entrance off Seventh Ave. 681 7th Ave.) Services: Sun. 7:30 P.M. Pastor, Rev. Leo Louis Martello.

Martello.

Niagara Falls: White Rose Center of Free Psychic Truth. 639 Main St. Servicess Sunday 7:30 P. M. Social Tuesday 8 P. M.; Minister: Rev. Rosebud Vogel William-con. 676 Chilson Aves. Phone: 4-3170 Sec.y.; Trula

Church of Divine Inspiration, 27 Appleton St., Services Wed, and Sun. 7:30 and 7:30 P.M.; Minister: Rev. Ethel T. Andrews: Phone: BA 328-W-2 Trinity Temple Spirjinalist Church, 12 Madison St. Services: Wed, and Sun. 7:30 P.M.; every 3rd Sun., 3:30 and 7:30 P.M. Pastor, Rev. Maymie Resenbauer Phymouth Spiritualist church, Plymouth Plymouth Spiritualist church, Plymouth Services of P.M.; Minister, Rev. Eloyd A. Thornton.

Rev. Floyd A. Informous Schenectady: Progressive Spiritualist Charch, 6 Mynders St. Services: Sun. On M. Hughes: Church Phone: FR. 48507; Sery.; Lillian Weir, 7 Center St., Scotia, N. Y.; Phone: EX 31419.

Sec.y. Lillian Weir, 7 Center St., Scotia, N. Y.; Phone: EX 3149.

By76CUSA, New York
First Spiritualist Church, 353 Oakword
Avenue. Services Sunday and Wed. 28
P.M. Dinner every Wed. 6:30 P.M. Minister and president. William O. Davies, Ph. 75-3973. Sec.y. M. Frances Morse.
Wayside Spiritualist Church, I.G.A.B., American Pension Rooms, 3rd floor, 220
E. Washington St. Services: Sun., 7:45
American Pension Rooms, 3rd floor, 220
E. Washington St. Services: Sun., 7:45
Tonswanda—Elmlawn Spiritualist Church, Rev. Luania Caley. Phone: GR 9-2235.
Tonswanda—Elmlawn Spiritualist Church, P. M.; Eleanor Gardet, Pastor.
UHica: Christian Spiritualist Church, Maber Bidg., 506 Seneca St. Services: Sun. 3 and 7:30 P.M.; 2nd Sun. each month, supper at 5 P.M. Minister: Rev. Mabel R. Hammel; Treasurer: Florence Withers, 806 Chestnut St.

John D. Coles President: Ads C. Bichards, 345 Pars Av., 24 and 34 Pars Av., 745 Pars Av., 24 and 3 P.M., 745 Pars Mon., 745 Pars Av., 24 and 3 P.M.; Healing: Mon., Tues., and Wed., 16 P.M.; Healing: Mon., Tues., and Wed., 16 P.M.; Pator Rev Hulda Stewart St. Paul's Spiritualist Church. 60 N. Arlington St. Services: Sun. 7:30 P.M., Wed., message circle, 7 to 9 P.M. Lecturer and medium, Clara Stull; Phone, SH 5:3555; President, William Irwin. Ashley: White Lily Chapel, 20 South Main St. Services: Sun. & Wed. 8 P.M. Minister: Margaret Fling: Church Phones: 3372; Minister's Phone: 2085; affiliated with Ohio State Spiritualist Association. Ashtabula, Ohio

Spiritualist Association.

Ashtabula, Ohio
Gaybrook Shrine of the Healing Master,
Route No. 84, one mile south of Route
No. 20, between Route No. 45 and Depot
Road. Services; Wed. and Sun. 8 P.M.;
Minister: Rev. Helena Bower, R.F.D. No.
3. Ashtabula. Ohio.
First Spiritualist Church, Main Ave. at
43rd St. Services; Sun, and Thurs. 7:30
P.M. President, Raiph D. Cutilip; Phone,
WY. 27:360.

dard St. Services, our control of the Comie Age, 3756 Reading Rd. Services: Thurs. Brealing and Messages, 7.50 F.M.; Sun. Bealing and Messages, 7.50 F.M.; Sun. Bealing and Messages, 7.50 F.M.; Sun. Healing and Messages, and Leader, Rev. Edwin J. Schmidt: Asst. Pastor and Treas, Rev. Edwin C. Wrede; See'y. and Chairman, Rev. Eleanor Schmidt; Phone, Woodburn 1-0506 or Montana 1-8397. Tower of Light Spiritual Science Church, U.S.A.), Junior Order Hall, Harrison and Davis Ave. Services; 1st and 3rd Sunday, 2-30 P.M.; Classe Mon., Wed, and Thurs. 7:30 P.M.; Minister: Rev. Faul M. Strakey; Phone: Colonia 1-4862.

Sunflower Spiritualist Church, 19204 Paw-nee Ave. Services: Sun, Sunday School 10:30 A.M.; Morning Worship, 11:15 A.M.; Jay Messner, 2352 Zenna Ave.; Phones AN 1:1241; Sec'y: Mary W. Laymon, 1464 Clermont Rd., Phone: 17 1-16732.

# **Spiritualist Churches** (Continued from Page 12)

First Spiritualist Church, 707 Dresder Ave., Cervices Sunday 8 P. M. President Sara H. Bowersock; Sec'y; Mary M. Mar tin, P. O. Box 501, East Liverpool.

Toledo.

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

ces: Thurs and Sun. 7:45 P.M.; Minister:
tev. Erra Mower.

Jord Will Spiritualist Church, 1515 Ot.

Awa Drive. Services: Sunday School,

O.AM.; Sun. and Thurs. services: 7:30

Al. Minister: Rev. Dallas E. Crider.

First Spiritualist Church, 6:36 Western

Live. (at Field). Services: Sun. and Tues.

Jordan Williams Company of the State of the State

Youngstown, Ohic March Company of the State

Youngstown, Ohic March Company

Youngstown, Ohic

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

Medford: The Aquarian Hall of Truth, U.S.M., 435 No. Holly. Services: Sun. 8 P.M. Revs. Alice Cook and Flora Hara in charge. Phone: SP 3-5854.

Portland, Orego

Portland, Oregon rit Guided Friends, Inc., "Christian ritualists" Temple, 5728 S.E. Boise, vices: Sun. and Wed. 8 P.M.; Healing all services; Minister: Rev. Jean use; Phone: PRospect 1-8966; Secty. cle Jackson.

rause; Phone: Prospect 1-8986; Sec'y; ulcie Jackson. ("hapel, 3983 N. E. inion Ave; Services: Sun. 2:30 & 7:30 M; Weekday meetings; Minister: Rev. H. Mercer: Phone: AT 7-4241.

H. Brerer: Phone: AT 7-4241.

H. Brerer: Phone: AT 7-4241.

Ima Gudhari; Phone: CT 14-541.

He First Spiritualist Church, Easver uniding Hall, 1610 S. E. 9th St. Serves: Sun. 7-P.M., lecure. Pastor Rev. Alma Gudhart; Phone: TT 14-541.

Salem: The First Spiritualist Church, 1320 Madison St. Services: Sun. 7:30 P.M., circle, 6:30 P.M.; Bible class Fri. 7:30 P.M. Pres., Clyde Stimson; Sec'y., Maude M. Stimson, 329 West 2nd St.

deroi, "enna.: Church of Divine Guid.
214 Washington Ave. Services: Sun.
M. Sara Ackard, Associate Minister.
New Castle Penna.
itualist Church of Truth, McGoun.
215½ East Wash, St.; Wed. & Sun.
M; Agnes E. Guthrie; Celeste AtkinJames H. Anderson.

Katherine Fidell.

Spiritualist Church, 256 Boquet St. cees: Sun. rad Thurs. 3 P.M. Phone: 3878 or Hubert Hager, Ch 11335.

Philadelphia, Pennsylvania thea. Psychia Center, 2307 Walnut Services Thuse. 3.00 W.ed. 3.00 P.M.; Pastor: Rev. Ruth allagher; Phone: GR 24831; Seey; aret Beecher; President: Charles W. gher.

stingher.

Inversal Spiritualist Brotherhood Church, ising Sun and Park Ave. Services: Sun. 20 and 7:45 P.M., lecture and messages; fealing, Sun. 7:30 P.M.; Wed. 3 P.M., ealing and messages; Minister: Rev. Ana K. Rose.

Rose.

Rose.

Rose.

Services: Sun. 2:30 & 8 P. M.; Wed.

8 P. M.; Pastor: Rev. Harry R.

ing; Phone: Baldwin 3:9045.

d Church of Spiritualist of Phila
a 1418 Walnut St., Belevue Court9th floor entrance in court. Serv
Sun. 7:45 P.M. and healing, 7 P.M.

7: Rev. Alida Neige; Phone: KI-

7.

Association of Spiritualists, Broad
Master St. Services: Sun. 3:30 and
M. Minjster: Rev. C. Harrson Engel;
er PO 3-0577; Secty., Mary Mooney,
Akron St., Philadelphia 24; Pres.:
les MacElwee.

es MacElwee.

Spiritualist Church, 3044 GermanAve Services: Sun. 3 P.M.: Wed.
M. President, Elmer S. Hallowell;
b. Zhone, BA3-5504; Res., 9-3941.
ing: First Spiritualist Church of
mg. 1047 Penn St. Services: Sun.
P.M.; Wed. 7:45 P.M. Fastor; Rev.
Seulor: Fhone: Ephrala. Republic

Beaumont: Golden Rule Spiritualist Church, 812 North St. Services: Tues. and Fri. 7:30 P.M., Pastor, Rev. Pearl M. Davis; Phone, TE 2-0869. Oaltas-First Spiritualist Church (N.S.A.) 4921 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, 3322 Beauchamp
St.; Sun, Lyceum 6 P. M.; Lecture; Sun,
& Wed, 7:45 P. M.; Pastor; Aev. 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. Grace Fisher;
Phone, UN 2:3447.

Faylor: 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.
Hegdahl, 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: CApitel -8048

Thouse Caption of Science, 1537 N. Alamo; Services: Sun. and Tues., 8 P. M. Tuesday Circle: 14 P. M.; Rev. M. Hersey, Pastor: Phone: CA 4-5983.

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

Nerfolk. Virginia
The Light of Truth Spiritualist Church of
Divine Healing, 20th and Omohundro St.,;
Sun. 10 A.M., Sunday School and Bible
Study, 7:30 P.M., Healing, Lecture, Communications; Wed., 8 P.M., Healing, Lectture and Communications; Minister Rev.
Fred A. Jordan, Fres. I.G.A.S.
Memorial Spiritualist Church, 307 W. 37th
St. Services: Sun. and Wed. 8 P.M.
Pastor: Rev Melvin o. Smith; Phone MA2-5070: Sec.y., Florence Siebert.
Richmond: Universal Temple, Universal
Psychic Science, 1110 McDonnough 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.

Bellingham: First Spiritualist Church, Girard and "D" Sts. Services: Sun. 7:30 P M. Minister, Fern Ballus: Phone, 322-2; Sec'y, Hazel Strausburgh, 1410 Wilson Ave.

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

ME 9095; Librarian, Eric Richards.

Mary A. Tower Memorial Spiritualist Ch., 1916 E. James St.; Sun. 3 P. M. Pres. & Pastor: Mary B. Crisp. 410 14th Ave. Phone Ea Golffen St. St. Crisp. 410 14th Ave. The Aquarian St. Thomas; Services: Suntay 11. 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. President: Phoebe C. Jones; visiting workers 1st and 2nd Sun.; Rev. Bertha Raudebaugh. 3rd. Sun.

Cherleston: Spiritualist Episcopal Church 1202 Elmwood Ave. Services: Sun. 7:30 P.M. Minister: Rev Beulah Brison-Jar rett; Ph.: Dl 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.: 9884.

Beever Dam: Christ Unity Science Church, 921 South Spring St; Services: Sunday Children's Class (yecum) 9:30 A. M; Church Services: 10 A. M; Thursday Service: 7:30 P. M; Spiritual Healing—Daily: Pastor: Rev. Hattle Hoppa.

Kenoshis: Christ's Healing Shrine, 6333 Sheridan Road; Class: Mon. and Tues. 713 P. M. Services: Sufi. 3 and 7:30 P.M.; Wed. 2 P.M.; Thurs, 7:30 P.M. Min-ster, Rey. Marnie Koski; Assistant, Rev. Jerom Konicek 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; West & P. M; Consultation and Healing; Loraine Neshit; Phone; Hl 2-1879.
Christian Spiritual Temple, 2544 North 27th St; Services: Sinday 9:30 to 10:30 A. M.; also 8 P. M.; Minister; Rev. Marie J. Hillman; Phone; Division 4:2557.
Pilgrim Psychic Seience Church, 1229 South 15th St; Devotional service and Lyceum, Sun. 10:30 A. M.; President; A. Kuhlmey; Sec'y: Frieda Bauman, 3602 "A" North 40th St., Treas; Sophia Rossa. "Westain Duity Spiritual Science Church. "A" North 40th St., Treas.; Sophia Rossa. Christian Unity Spiritual Science Church. 2003 W. Aikenson Ave. Services Sun 10 AM; Wed. 7:48 P. M.; Heating and Spiritual private consultation daily; Dr Walter F. Krahn and Dr. Ella E. Krahn Pastors; Phone HI. 5-0334. Temple of Spiritual Vision. Woodman Club House. 734 North 26th St.; Sun. 8 P. M; Rev. Anitā Kuchler, Pastor; Phones Division 4-0043; 1416 North 14th St. Wayside Church Payehie Science, 4801 West Capitol Drive. Devotional services: Sun. 10:30 AM. Pastor, F. Lorenz Laming; Phone. Hilliop 3-0774.

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

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 Bor-1: Gertrude Lievers.

Hamilton: Jesus of Nazareth Spiritual Church, 150 Market St., Hamilton, Ontario, Services: Sun. School 11 A.M., Divine Healing 3 P.M., Worship 7 P.M.; Weds.: Divine Healing 8 P.M.; Fres. Helen Gerenser; Secvy.: Mrs. V. Posovad, 146 Market St.
Bright Light Services

Bright Light Spiritualist Church, Orange Hall, James St., North. Services: Sun. 7 to 9 P.M. Pastor, D. H. Stanton; Phone, JA 7-9691.

Toronto, Canada Britten Memorial Spiritualist Church, 104 Clinton St; Services: Sun. 3 P. M. healing and messages—7:18 P. M. Dvine services; Wed. 8 P. M. Trance Seance; Thurs. 2:20 Wed. M. healing and messages; Secty: Mrs. G. Chappel; Resident Minister: Rev. Mae Potts.

Potts.

Church of Spiritual Upliftment, Lakeview Hall, Keele and Annette Sts. Services: Sat. 7:30 P.M., Open Forum and Spirit greetings; Sun. 2:30 and 7 P.M., Minister: Rev. Elizabeth MacLennan

Phone: HU 8-8641; Pres.: Daniel MacLen-nan; Sec'y.: Isobel Downle, 38 McDonnell Ave.

Ave.

Springdale Spiritualist Church, Odd Fellow's Hall, Broadview and Queen Sts.

Services: Sun. 3 P. M. and 7:15 P. M.;

Tues. 6 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 Chilver Road. Services: Sun. 7:30 P. M. Minister: John Laidlaw. 1023 Sandwist, St., E. Sec'y: Irene Bright. 349 Oak Ave.; Phone: 4-223.

erst Spiritualist Church, 371 Polson Ave. ervices: Tues. 8 P. M; Thursday 8 P. M; unday, 11 A. M. & 7 P. M; Sec'y: H. S. soone. 277 Templeton Ave.. Winnipeg 4

# Gandhism

(Continued from Page 4)

against the love of possessions was certainly characteristic of the man.

Views on Clothing

Views on Clothing

During much of his public life Gandhi fought a running battle with English textile interests. He tried to encourage the people of India to stop buying English-made cloth, and spin their own yarn in what he called the cottage-industries. Early in his career, following the great Renunciation at the age of 37, he would hold great meetings of Hindus, and as part of the program would have a bonfire started, and encourage them to take off their European-made clothes and consign them to the flames! He urged the people to return to simple ways of dress, and especially to make their own cloth and not be dependent on foreign manufacturers for their supplies of clothing.

So when, on Feb. 13th, 1958, he voiced through and spoke with contempt of the emphasis upon "dressing better," and that "nothing was to be found in clothing," it was characteristically Gandhian utterance! A man is known by his thoughts. Surely this is true whether in this world or the next. Of course, Gandhi talked with us for only 14 minutes, and promised us more of his philosophy upon another occasion. But I can honestly and truthfully testify that everything he said in the 14 minutes fitted his ideas and personality as I had come to know them through much reading and research.

Reliability of the Medium So when, on Feb. 13th, 1958, he

### Reliability of the Medium

Probably the greatest criterion of all in judging whether a personality has voiced through genuinely, is the character and reputation of the medium. Just as a reputable manufacturer is know by his product, whose worth and purity he backs to the limit of his resources, so does a good sensitive build a reputation for integrity and truthfulness.

truthfulness.

Dr. Ramsey is both conservative and honest. He does not jump into things foolishly. When he says something, I have learned to listen with great care. Furthermore, he does not admit imposters! He is there to protect and guide June whenever she is entranced and doing her psychic work. No impersonating spirit could get through. I have seen false mediumship in

I have seen false mediumship in various parts of North America, and know how to tell the differ-ence between false and true. The tragedy of the Spiritual Movement

in the world today is that we do have many false, unreliable and undeveloped mediums. The press finds this out, and gives publicity to the false and the fake. The makes a burden upon the true, but so it has ever been. Matthew 24 warns of false prophets in the "last days."

### The Final Proof

The Final Proof

As a philosopher I must try to be consistent with my own ideas, and therefore will say that the final proof that Gandhi spoke has not yet been given. It is, in my opinion, the proof of INTUITION. The final guide of life I believe to be the INTUITIVE OR GOD-SELF that resides within the human soul.

SELF that resides within the human soul.

Over many years I have learned to believe what my intuitional nature tells me is true, and reject that which I am inwardly told is false or questionable. This is the Ultimate Criterion, for the intuition is the Voice of God within.

As I listened to the quiet voice that memorable February 13th, everything within me said, "Yes, this is Gandhil Hear him!" I felt that the communication was genuine, and was elated about it. Other members of the class felt the same way, It rang true. It felt right,

Of course, my interior proof means nothing to a skeptical sec-ond party, but my answer to him is that he will have to learn, some-time and somewhere, to develop his own inner powers of discern-

### Master Contacts

Other great souls are now speaking to us, from time to time. Meister Eckhart talked to us for 20 minutes late in February, and I shall write of this, and him, in a future issue. Even David, the Psalmist, voiced through not long ago, and gave evidential information to a Canadian research who is vacationing in Florida, and has written three interesting books under the inspiration of a Band of Communicators that includes the wise and rhythmic Hebrew.

But to close with thoughts of Gandhi, it is good to know that his personality is still actively concerned with people who are endeavoring to develop themselves spiritually, and to promote the true interests of humanity. I trust that he approves of the interpretation I have given of his words, and that he will come and speak to us again soon. His continuing philosophy will echo through this column. Other great souls are now spe

Sincere tributes to Gandhi still Sincere tributes to Gandhi still are given by men and women of renown. One of the finest was expressed by General Douglas MacArthur not long ago, when he told an audience that the western world cannot find peace and order until the idealism of Gandhi finds its expression among us.

We have to formulate an American embodiment for his idea of "Satyagraha" or truth-force. Only then will the forces of destruction be vanquished, and the teachings of Christ find their living realization in humanity.

# Book Review

(Continued from Page 8)

munication between planets of our system will come soon, and "the initial message will come from Mars."

system will come soon, and "the initial message will come from Mars."

How far is this communication reliable? I have no means of knowing. Could it not be as authentic as much of the material that pours from our senace rooms?

Personally, even if it be nothing but an imaginary Utopia, I see nothing impossible in it. If something of the kind does not exist, then heaven help us! At least it is pleasurable and comforting, perhaps even profitable, to think along these lines, as a change and relief from contemplation of our present world which, quite obviously, is based on self-ishness, on the "success" of the individual in "getting ahead," materially, of his fellows, of grasping largely regardless of consequences, or of the hardship and cruelty involved in our sordid, competitive, struggling existence, oppressive and repressive, which, for many hundreds of years, has led inevitably to wars of ever-increasing devastation and horror.

I have, of course, given but a few of the highlights of this little book of 37 pages, which I suggest you will find worth reading in its entirety.

A. E. P.

# **Greek Scientist Advances Flying** Saucer Theory

By DR. ARGYRIS KOUSAS Thessalonika, Greece

By DR. ARGYRIS KOUSAS
Thessalonika, Greece

After having given careful study for many years to Psychophysiology. Metapsychics, I published 30 years ago an essay, "Concerning the Radiation of Cellules and Psychodynamism," and since then I have busied myself with the study of the various forms of superphysical phenomena which were appearing in many countries.

When unidentified flying objects increased in the U. S. A., the Air Force Department in Washington publicly requested various scientists to submit their opinions about them. I then gave a lecture in the Hall of the Gendarmerie Club of Thessalonika in which I stated that the unidentified flying objects are not war machines, that they do not come from other planets, etc., but that they are produced from the radiated psychic-radienergy of people; that is to say, they are ectoplasmic manifestations which must be studied and not molested.

I submitted this opinion to the Air Force Department in Washington, recommending that this problem be studied by a committee of scientists who are experts in Psycho-physiology-metapsychics.

Soundest Opinion

### Soundest Opinion

Soundest Opinion

Some time later, the Voice of America broadcast from New York announced that of all the opinions submitted by scientists concerning the unidentified flying objects, mine about their psychogenic origin and nature was considered the soundest.

soundest.

The super-physical phenomena or the flying saucers, as they have been called for ten years, are produced, in my opinion, in the invisible world surrounding us, which until now has not been studied and which, in the light of my study, consists of the radiated thoughts and feelings of people, of the radiations of nature and of the souls of the dead. Thus this subject is related to the doctrine of the importality of the soul, which has been held by all religions and philosophies from antiquity.

Medium's Role

### Medium's Role

From earliest times, there have

observed.

From earliest times, there have been many such persons, called "Pythiai" in ancient Greece, through whom communication with the Other World has been effected. The systematic study of the psychic world which exists invisibly around us ,as the air in which we live is invisible yet from time to time demonstrates its presence, is an important need for science and humanity.

As the master, Allan Karder.

an important need for science and humanity.

As the master, Allan Kardec, established first and was subsequently confirmed by others who studied the subject, since the visible world exists inside the invisible, there is a common possession of energy. There is then great need for studying the manifestations of the psychic world, which have occurred since human beings have lived and died on earth and which have increased during recent years. Here is a recent example. Some time ago, the police in New York received telephone calls from many places concerning loud noises in the air, as if airplanes were flying over. Since there was great anxiety about it, the authorities announced that only one airplane was flying over the city at an altitude of 3,000 feet and that planes were forbidden to fly over large cities. Nevertheless, many people insisted that they heard noises every five minutes and that the windowpanes of their houses were rattling.

If, however, we assume that these were foreign airplanes, they could not fly overhead every five minutes without being detected by the powerful radar system in the United States. Probably this we (Continued on Page 15)

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(Continued from Page 14)

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Spirit World Looks

(Continued from Page 7)

travail for others' good brought divine helpers and gained the vic-"My fold, wide as all tribes and races, is one. I still preach to spirits in prison, self-imprisoned in cells of selfishness. My religion was the religion of love, pure loye; and where now on earth are My twelve, My seventy, My gathering shepherds - not Mine, but the Father's?"

When the question was asked, When the question was asked,
"Was Jesus begotten supernaturally?" Paul volunteered the reply:
"If by supernaturally is meant
spiritually, the affirmative is the
answer, the spiritual is the natural
with us. Spirit is substance and
life. Jesus' conviction was natural
with the superaddition of a holy
and heavenly influx, called the
Holy Ghost. It was a grand demonstration that the spirit quicketh,
and of the spirit's triumph over
matter and of purity over passion.
The majority of mortals are conceived in sin, hence they need to
be born again of the water and of
the spirit, a philosophy well understood by the Agnostics, who
flourished a little after my time."
Regarding the question as to why
John seemed to sympathize so
closely with Jesus, Paul continued
to say, "These spiritual natures
and temperaments were more in
unison." "Was Jesus begotten supernatur-

And then, John was more cultured, intuitive, and affectionate than some of the others. He was also much of a linguist, accompanying, some of the others. He was also much of a linguist, accompanying, with others, Jesus into Egypt and Persia. When in portlons of Syria, where difficult dialects were spoken, he served as Jesus' interpreter. He went on to say that John as well as himself, Paul, was conversant with the teachings of Zoroaster, Plato, Buddha. Also, John, known among the disciples as the 'beloved,' was not only highly inspired, but at times was entranced, clairaudient, and clearighted, traveling in spirit afar off into the celestial spheres. These are among the reasons why he entered more deeply into the real fe and practical love teachings of said that later Jesus insaid that later Jesus in-

said that later Jesus in-John to write to the Seven hes—those assemblies of the

CLASSIFIED ADS Judaic-Christian believers in Asla, who generally attended Jewish synagogues and performed their synagogues and performed their sacrifices in Jewish temples. He says that there are more Oriental doctrines in his and in John's writings than in the others known as canonical. "In our Rabbinical Colleges were teachers from Babylon, Persia, Greece — our age of the world was not as beknighted as moderns have supposed. Future discoveries will demonstrate the truth of my statement. Gospels, epistles, histories are awaiting the explorer and the translator. Though you have better facilities for disseminating and transmitting your love than we had, it is less for disseminating and transmitting your love than we had, it is less original and more external. There were more than twelve apostles, and more than seventy disciples sent out to teach."

The question was asked, "Was Jesus dead when taken down from the cross and did He literally raise the dead?"

"These were often considered dead when in a trance or a comatose state. Trance was death to the external world. I was not present at the crucifixion and the external world. I was not present at the crucifixion and never saw Jesus in the flesh — I know that the recorded miracles are generally correct, although Lazarus was not dead. The soul was not literally separated from the body. Jesus woke him from a 'sleep,' a prolonged death-seeming trance."

### The Fourth Gospel

Paul continued to make a very Paul continued to make a very important statement: "Far too much has been made of the catalpetic swooning and tragically trance-death of Jesus, and not enough of his life and inspired teachings. No spear pierced his heart. He was entranced before dying. His spiritual body arose. He frequently and sufficiently materialized to be discerned by His apostles and sympathizing friends. No, it is not the death, not the No, it is not the death, not the blood, but the life of love, and the practice of peace and good will that enlightens and saves. John taught the same thing, 'His life is the light of men.'"

Regarding the question about the authorship of the Fourth Gos-pel, John explained: "My gospel, as now called, was written in Ephe-sus, during my second and last ressw, during my second and last residence there, in my old age, aided by my bosom friend and younger yoke-fellow, John, the Presbyter. It was written some time after the Apocalypse which was inspired by Daniel. The purpose of my gospel was to fill out details, supply some deficiencies, sympathize the spirituality of Jesus' Kingdom, rivet in believers' minds the central fact of religion, God's love. To show that love in the future was to be made the great potent motive of obedience, 'If you love me, keep my commandments.'"

commandments."

John goes on to say that he was by the law of spiritual sympathy to enter into the inner circle of Jesus' life and labors. He accompanied Him to foreign countries. He was with Jesus in the Garden of Gethsemane and upon the mount of transfiguration. He and the disciples ever mingled in deepest love and sympathy, and often met in secret for angel communion. I was sent to Patmos for a time. I answer your quesions both from memory and from a spiritual recorded in that portion of the spiritual heavens wherein I dwell. There are records and imperfected histories of my itually recorded in that portion of the spiritual heavens wherein I dwell. There are records and imperfected histories of my time and era yet to be unearthed. These records and manuscripts were concealed during the early persecutions of the Christians. . . . Yet, we believe Jesus was the providential and promised Messiah, but did not look upon Him as the very God and Father of all spirits. Our worship of him was the worship that honor pays to true worth: We, the Jerusalem Christians, had one God, one law, one hope, one faith, one Messiah, and one leading purpose, and that to love and help one another; and for the latter reason we were sometimes called Ebionites, needy people, and Essenians. . . . Religion as a deep emotion of the soul is unchangeable, though religious systems are as changeable as the councils that construct them.

The Christianity of this age

The Christianity of this age The Christianity of this age seems to me a sort of mingled mysticism and Agnosticism, abounding more in the doctrines of Paul than in the spirit and teachings of Jesus. And Paul from his present exalted position, concurs in my decision. The sooner Christian sects unsect themselves and become unsect themselves and become Christians, settling down upon the Christian basis of love to God and to man, doing the will of God, the better for the world."

of God, the better for the world."

John concluded by giving a few more facts of his time, telling of large numbers of disciples and teachers that came to Jerusalem from foreign countries, interested in Jesus' teachings and mighty spiritual gifts.— James was the first bishop in Jerusalem. "We remained there some fourteen years before the ascension of Jesus, spiritualized and glorified. From this time his redemptive work was mostly in the spiritual spheres."

Seek the Lest Shape.

### Seek the Lost Sheep

As to what Jesus was doing from his twelfth to thirtieth year, John said that He was preparing for His great work. It was the custom of certain of the ancients to travel with their teachers into far-off lands in search of wisdom. Jesus, accompanied by duly appointed seers and sages, visited not only Egypt, but Persia, India, and other countries, sitting at the feet of great priests and savants." He was also received into the fraternal was also received into the fraternal fellowship of some of their so-cieties, acquainting Himself with their mysteries. I speak what I know.

By some of these brotherhoods, He was considered a God. He He was considered a God. He would then say, 'It is My Father that worketh in Me'... Often upon these journeys He exhibited His miraculous or spiritual powers, but always for some beneficent end. He shuned public crowds, for His nature was retiring and peace-ful. He often frequented groves Iul. He often frequented grove and mountains, accompanied onl by attending angels."

At the end of the seances when Peebles desired a message from Jesus to Christian ministers of to-Jesus to Christian ministers of today, the controlling spirit of the medium replied (looking at the Master in a cloud of golden glory, and considering His great humanitarian love): "Seek the lost sheep—feed My sheep!"

They are longing for the light and hungering for spiritual love, life, and truth. Continue the search for the lost sheep until there is one fold and one shepherd."

From this most unusual, instructive, and far-reaching seance, we can learn the truth about religion as Spirit sees it. Primitive Christianity, Jesus' religion, passed on the torch to Spiritualism, a religion founded on demonstrated facts, with its temples reared on the immutable principles of philosophy. It has overcome death and the horrors of the grave, has declared, in the modern way, the gospel of freedom equally to man and women, to young and old, to lord and serf, regardless of color, caste, creed. With

old, to lord and serf, regardless of color, caste, creed. With progress as its keynote, and with the help of the Way Shower and the Angel Word, it can bring in the Kingdom of God on earth. Spiritualism is the Comforter the Master promised to send, when He said, "I will not leave you comfortless."

# Will Rogers

(Continued from Page 1)

Rogers, well known humorist, actor and author. We have heard him speak and philosophize in his characteristic homespun way before, in direct voice; on some occasions at regular materializations with Rev. Donnelly he had appeared briefly also. However, this manifestation by Will Rogers proved to be particularly memorable.

Will Rogers appeared in full

to us messages from our relatives and friends in spirit.

As he concluded his remarks to each of us, he said how glad he was to help, and gave a firm handshake. Some of us were allowed to touch the rope, as well as his hand. The materialization was so complete and perfect in every detail, that he was even able to place his Stetson on one student's head.

We all complimented Will

on one student's head.

We all complimented Will Rogers on the perfection of his materialization, and said how grateful we were for his company. He replied that many people wouldn't believe us if we related the evening's experience, and asked permission to pinch the arm of one student, to prove that she was not hypnotized or dreaming. He described many of our spirit friends in such a humorous way that we rocked with laughter.

Old Time Philosophy

### Old Time Philosophy

Old Time Philosophy

In a dryer vein, he said to a student who is a school teacher, that the children of every generation have something in common; all have old-fashioned parents. He mentioned his vaudeville days, and his later career when his remarks on politics and politicians amused the nation. He said that he hoped that radio and television would never lose sight of the power of the rocking-chair philosopher, and that the value of the simple truths passed on in the home from one generation to another could never be replaced by any amount of prepared entertainment.

Will Rogers stayed and talked with us for more than an hour,

with us for more than an hour, and there could be no slightest doubt that he was the same beloved personality we had seen and enjoyed during his lifetime.

Signed:

Edith Farrell Kate Straub Daisy Aeres Herbert Stromberg Grace Smith Cliff Smith Mathilde Wass Florence Millo Marie Nisimir Charles Salit Anna Hoffman

# **Greek Scientist**

a super-physical event produced in New York by the psychic world, as at other times superphysical phenomena have been produced in France, Italy, England and other countries; telekinetic-ectoplasmic glowing-flying phenomena possesing the amazing capacity to vary their mode of appearance—noises, whistling, shadows, phantoms. They appear in various combinations at different times and cause much comment in the press, which has thrown no light on this problem, since the origin and nature of these phenomena are ignored.

In Greece, during the last two years, mysterious events have occurred in certain cities and villages which have caused great anxiety and have been described by the people as shadows or phantoms—that is, psychic manifestations.

### Committee Be Formed

Committee Be Formed

I hereby have the honor of proposing that a committee be formed to study theoretically and experimentally the problem of increasing super-physical phenomena, which in my opinion have a significant and practical value. The study of this subject also will remove much of the superstition and anxiety which accompany each manifestation and will be of great international benefit to science, society and government.

# Briefly About ...

By William Geiger

### Messages

It has often been said one should not be proud of himself. Somehow I cannot hide my pride being a Spiritualist due to the many lovely messages received over

Recently I visited for the first time a medium of known accomplishments. He described a form standing beside clothed in a long white robe with golden girdle and a large letter 'A' above the white turban on his head.

The medium heard the message, "Many earth people forget depart-ed loved ones but the spirit friends do not desert those left behind." I

was unable to recognize the visitor.

One week later I went to another medium for the first time. He too had a good reputation. Am not sure if these two men ever met but they

were strangers to me.

Here I was given the identical
description and message received
a week earlier. Again I could not
identify the visitor.

identify the visitor.

Two weeks later it dawned whom the spirit friend could be. He was the spirit guide and lecturer of a capable medium who passed to her reward several years ago. Many times have I heard his lectures and wise counsel. When a listener would thank him he would tell us not to thank him but to give thanks to our Heavenly Father.

The visiting loved one has been over the border a very long time, now no longer functioning through the customary station to a welcoming group. But Brother 'A' did not give up.

### Always Near

Always Near

It appears to me he proved "spirit friends do not desert those left behind." This demonstration of friendship has its foundation in love. Our own direct kin are near and dear to us and avail themselves of opportunities to contact us whether we are awake or sleeping. The only thing required of us is just a little more understanding and cooperation. Until we more fully appreciate the blessings of truth afforded all of earth and of heaven, via the system of spirit communication, we will be slow to realize God's presence and power. Every reader has spoken the words, "Thy Will be done on earth as in heaven." This message is offered sincerely and from within and with the wonderful feeling of knowing God deserts not any being.

# **NYC Group Forms** Research Institute

Rogers, well known humorist, actor and author. We have heard him speak and philosophize in his characteristic homespun way before, in direct voice, on some occasions at regular materializations with Rev. Donnelly he had appeared briefly also. However, this manifestation by Will Rogers appeared to be particularly memorable.

Will Rogers appeared in full form, without the customary ectoplasmic protective coating. He wore a western style shirt, ite, and trousers, and a large Stetson hat Several times he asked if we could all see him clearly. He seemed eager to have his appearance just as it had been in life.

Without Horse

He joked about leaving his horse behind (saying that animals had a bad habit of ad-libbing) but with a rope which he had materialized he demonstrated his famous skill at spinning a good yarn. In his customary good humored style, he made a number of sly jokes at the expense of some of the students. Each of us was allowed to stand next to him in turn, as he relayed

# Spirit Rumpus

haunting" houses and handling and

naunting nouses and nanding and controlling evil entities.

What I am about to say, anyone can take with a whole ton of salt because I wish to make it clear that I have no intention of engaging in any controversy with anyone about this.

### Cured of Blindness

Cured of Blindness

During my preparation and subsequent ordination to the priesthood, my thoughts about those who passed away were sketchy and my ideas were still rather vague after my consecration as a bishop. Later when I had the accident that left me blind, my whole religious world fell apart and it wasn't until I had been blind for two years that I had my first experience with a contact on the inner higher plane. It was this Holy Being who brought about my healing from blindness and who from that day to this continues to appear to me. He is in fact the high spiritual overseer of our Church.

It was he who told me that part of my divine mission on earth would be to battle, bless and loose evil entities who would possess people and often haunt houses. In the Church of which I am the head, the Sacrament of Exorcism (and we advisedly call it a Sacrament) has reached a high state of development.

During the last twenty-five

During the last twenty-five years I have had a great many cases similar to the one in Long Island and have brought about tranquility; but there has been absolutely no publicity about these cases. In spiritual matters I shun publicity like I would poison. I have always stipulated that no publicity of any kind be given to my part in these matters and it is to be noted that in writing this, I am speaking in general terms.

In regard to the Sacrament of

In regard to the Sacrament of Healing (and we regard that as a Sacrament in this Church), I always go into the inner plane to see if an evil entity is the cause of the sickness or the personal problem that is besetting the individual. In all cases when I am

asked to do spiritual work, I warn people not to talk about their troubles or their sickness to any-one, nor even to say that spiritual work is being done for them.

### Lack of Knowledge

The question of evil entity possession and evil entity manipulation is one that does not receive the attention it deserves these days; perhaps because people are afraid to think about it and again perhaps because people do not know how to combat these powers.

afraid to think about it and again perhaps because people do not know how to combat these powers.

Anyone who does any thinking about this can surely see that teenage murders, gang fights and all forms of juvenile delinquency must have a cause not squarely faced. It is so easy to blame parents and teachers and that abstract thing called "society" for all our woes. Religion is so barren and blind that the real tools to get the job done were discarded in the first century after the resurrection of Christ. Jesus definitely cast out evil entities and so did His Apostles. When that particular problem comes to me, I face up to it and it is done without fanfare or publicity.

Speaking of things on a larger scale: there was delivered into my hands a few years ago by a messenger from the higher plane, a piece of petrified tree which shows very clearly so that everyone can see, what has been going on in the world in the Russian squeeze on all nations and especially the United States. It also shows the role of Communist China. Even the launching of the Russian sputnik is clearly shown in this segment of the tree which was growing on earth one hundred million years ago. My own face is there for all to see. We in this Church have been blessed enough to know what is going on and we are protected spiritually in this time of turmoil and rapid change.

The case of the house in Long

The case of the house in Long

We are all travelers in the desert of life, and the best we can find on our journey is an honest friend. He is happy who finds many of them.

-Stevenson

### Words, Words, Words

- But words are things, and a small drop of ink, Falling like dew, upon a thought, produces
  That which makes thousands, perhaps millions, think.

-Byron

Island serves to point up the fact that what is called Spiritualism could be the one religion above all that could guide mankind through all his troubles but because of spiritual blindness it is split into many fragments and its larger aspects are being lost sight of.

being lost sight of.

We are proving its worth in the fact that this Church and the Holy Order of St. James has more members throughout the United States and Canada than any other single church within the whole framework of Spiritualism. We help people probe for themselves the law of spiritual guidance that brings them the blessings they have a right to expect when they obey Spiritual Law. This is the way to be protected against all assaults from any evil entity working on the inner plane to destry, antagonize or manipulate.

# **ISH Report Show Increased Growth**

Following the latest meeting of the International Spiritual Healers' Fellowship of 625-639 12th Street, No., St. Petersburg, Fla., Dr. J. Bertran Gerling, business manager, released the annual report which shows that ISHF has grown in less than three years of existence to an active fellowship of over 200 professional Spiritual healing practitioners representing 26 states and 16 nations.

Charter members of ISHF in

Charter members of ISHF include: Dr. Adrian Durbin, president; Gladys Durbin; Rev. Elmer W. Fischer; Rev. Helen Gerling; Dr. J. Bertran Gerling; Vernon P. Gimbert, secretary; Forest M. Maring, vice president; Ruth Maring and Irene O'Toole.

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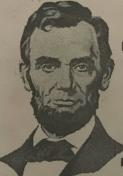
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