

PSYCHIC SPIRITUALIST CHURCHES

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

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Ponce: First Liberal Psychic Science Center, Luna & Concordia Sts. Minister: Rev. Esther Rodriguez; Services: Sunday 9:30 A.M.; Wed. & Tues. 8 P.M.; Class: Thurs. 8 P.M.; Sec'y: Rev. Dimas Planas Romani; Phone: 1553 Rojo (Red)

ALABAMA

Birmingham: Church of Spiritual Science, 2324-7th Ave., N.W.; Services: Sunday 9:30 and 11 A.M.; 6:30 and 7:45 P.M.; Healing: Wed. and Sun. 7 P.M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALpine 41990

ARIZONA

Phoenix: Harmony Chapel (Spiritualist) 945 West Portland St.; Services: Sunday 9:30 and 11 A.M.; 6:30 and 7:45 P.M.; Healing: Wed. and Sun. 7 P.M.; Minister: Rev. Edwin W. Ford, N.S.T.; Phone: ALpine 41990

ARKANSAS

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

CALIFORNIA

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

The Spiritual Union Center, 2233 Central Ave.; Services: Wed. 2 P.M.; Fri. 8 P.M.; Pastor: Dr. E. L. Archer
UCDM Phone: LA 6-3237

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

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

El Monte: Norwood Village Spiritual Science Church, 4720 N. Peck Road; Services: Sunday 9:45 and 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordana St., Puente, California; Phone: Edgewood 6-5653

Encino: Valley Spiritualist Church, 4925 Paso Robles Ave.; Lyceum, Sunday 2:30 P.M.; Services: Sunday 3 P.M. Thursday 7:30 P.M.; Minister: Rev. Letha Mahoney; 17965 Collins St.; Phone: DI 3-5308; Sec'y: Florence King, 9255 Reseda Blvd., Northridge, California

Fresno, California
Universal Educational Religious Society of Divine Science, 744 Midreya Ave.; Sunday, Healing 7:30 to 8 P.M., followed by regular service; Minister: Rev. Edna D. Kelley; Phone: 2-2341; Asst. Pastor: Rev. Bessie Williams

Chapel of Light, 515 Fulton St.; Lyceum: Sunday 10:30 A.M. Lecture, healing and Messages; 7:30 P.M.; Minister: Rev. Leona Richards, 2120 San Benito St.; Phone: 2-489; President: Rev. Evan Shea, 111 Cedar St., Santa Cruz

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

Hollywood, California
Spiritual Science Ch., 1904 North Argyle Ave.; Rev. Mae Taylor

Church of Divine Power, 5017 Sunset Blvd.; services: Sun. 8 P.M.; Wed. 7:45 P.M.; Founder and Pastor: Rev. Lorraine LaVani; Phone: Hollywood 4-8383; President: John W. Gentry

Long Beach, California
People's Spiritualist Church, 785 Juniper St.; Sun. 8 P.M.; Wed. 2 & 8 P.M.; Minister: Rev. Edith M. Niles, 909 Juniper Ave.; Phone: 606-540

Temple of Christian Philosophy, 1105 Raymond Ave.; Class: Wed. 7:30 P.M. Holy Communion 1st Sun. 11 A.M.; Sunday services: 12:30 P.M.; Minister: Rev. Lola Reddig; Phone: 8-2316; Church: Phone: 99-214

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

Temple of Spiritual Science, Morgan Hall, 835 Locust Ave.; services: Sunday 7:30 P.M.; also Thurs. 7:30 P.M. at 527 West 4th St.; Minister: Rev. Rosa Locke; Phone: HE 3-5233; Rev. Chloe Birch, Asst. Pastor

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

Foundation of Universal Truth, 1015 South Main (at Civic Center); Sunday and Wed. 2:30 and 8 P.M.; Healing: Thursday 8 P.M.; by Rev. Boyd Bunch; Minister: Rev. Elsie Hicks; Phone: Republic 1-6030

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

Agassiz Temple of Wisdom, Inc., 460 North Western Ave. (2 blocks north of Beverly); Services: Sunday 8 P.M.; Pastor & Founder: Rev. Richard Zenor; Phone: HOLlywood 4-6232

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

Central Spiritualist Church, 1707 South Vermont Ave.; Services: Sun. 2:30 P.M.; Wed. 7:30 P.M.; Minister: Rev. Maria A. Sykes; President: Paul D. Wilson; Phone: RE 9-512

Church of Spiritual Fellowship, 4505 South Vermont Ave.; services: Sun. & Wed. 7:30 P.M. Fri. 8 P.M.; Social: 3rd Sat.; Minister: Rev. Mabel Behmyer; Phone: PL 3-7022; Asst. pastor: Rev. Floyd Adams; Phone: CA 5-0373

School of Spiritual Philosophy, 257 South Occidental Blvd.; Services: Sunday, 2:30 P.M.; Tuesday, 2 P.M.; Thursday, 8 P.M.; Rev. Jane M. Sipes, minister; Phone: DU 9-2280

Temple of Spiritual Logic, 2400 South Western Ave.; Devotional Service Sunday 3 P.M.; Personal Problem Clinic, Sealed Billets, Tuesday 7:30 P.M.; (Doors close 9 P.M.) Pastor: Chaplain: H. Monroe Howard (U.S.N.-Ret.) Phone: REpublic 1-7601

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

Spiritualist Temple of the All-Seeing Eye, 641 West 85th St.; Services: Sun. 7:30 P.M.; Wed. & 8 P.M.; Minister: Rev. Anna F. Crosby; Phone: PL 17301

Moses Temple of Science, 20134 West Jefferson Blvd.; Services: Sunday, Lyceum 10:30 A.M.; Church 10:45 A.M. & 7:45 P.M.; 7:45 P.M. Lyceum; Minister: Rev. Manilla Moses; Phone: REpublic 8831

Westlake Sp'it Ch., 1722 W. Santa Barbara Ave.; Sun. Wed. & Fri. 8 P.M.; Pres. Irene Wood; Sec'y: Florence Reed; Hollywood School of Philosophy, Health and Religion—Dr. Gilbert N. Holloway, Rev. Mercy Holloway; For information: Write to P.O. Box 27866, Los Angeles 27, Calif. or telephone DUNkirK 2-4451

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

Spiritualist Church of Revelation, Embassy Auditorium, 830 South Grand Ave.; Services: Sunday and Tuesday 7:30 P.M. & 3:30 P.M.; Minister: Rev. William Donovan; Phone: LO-5-1581; Asst. pastor: Rev. Stephanie Jean Sebree; Sec'y: Irene Faust, 2807 Fredrick St.

Torrence Spiritual Church of Friendship, 127 East 220th St. Woman's Club, Services: Sunday 11 A.M.; Minister: Rev. Mary E. O'Connell, 2014 Fifth Ave.; Phone: FA 8-2008; Co-pastor: Rev. Eva Everson

Oakland, California
First Temple of Spiritualism, 1442 Alice St.; Services: Sun. & Tues. 8 P.M.; Minister: Miltie Monroe, 2014 Fifth Ave.; Phone: TEmplebar 5-3442; Sec'y: Earl Dowd

The Spiritual Army of God, Inc., EBell Hall, 1440 Harrison St.; Services: Sun. & Thurs. 7:45 P.M.; lecture, healing and messages; Social Night—last Friday each month; Divine Healer: Rev. James M. Fritchman; Sec'y: Rev. Ebba Bolton; Phone: GLEN 2-9400

Kosmos Centre Church, EBell Hall, 1440 Harrison St.; Meetings 7:30 P.M. Thurs. day, Friday and Saturday only; Phone: Highgate 4-7219

Sacramento, California
First Spiritualist Episcopal Church, L. O. O. F. Bldg.; 34th & B'way; Sun. 7:45 P.M.; Minister: Rev. Wilson H. Beasore; Phone: HUDson 1-1895

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

San Bernardino, California
First Spiritualist Church, 6th and Arrowhead; Services: Sunday 8 P.M.; Minister: Rev. Ann Cannara; Phone: COLton 24674

Spiritualist Episcopal Church, 134 East 5th St.; Services: Sunday, 1:45 P.M.; Class: Mon., 1:30, also Tues. and Wed. 8 P.M.; Phenomena Sat. 8 P.M.; Co-pastors: Rev. Julia Tabor, Rev. Gloria Tabor-Braxton; Phone: 85323

San Diego, California
The First Spiritualist Church of San Diego, 377 7th St.; Services: Sun. & Thurs. 7:30 P.M.; Minister: Rev. Emily G. Davis; Phone: 4-9890

Fraternat Spiritualist Church, 1502 Second Ave.; Services: Sun. 11 A.M. and 8 P.M.; Divine Healing: Sun. Tues. and Thurs. 7:30 P.M.; Minister: Rev. M. A. Spriggs; Sec'y: Marge Casworth

The Progressive Spiritualist Church of San Diego, N.S.A., 3843 Herbert St.; Services: Sunday, Healing: 7:30 P.M.; Lecture 8 P.M.; Minister: Rev. Carrie B. Kelley, 4925 Kenmore Terrace; Phone: 4-0404; Helen R. Guss, 4146 Hamilton St.; President: Lawrence A. Nicholson

San Francisco, California
Golden Gate Spiritualist Church, (N.S.A.) 800 Franklin St.; Services: Sunday 8 P.M.; Wed. 7:30 P.M.; Minister: Rev. Florence S. Becker, 194 Brentwood Ave.; Phone: JUniper 7-4600; Sec'y: Donald H. Haddock; Treasurer: Charles R. McKendry; Church: Phone: TUsedo 5-9976

SAN FRANCISCO — Continued

The Little Church of St. Andrews, 2005-15th St. (near Church St.); services: Sun. & Thurs. 7:45 P.M.; Messages: Fri. 2 P.M.; classes: Minister: Rev. Alda Scheerman, 3478-18th St.; Phone: UNderhill 3-4587

First Spiritual Church, 3324-17th St. (near Mission); Services: Sunday 2 P.M. (1st and 3rd Wed. 2 and 7:30 P.M.) Minister: Haud Johnson; Phone: Skyline 9-1533; Sec'y: George A. Borre, 33 Ellert St.

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

The Spiritualist Church, 414 Mason St.; Sunday 7:30 P.M.; Sec'y: Jane Musick; Minister: Mary E. Taylor; Phone: JUniper 7-1232; Vice President: N. B. Williams

San Jose, California

First Spiritualist Church of San Jose, Inc., 65 South 7th St.; Services: Sat. 7:30 P.M.; Minister: Rev. O'Dell Brown; Phone: CLayborn 6-2194; Sec'y: Mary Jane Brown

St. John's Spiritualist Church (Universal Church of The Master, 496 North 17th St., services: Sun. 2 P.M.; Open Forum: Wed. 8 P.M.; Minister: Rev. Pearl Wilkinson; Phone: CY-9-3235

San Monica: Spiritual Prayer Home, 1213-10th St.; Services: Sun. and Wed. 8 P.M.; Meditation Mon. 8 P.M.; Minister: Rev. Mary H. Brinzage; Phone: EXbrook 3-8173; Sec'y: Albert Vincent

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 2344 East Fremont St.; Services: Sunday, Healing 7:30 P.M. Lecture 8 P.M.; Messages 9 P.M.; Blindfold bullet, 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P.M.; Minister: Rev. Edna Miller, 1419 East Market St.; Phone: 32283; Sec'y: Glenella Hyde, R.F.D. No. 5, Box 366; Stockton, Cal.

Venice: Church of Universal Light, 142 Lincoln Blvd.; Services: Sunday and Tuesday 7:30 P.M.; Ministers: Rev. Harry L. McNutt and Amy E. McNutt, 1637 Electric Ave.; Phone: EXbrook 5-8714

COLORADO

Denver, Colorado
Spiritual Science Association, 321 Tabor Bldg., 10th & Curtis; Services: Sun. 7:30 P.M.; Fri. 8 P.M.; Tuesday & Thursday 1:30 P.M.; Minister: Rev. Sophie Busch-Tracy

Progressive Science Institute & Emma Lee Spiritual Science Chapel, 1251 Lee St., Lakewood Denver 15; No. 84 Golden Bus; Services: Sun. 7:30 P.M. First Sunday, Astrological birthday party and service; Dr. Lois B. Washburn, Pastor; Phone: BE 3-1922; Call Workman, Sec.

Star of The East Spiritualist Church, 1379 Kalamath (Take 50 Bus) Services: Sun. 7:30 P.M.; Trance Seance: Tues. & Sat. 7:30 P.M.; Fri. 8 P.M.; Minister: Rev. Freda Nicklis, 3440 Zuni; Phone: GL 5-7344; Co-pastor: Rev. Blanche DeBoski, 1859 Lincoln; Phone: AC 2-4323

Psychic Center, 4915 West 35th St., Minister: Rev. Emma Bell Roney; Phone: GR 7-054

Temple of Harmony Spiritualist Ch., Inc., 333 West Ellsworth Ave.; Sunday: 10:30 & 7:30; Wed. 7:30 P.M.; Rev. Ida Fleming; Allan J. Miller

Pueblo: First Spiritualist Church (N.S.A.) 2124 North 1st St.; Services: Sun. & Thurs. 10 A.M. & 7:45 P.M.; Tues. 7:30 P.M.; Minister: Carolyn G. John; Healer: Dr. Lois B. Washburn; Phone: 775-4966; Battle Christian

CONNECTICUT

Hartford, Connecticut
First Church of Divine Light, Inc., 303 Park St.; Services: Sunday 3 P.M.; Wed. 8 P.M.; President: Clifford H. Doucette, 108 High St., Manchester, Connecticut; Phone: Manchester-MI 9-1841

Hartford Spiritualist Temple, Inc., 758 Asylum St.; Services: Sunday 7 P.M.; Wed. 8 P.M.; President: Mabel Olio, 427 Main St.; Sec'y: Mrs. E. Char. lotte Simmons, 59 Webster St.

New London, Connecticut
New London Spiritualist Temple, Inc., 60 Blackhall St.; Services: Sunday 8 P.M.; Thurs. 7:30 P.M.; Sec'y: Stephen Dickens

Universal Psychic Science Society, Stony Brook Drive; Universal Psychic Science Seminary Instruction, Rev. C. Wallace Fox (UPS Missionary at Large) P.O. Box 169, Niantic, Conn. Phone: GIBson 3-1533

Niantic: Temple of Light (I.A.S.) 4 Smith St.; Services: Sun. and Thurs. 7:30 P.M.; Minister: Rev. Harriet Whitehead; Phone: Pershing 9-7003; also Rev. Marion Owen Cherry and South Sts., Pine Grove, Niantic; Phone: Pershing 9-5975; I.A.S. Spiritualist Seminary instruction and unfoldment class; Services: 7:30 P.M.; Rev. Nicholas Plastina, Box 155, Niantic, Conn.

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

Stamford: Albertson Memorial Church of Spiritualism, Inc., 485 Summer St. (N.S.A.) Services: Sunday 4 P.M.; Thurs. 8 P.M.; Minister: Rev. Raymond E. Burns; Sec'y: Harry C. Todd, 77 Glendale Drive, Glenbrook, Conn.; Phone: Davis 3-7290; Church Phone: Davis 3-5411

DELAWARE

Wilmington, Delaware
First Spiritualist Church, 907 Tatnall St.; services: Sun. 7:45 P.M. (N.S.A.) Sec'y: Laura M. Shing, 105 Marsh Road; President: Peter DeLuka

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First Spiritual Science Church, Suite #631, 1424 "K" St., N.W.; Services: Tuesday, 2:30 and 8 P.M.; Thurs. 8 P.M.; Minister: Rev. Alice Wellstood Tindall; Phone: CO 5-1149 and ME 8-0973

Ch. of Two Worlds, 2460 16th St., N.W.; Services: Sun. and Wed. 8 P.M.; (N.S.A.) Minister: Rev. H. Gordon Burroughs; Phone: EMerson 0010; Sec'y: Freda Dorothy Egber, 7529 Alaska Ave., N.W. Washington 1212

FLORIDA

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

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

Coral Gables (Miami) Universal Church of The Master, No. 408, 1520 San Remo Drive, Apt. No. 1, Services: Sunday and Thursday 7:45 P.M.; Minister: Rev. Mary Shillito, 1520 San Remo, Coral Gables, 46, Florida; Phone: MO 7-0672

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

Hays Memorial Spiritualist Church, 221 First Ave., Services: Sunday 7:30 P.M.; Wednesday, 2:30 & 7:30 P.M.; Minister: Rev. Margaret Hays Springstead; Phone: CL 2-4232

Fort Lauderdale: Beckoning Light Spiritualist Church, Woman's Circle; Wed. 2 P.M. and Friday 7:30 P.M. at 200 N.E. 4th St.; Minister: Rev. Jewell Williams; Dial Phone: Jackson 2-3160

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

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

Jacksonville, Florida
The Spiritual Light House, 3517 Main St.; Services: Sun. and Wed. 8 P.M.; Thurs. 8:30 P.M.; Minister: Rev. Ida Pierce, Route 8-3, Box 1053, Jacksonville, Florida

United Spiritualist Church, 125 Market St., Services: Sunday 8 P.M.; Circle Wed. 8 P.M. at 1136 Hubbard St. (United Bible Church); Minister: Rev. Etta Gardner; Phone: 60351

Miami, Florida
Little Shenandoah Spiritualist Church, 601 S.W. 7th St.; Services: Sunday 8 P.M., 1st & 2nd Sun. 8 P.M.; Minister: Rev. Frances Stevenson

Spiritual Church of Christ, 612 N.W. 65th St.; Services: Sunday and Wednesday 8 P.M.; Thursday 2:30 P.M.; Minister: Rev. M. Phone: 178-R; Sec'y: Lillian Brewerton, Route No. 2, Box 472

Temple of Revelation, 600 S.W. 25th Ave.; Services: Sun. & Wed. 7:45 P.M.; Healing: 7:45 P.M.; Minister: Rev. Ruby J. Smith; Phone: 875-4966

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

Sarasota, Florida
Shrine of The Master Spiritualist Episcopal Church, 852 Tuttle Ave.; Services: Sunday 7:30 P.M.; Minister: Rev. Dorothy Flexer and Rev. Raymond Flexer

St. Petersburg, Florida
Church of the Beloved, 2806 Central Ave.; Services: Sunday 7:30 P.M.; Minister: Rev. Post-Parrish; Minister during the summer months: Olga Ruths Carpenter

Church of Spiritual Philosophy, 1715 Tangerine Ave., South; Services: Sunday and Thursday 7:30 P.M.; Minister: Rev. M. McBride; Phone: SN 9-155

Temple of Truth Church, 3525-17th Ave., South; Services: Sunday 2:30 P.M.; Friday 2 P.M.; Minister: Rev. Mae Merritt; Phone: 75-6841

Universal Psychic Science Association, 625-639—12th St., North; Services: Sunday 7:30 P.M.; Messages: Wednesday, Thursday; Minister: Rev. Helene Gerling; Acting Pastor for summer: Rev. Thelma Fletcher; International Director: Rev. J. Bertran Gerling

Tampa, Florida
Shrine of The Master Spiritualist Episcopal Church, 1308 Memorial Highway; Sunday 7:45 P.M.; Minister: Rev. Dorothy Graff-Flexer; Phone: 31-7341

Universal Spiritualist Church, 8701 Christ St.; Services: Sun. 7:30 P.M.; Messages: Wed. & Thurs. 7:30 P.M.; Classes daily; Minister: Rev. Nellie Cherry; Phone: 916371

ILLINOIS
Aurora: Christabelle Spiritualist Church, Y.M.C.A., Services: Sunday 7 P.M.; Min. Sister: May Carl; Phone: 2-2742 (G.S.S.A.) Treas.: B. D. Jones, 300 Willow Ave., Joliet, Ill.

Berwyn: The Golden Rule Church of Christ, 1212 South Harvey Ave.; Services: Sun. 3 P.M.; Wed. 8 P.M.; Healing and messages; Minister: Rev. Anna Zalokar; Phone: Stanley 8-2344

Champaign, Illinois: First Church of The Spiritualist, 219 South Water St.; Services: Sunday 3 & 7 P.M.; Leader: Myrtle Grant, 204 Garwood Ave.; Phone: 9543; President: Earl V. Bletcher, 408 East University; Phone: 6-5152; Church Phone: 6-7432

Chicago, Illinois
Silent Prayer Sanctuary, 3602 West Mo Lean Ave.; Healing Service: Tues. 9:30 to 11 A.M.; Other Services: Sun. 7:30 P.M.; Wed. 8 P.M.; Phone: ALbany 2-6417; Leader: Sophia Shaffer

First Roseland Spiritualist Church, 10957 South Park Ave.; Services: Sun. 3 P.M.; President: Dean Fry; Sec'y: Elsie Traver; Phone: IR 4-9862

Friendly Church of Christ, 845 West North Ave.; services: Sun. & Tues. 8 P.M.; Minister: Rev. Harold R. Klingenstein; Sec'y & Asst. pastor: Rev. Ed Dortmund, 2509 North Southport Ave., Chicago, 14

CHICAGO—Continued

First Church of Spiritual Science, 6330 Stony Island Ave.; Services: Sunday 4 & 8 P.M.; Divine Healing, Sunday 8 P.M.; All message Service, Wed. & Fri. 8 P.M.; Minister: Rev. Jessica Chambers; Phone: DIXcel 3-0024

Chantao of Zaya Church, 4935 South Greenwood Ave.; Services: Sunday 3 P.M.; Evening seance Sunday at 8; Minister: Rev. Maria S. Carlyae

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

Spiritualist Temple of Immortality, 1700 West 51st St.; Sunday services 8 P.M.; Healing: Mon., Wed. & Thurs. 7:30 P.M.; Seance Sat. 8 P.M. Refreshments always; Minister: Rev. Harry Erickson; Phone: HEmlack 4-9370; Asst. pastor: Rev. Anna Smid

Church of The Spirit, 2651 North Central Park Ave.; Services: Sunday—Family Worship 10:30 A.M.; Evening service Sun. at 7; Messages: Wed. 7:45 P.M.; Minister: Rev. Ernst A. Schoenfeld; 3501 Shakespeare Ave.; Phone: BE 5-2911

First Spiritualist Episcopal Church, 721 West Belmont Ave.; Worship Service: Sunday 7:30 P.M.; Message Service: Wednesday 7:30 P.M.; Minister: Rev. Rosemary Jackson; Phone: GRaceland 7-4220; President: Frieda Sherman; Associate Ministers: Frieda Sherman and Peggy Sogatz

American Federation of Spiritual Mediums, Headquarters: 4935 South Greenwood Ave., Spiritualist worship service and messages, Sunday 3 P.M.; Minister: Rev. Maria S. Carlyae

Liberal Psychic Science Church, 3449 West 41st Ave.; Services: Sunday 2:45 & 7:45

BRIDEY MURPHY

Death Blow To Reincarnation!

An Analysis of a Subconscious Liar

By Ray Palmer

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

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

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

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

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

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

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

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

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

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

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

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

(1) He hypnotized Ruth Simmons.

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

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

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



RAY PALMER
Editor of
"FATE" Magazine

or not Bridey Murphy has been with the predominance highly in favor of an affirmative.

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

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

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

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

What Ruth Claims

These are the facts. What do they mean?

What could they mean?

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

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

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

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

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

Startling Results

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

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

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

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

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

Dr. Rhine Proved

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

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

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

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

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

(Continued Page 8, Col. 2)

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BRIDEY MURPHY

(Continued from Page 7, Col 3)

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

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

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

"Dual-Tenancy"

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

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

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

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

Theory of Obsession

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

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

The truth of the matter is that no case of supposed reincarnation cannot also be fulfilled in all its conditions by the theory of obsession or possession. Thus, it is unscientific to choose either one. For it is also possible that it is neither. In psychic investigation, the mind must be wide open. Indeed! The pitfalls are many, and Bernstein has tumbled headlong into dozens of them all unawares.

Hundreds of interesting questions suggest themselves to anyone, at all versed in psychic research, upon reading "Search For Bridey Murphy." For instance, there is the extremely enticing revelation that Bridey could travel from place to place in the astral

by merely thinking about being there.

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

Amateur Hypnotist

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

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

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

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

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

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

Neither Does Ruth

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

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

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

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

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

Oliver, in "Desert Scrap Book"

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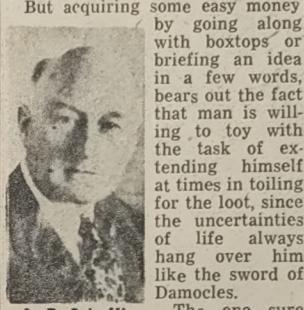
"One Minute Treatments"

Tangling With Free-For-Nothing Craze

By ALBERT E. SCHEFFLER

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

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



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

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

You Make The Bed You Lie In

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

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

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

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

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

Plucking The Prizes of Nature

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

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

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

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

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

These books are advertised elsewhere in this issue of Psychic Observer.

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God Not A Person

Dr. Enid S. Smith

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

More Healings

'What God Hath Wrought by Faith'

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

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

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

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

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

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

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

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

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

On TV, when Oral Roberts

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

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

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

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

Monday night, Evangelist Ray Potter, Garden Grove, Calif., exclaimed: "Look at my son's hands! They are literally covered with oil!" The boy, aged 8, walked to the platform, hands upraised; the people saw shining oil, dripping and running down from his fingers. As Evangelist Potter stepped on the platform, his hands too displayed, in the strong TV lights, the oil, running down his fingers. "People in the audience gasped and stood in holy awe" . . . shouts of triumph and victory broke forth. Another shout from the platform. A pastor stood and said: "It's all over my hands, too!" His hands were calloused like leather, he being a factory worker as well as a preacher. The oil seemed to well up through the heavy callouses. It was no matter of perspiration; it was a cold night in late November; people were huddled over heaters, wearing fur coats, and still cold. Hundreds felt the oil. In many cases there was a noticeable odor of olive oil. As fast as the oil was wiped off on handkerchiefs, it appeared again on many hands.

Soon, 25 persons stood on the platform, holding out their oil-anointed hands. A man came running from the audience, proclaiming that oil was running off his wife's hands. She came forward, and the oil glistened in the light. The next night, the man was "saved," and his hands too revealed the oil. Another young man raised his hands "in surrender to Christ"; he felt a warm glow; when he lowered his hands, they were covered with oil. Tuesday night, people began to stand up, shouting: "It's on my hands also!" It happened even to a TV technician. Again the odor of olive oil was noted, though the consistency was not quite so heavy. "It glistened like jewels." A little boy in blue jeans came down the aisle, tears streaming, his hands showing what seemed to be more oil than on those of anyone else.

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

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

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

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

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

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

Animal Trainer

Barbara Woodhouse

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

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

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

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

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

One day she warned her husband not to take his usual train to town. He obeyed. The train was involved in the Tring disaster. In Wiltshire, she and her husband watched two men unloading sacks of corn. Pointing to one, she said: "This man will die tonight." He was a patient of her husband, and he died that night.

She is convinced animals have souls, just as humans have. She is not a Spiritualist, but believes in "transmigration." Her much-loved Alsatian was hit by a bus; she was not able to visit it. It died of a broken heart.

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

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

Maurice Barbanell spoke highly of Mrs. Woodhouse's fine work in "spreading knowledge of the kinship between animals and man, an encouraging compassion for creatures who are called 'dumb.' We could surely do with more like Mrs. Woodhouse."

Prediction

Psychic Seaman

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

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

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

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