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PAPER
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PSYCHIC OBSERVER

TRUTH
SPIRITUALISM'S PICTORIAL JOURNAL

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★ ★

Twenty Cents

Can Mystery of Incarnation Ever Be Understood?

How Does Soul Enter Body?

By DR. ERIC G. HAGEN

Incarnation means the inflowing of GOD'S Spirit and the entrancement of the divinely created human soul into the human body. It is this procedure which makes us human beings different from the animals and as the Bible says, a little lower than the angels.

The average person is not aware that he has a soul, nor does he know that we are a triune, composed of body, mind and soul; nor does he know that we have physical and a spiritual (etheric) natural body, and that all life in the universe is one and part of the Divine Spirit, an expression of GOD. However there are and have been always searching minds



DR. ERIC G. HAGEN

who tried to pierce the veil of the unknown, the invisible world.

St. Paul told us in his letter to Corinthians 15:44: "It is sown a natural body; It is raised a Spiritual body." And in Cor. 11:4-18, "The things which are seen are temporal; but the things which are not seen, are eternal." And so are Spirit, spirit body and soul!

One of the oldest known civilizations, the Aryans, about 20,000 years B.C., have left us a heritage in the "VEDAS" which contain the highest and deepest thoughts about the Universe, the Creator and His creations. Later the Hindus followed with the "Upanishads" equally important and beautiful and about 1200 B.C. came another outpour of the Spirit by the dialogues of the Lord Krishna with his friend, Arjuna.

Sages Only Imagine

From the 6th to the 4th century B.C. there were the great Greek philosophers and metaphysicians, Pythagoras, Socrates and his great disciple Plato, who gave us great theories about the Universe and creation, spirit, soul and incarnation, followed later by the great Mystics of the middle ages. All of them with their wonderfully developed reasoning mind tried to devise a system, but even the greatest sages can just imagine these things unseen, which only especially gifted persons, the so-

(Continued on Page 8)

Cassadaga Camp Set For Opening

The Southern Cassadaga Spiritualist Camp Meeting Association, Cassadaga, Florida, begins its 1958-59 camp season on December 7th.

The winter schedule includes: Rev. Kathryn Baxter, Dec. 7th through Jan. 1, 1959; Rev. Betty Possehl, Jan. 4th through Jan. 29th; Rev. Virginia Leach Falls, Feb. 1st through Feb. 26th, and Rev. Ralph Whitney, March 1st through March 29th.

Services will be held each Sunday at 2:30, 4:30 and 7:30 P.M. and on Tuesdays and Thursdays at 7:30 P.M.

Editor's Notebook

You're Reading!

Happy am I to report that my second plea for Barbanell, British editor, has brought a nice response and it looks like we're going to be able to send him a few American dollars to help defray the legal expenses he was left with as a result of the William Roy expose.

Thank each and everyone of you who answered my request. If you have not sent your donation in and would like to, I would appreciate your doing it as soon as possible. I hope to get the international draft off to Barbanell in time for Christmas. Those of you who made your checks out to this editor or the Observer, these were cashed and the monies placed in the Barbanell fund. Makes it easier to send the money abroad.

Time I don't have too much of, so please accept this as my acknowledgement of your contribution. Your names and amount of contribution will be listed for Maurice Barbanell, editor of Two Worlds, and I am sure that you will each hear from him.

Add these names to the two mentioned a few issues ago: Dr. Enid Smith, Rev. Sophie B. Tracy, Rev. Ernest Longest, George Ralston, Mrs. Perce E. Garland, O. Albertini Abercrombie, Rev. Mary Mendelson, Mahildia Simon, Mrs. Forest Smith, Edward Worcester, Mr. and Mrs. William E. Roberts, Mrs. Webster Patterson, Dr. Camille M. Baldwin, Mrs. M. Ross, Kenneth J. Gibson, Katherine Falkenberg, O. G. Smith, Hugh R. Brickert, Beulah M. Grogg, Pearl F. Turner, F. M. Clark, Edward W. Dolch, Mrs. Ruth H. Stonecipher, Mr. and Mrs. John Eckert, Dewey F. Britton, Miss Mary K. Pirie, Helen W. Kraft, M. W. Travis, and Maxim Konecky.

In addition to these we have received a few anonymous donations. Again, thank you!

As Seen By ISF President

Red Cloud—Most Truly A Great Soul

By MICHAEL FLAGG

One result of the editor's article about The Universal Spiritual Brotherhood in the November 10th issue of Psychic Observer has been a stream of requests for information about Red Cloud.

There are undoubtedly many guides of that name; but to most Spiritualists, especially in Great Britain and the Commonwealth, there is only one Red Cloud—the illumined soul who has worked for 40 years through Estelle Roberts, one of the finest mediums the world has known, and who makes her home in Elmside, More Lane, Esher, Surrey, continues the work she has done so long and faithfully.

Just who the individual is who uses the name Red Cloud is something I don't know, and I don't think that anyone else on earth knows either. But one thing is beyond question: he is one of the great spiritual figures aflame with the desire to place mankind on the path to love and peace and brotherhood, and to awaken within man the realization that he "is a spiritual being, not in some far-off world, but here, now and today!" —to use Red Cloud's own words.

Why Red Cloud Came

Long before World War I, those in the higher spirit realms realized that war on our globe was inevitable—the inescapable effect of many causes—and that enlightenment and understanding would become more than ever necessary on earth.

Red Cloud was one of twelve illumined souls who volunteered to descend into our lower and heavier vibrations to bring light into the darkness of men's minds.

Illumined ones who stay for even a short spell in our vibrations find it necessary to return to their own

(Continued on Page 15)

Historical Religions Are Beyond Reformation

By DR. KARL E. MULLER

President, International Spiritualist Federation

Spiritualism is truly something wonderful! To the honest seeker it gives the truth regarding religious and psychic problems, it shows him what is right or wrong in the teachings of the historical religions, whether it be the religion in which he has been brought up himself or other religions. Spiritualism is also the root of many other movements, which often want to hide their origin by condemning all Spiritualist practices. Therefore, any investigator into Spiritualism can feel satisfied to have found the path of truth, also spiritual food for his soul as well as inspiration for personal development.

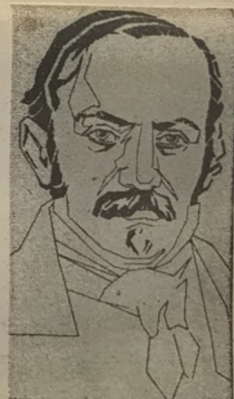
Apart from the individual, there is an even more important world aspect to Spiritualism. There is so much talk

about universal peace, but I cannot see how this peace among men can come about if a true spiritual foundation is lacking. Consider, for example, the teaching of many Christian Churches in their various branches, that unless a man is baptized in the name of Jesus Christ he will be "lost," thus condemning all, including Moslems, to eternal hell-fire; on the other hand, Moslems believe it necessary to accept the formula: "Allah is Allah and Mohammed his Prophet." All others, including the Christians, belong to the devil. And both sides pray to the one and only One God! These spiritually wrong ideas of several historical religions are a serious obstacle to world peace.

Leaders of many religions have tried to overcome this difficulty by meeting in Congresses, but nothing has come out of it and it is evidently impossible, as none of the parties concerned can let go any of their dogmatic teachings, which mutually contradict each other.

Must Be Replaced

This fact leads to the not very optimistic outlook that historical



KARDEC . . . He believed that Spiritualism must be scientific to be lasting.

religions cannot be reformed, they must be replaced. I cannot pretend to know by what historical process this change will come about; most probably it will be sheer material necessity, which will overrule dogmatic fallacies.

But parallel to this a spiritual basis must be prepared by teaching something better. Therefore, Spiritualist ideas should be brought before the public information, even if we cannot expect these new teachings to be accepted immediately and in a large degree. We must play our part in the preparation of the new spiritual foundations of a coming, united mankind. This is our task. Whosoever receives must also give!

And as we Spiritualists have received much from our spirit friends, we should be prepared to make a sacrifice of our time and of our money to spread the rational understanding of religious concepts, which we can offer.

About Our Teachings

Most religions teach some sort of survival and prescribe ethical

(Continued on Page 15)

Introducing the new President of the International Spiritualist Federation . . . Dr. Karl Muller . . .

Karl Eugen Muller was born in 1893 in New Orleans, La., of Swiss parentage, educated in Zurich, receiving the degree Dr. Sc. Tech. (Doctor of Technical Science), at Eidgenossische Technische Hochschule. Profession: Electrical Engineer in Switzerland, having spent five years in Mexico, three years in Venezuela. At present retired.

Came into contact with Spiritualism as a boy and became convinced of Telepathy as a student. In later years he organized a family circle and contacted the Greater World Christian Spiritualist League, which sent mediums to Switzerland prior to World War II.

Organized a Spiritualist Society at Zurich in 1948 and remained as its president until 1956. Has made extensive investigations with infra-red photography of phenomena observed in his present home circle with a physical medium. Papers on these investigations have been read at the I.S.F. Congresses at Amsterdam, 1954, and Paris, 1957. Member of the Executive Committee and vice president of the I.S.F. in 1957; Research Officer of the I.S.F. in 1957.

Are Marriages Made In Heaven?

By REV. JENNIE MOORE

(Ed. Note: Some readers will agree with all in this story; others will "see red" when they read it. Psychic Observer is touching another controversial subject in the psychic field but as we have said before—read with an open mind. You don't have to agree but it is good to know about what others believe.)

Once upon a time—and not so very long ago—there was a girl who had a number of beaux. And just in case you think this was a pleasant situation for a female to be in—you would learn otherwise from Akashic Record readings given for her to Reverend Glenn Argoe, of New York City, by Elienza, The Teacher.

These readings reveal the girl—we will call her Lila—to be gifted in past lives in healing. Having studied as a nurse, today she helps mentally retarded children! She was first warned:

"Pure love endures. Your hesitancy and doubt come from your being in a current of growth which has to do with the maturing invisible side of yourself. The contentment you desire as a wife and mother you will not find if you are restricted in your life."

In a distant past while Lila (then a young man) was a student of Hypocrates she had met and married Beau No. 1, "Tom" of today, then a woman.

The wife then had been overly forceful and ambitious desiring more than the struggling young physician, introducing new ideas of the healing arts under threat of persecution, could provide.

The reading revealed Tom as now again inclined to be overly forceful in his determination to succeed in this life.

Lila was told "You will touch his life and will leave a stamp of your understanding on him that will affect some of his future decisions."

And so it later developed to be with "Tom" the first suitor. But Lila was encouraged to understand that she would "marry early in this life."

Beau No. 2 "Richard" was described thus: "In one incarnation you kept records in the ancient library that was burned by the Christian fathers. Working with you was a young woman who in this incarnation is Richard. The exchange of ideas in your work together created a mental bond."

Lifetime Imprisonment

"Before that terrible decree of destruction went into affect you both tried to save what you could by quietly removing records. The authorities who ordered this destruction of the knowledge of centuries traced the loss to you both and you were both imprisoned in dungeon-like cells. There you communicated with each other by a method of taps which you worked out through the years of a lifetime imprisonment."

"The analytical and critical quality of Richard's mind is part of his charm for you remembered through soul-knowing for it sustained your reason through those long years. You actually owe him nothing karmically except as you feel challenged by his mentality."

So Beau No. 2 is dismissed by the Teacher. And again Lila is warned "Do not marry too quickly... for the years of your life will bring personality after personality, either short or long contacts, of many known in other lives who may need your help or with whom you may finish a lesson to be learned."

Beau No. 3 "Harry" came in for prolonged attention. The first contact located by The Teacher was "in Arabia in a period when you both were members of two different Orders... he as a priest and you as a teacher of children. He helped you in the healing of children and his tenderness won your love. However, you retained your vows, and we sense the spiritual power which developed because of the pain endured."

"Harry" was then located in an Egyptian incarnation where as a money-changer and provision agent he was ordered by a decadent priesthood to share the moneys of the workers with the Temple... thus cheating them. To protect many lives so far as possible and make a builder (then Lila) able to go on with his work—"Harry" sacrificed personal inclination and honor and "paid off" the priests.

Later this "Harry" as a jeweler in Egypt made, on order, a rare set of matched jewels for



REV. GLENN ARGOE

the favorite daughter of a man in high authority. Lila, always acting on emotional impulse, gave a ring of the set to a loved musician. When ordered by her father to wear the full set at a State occasion she went in terror to the jeweler—and he, working day and night and sacrificing his own substance, wrought for her a duplicate ring—thus saving the family from disgrace.

Although these were kindnesses in past lives... Lila is told "your association in this incarnation stems from like interests in the past but there is no responsibility of deep karma."

Nevertheless Lila pursued her quest of "Harry"—stubborn, as most of us are, despite spiritual advice. "All personal problems of the affections drop into their proper place in the pattern when you acknowledge that your service to God comes first and begin to type the whole being to God," says The Teacher... In other words you must because of your place on the spiritual path give part of your life and substance to God from whom all of these things which make up your life have come.

Prevent Same Mistakes

"The value of the Akashic record to the receiver has value only if they understand that many people can represent a karmic agent or challenge... he or some other individual would be brought into your life whose soul development would be on the same path and would give you exactly the same experience. What you did in the past has no value today except as it indicates impulses which arise, and by your knowledge of them help you to prevent the similar mistake by re-enacting them."

"Harry" now appears with two other young men—"in an incarnation where education was only permitted to the men of the race. You (Lila) were a man and the brother in a large family... and

these three friends of yours now were then your three sisters. As you learned under your tutor you shared every lesson with these three sisters, and this was an awakening of women in the world where only men had freedom.

"This was a Mayan life when the physical body was a brick color and the bone structure was large. In this present life you will again plant many seeds of spiritual ideas in the minds of your friends. These three are in turn part of your human experience which will cause you to be more factual and less impractical."

But now another gentleman appears on the scene, and Lila's eager question is "Can I best serve the Masters by a marriage to Raymond?"

"Mr. Right"?

The very phrasing of the query with its spiritual implications indicates to an alert analyst that Mr. Right has probably arrived. Lila explains to the Forces who bring through the Divine Records that this young man wants to teach—and she would so like to help him achieve his goal. Of all those shown here who had come into her life this lad had the least in material advantages. He would have to work his way through college, and Lila wanted "to help him."

So as follows does the Teacher, Elienza, through his channel Rev. Glenn Argoe, draw a Record from the vast archives of space and time for Raymond:

"When you, Lila, as a lithe and dark young man rode across the desert like the wind—often there rode with you, as fast and as free, the girl who had been born as your twin, identical with you in appearance and identical with you in mental processes."

"You two were the children of a mother who cared little for the girl but catered to and cherished the boy since he, as the Chieftain father's heir, brought her favor from her husband and her tribe."

"But these children were twins in tastes and in loves of all things. At first refusing favors which the sister could not share... the boy later learned shrewdness in dealing with his father, his mother, and his tutors. He first found this shrewdness when he wished for a pony faster than his babyhood steed and, knowing his sister's like desire, he asked for two ponies and got them—immediately giving one to the sister."

"Henceforward all requests he made were doubled whether for sweetmeats or manuscripts from scribes—and were met on the two-for-one ratio."

"In the freedom of the desert life the sister developed a gift for poetic song, and as the stars hung low in the deep blue of night she sang the great feats of her Chieftain father and his brave warriors and the myths of the sands and winds."

"As the girl grew to marriageable age the mother cast about for a suitor advantageous to her clan's prestige and wealth increase, and, without consulting the girl's wishes quickly "married her off." Separated from her twin and from the freedom of the desert life and the beauties of her own song she soon died of a broken heart in a distant city."

Twin Love

The Record showed that the beloved twin had again come into Lila's life as Raymond and gave an explanation of her reiterating theme... "I want to help him." Lila's natural and youthful search was ended. And for some three years her accomplishments and loyalty in a happy marriage have shown the truth of the Record. She has sacrificed the comfort of a home of wealth and entered wholeheartedly into Raymond's life in a modest small apartment earning in her own profession in order "to give him."

And may Lila so live—happy forever after.

REV. NELLIE STEFFEN THORP HOME CLASSES AND SEANCES

Materialization, Trumpet Classes Tues., 1 P.M. — Wed., 8 P.M. Message Service, Wed., 1:30 P.M. 233 Audubon Park, Dayton, Ohio

Psychology Forum Lists Lecturers For December

The New York Psychology Forum, which meets Tuesday at 8 P.M. in Steinway Building, 113 W. 57th Street, New York City, and which presents a different teacher of Spirit Truth each week, announces the following lectures for December:

Roy Eugene Davis, Dec. 2nd, on "How To Use Creative Imagination." Mr. Davis was formerly a Yogi, a disciple of Paramhansa Yogananda. He is enjoying enthusiastic reception on this, his first lecture trip along the eastern seaboard.

Pundhit Sinha, a popular lecturer at Camp Lily Dale, Dec. 9th, on "The Eternal Message of the Ancients." This will be his first appearance at the Forum.

Dec. 16 will be a double program. Ann Koernig, director, will speak on Padre Pio, the Stigmatist who has attracted world-wide attention for his several types of physical phenomena.

Dr. Pierrette S. Austin, who lectures on Auric Science throughout the country, will speak on "Special Auric Patterns." Her program will be profusely illustrated with auras—the ancient symbolic language.

For more information write or phone Ann Koernig, 64 West 9th Street, New York 11; Phone Gramercy 7-8650.

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Rev. Clifford Bias Opens NYC Church

The Rev. Clifford Bias, Chesterfield Camp staff medium and officer of the Universal Spiritualist Association, has opened a winter church in New York City.

The Rev. Edward F. Mackey was the guest speaker and message bearer for the first service held Nov. 16th at the church which is located in Studio 621, Steinway Hall, 113 West 57th St. The sermon, "A Universal Spiritual Church," was delivered by the Rev. Bias.

TRUMPET SEANCE!

Would you like a message from Spirit. Send love offering and stamped envelope to: 812 North St., Beaumont, Texas REV. PEARL M. DAVIS (P-490)

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Cassadaga, Florida

1958-1959 CAMP SEASON

December 7th, 1958 thru January 1st, 1959

Rev. Kathryn Baxter

January 4th, 1959 thru January 29th, 1959

Rev. Betty Posselt

February 1, 1959 thru February 26th, 1959

Rev. Virginia Leach Falls

March 1, 1959 thru March 29th, 1959

Rev. Ralph Whitney

Sunday Services—2:30, 4:30 and 7:30 P.M.

Tuesday and Thursday—7:30 P.M.

NOTICE

Why does everything go wrong for some people? If you are worried or ill and your prayers are not heard God might just as well not exist for you. If you want to come out of your troubles I will send you a free treatise that will amaze you and open the door for your help. Don't delay, write today. Send two 4-cent stamps for mailing in a plain sealed envelope.

BISHOP ROBERT RALEIGH

P.O. BOX 86

MALIBU, CALIFORNIA

(P-486)

THE BROTHERHOOD OF FAITHISTS invites you to attend their Ninth Convention, at the Masonic Hall, Felicita Park, Escondido, Calif., on Dec. 20-21, 1958; Tenth Convention, at the Alcazar Hotel, 500 Biscayne Blvd., Miami, Fla., March 21-22, 1959; Eleventh Convention at the Convention Dome, Virginia Beach, Va., on June 20-21, 1959; Twelfth Convention, at Casa Loma, Toronto, Canada, on Sept. 22-23, 1959.

These Conventions are unique, as many advanced thinkers and psychics bring their knowledge and gifts to the meetings. The subjects range from Spacecraft to Psychic Phenomena, Cosmic Consciousness, Vegetarianism, Prophecy and Extra-Sensory-Perception. Many attending receive remarkable psychic gifts at our Conventions. Heavenly peace and harmony is felt, combined with healings of body and soul. Please notify us of your intention to attend. Free information.

At every Faithist Convention the Creator does our planning! First Convention Summary, \$1.00; Second Convention Summary, \$2.00; Third Convention Summary, \$1.00; 1958 Conventions' Summary, \$1.00; Canadian Flying Saucers, \$1.00; First Translation of American Petroglyphs, \$1.00.

The Brotherhood of Faithists

23 Vanderhoof Ave., Toronto 17, Ontario, Canada

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State President Guest Lecturer at San Bernardino

The Rev. William C. Donovan of Los Angeles, president of the California State Spiritualist Association, was the guest lecturer and medium for services at the First Spiritualist Church, 599 Arrowhead Ave., San Bernardino, recently. He was introduced by the Rev. Ann M. Cannara, pastor.

During the service a certificate of Class A Medium was presented to Mrs. Helen E. Steel by Rev. Donovan who praised her on her oral test and demonstration of clairvoyance before the state board. Prior to coming to this country in 1957 Mrs. Steel was a medium in England for more than 20 years and often served churches in Canada.

After the service, refreshments were served to the more than 75 persons attending.



MODERN-DAY CONVENIENCES—She may be 100 years old, soon to be 101 on April 10, 1959, but Mrs. Lydia Simpson, grand old lady of Spiritualism, believes in using "them new-fangled contraptions!" Mrs. Simpson, mother of Rev. Mable Riffle, secretary of Camp Chesterfield, keeps in touch with what is happening all over the camp grounds. Not able to walk as much as she did in former years, all this sweet soul has to say is "Let's go" and her daughter, Rev. Riffle, tucks her into the miniature car and they scoot up and down the camp avenues. Mrs. Simpson is the only living charter member of the Indiana State Association of Spiritualists and was its first state secretary. She is the aunt of the late Ethel Post Parish, founder of Camp Silver Belle, and of the Rev. Fanchion Harwood Dorsch, prominent physical medium.

Elberfeld Horses ... Were They Mediums?

Remarkable Animals Read, Spelled, Added, Divided

By COL. A. E. POWELL
(Psychic Observer Staff Writer)

In "Two Worlds," in its splendid series, "World's Greatest Psychic Stories," W. F. Neech writes of the famous Elberfeld Horses, and their remarkable mental powers.

These "talking horses" were investigated by a score of Europe's most distinguished scholars, all vouching for what Dr. E. Claripede, Geneva University, described as "the most sensational event that has happened in the psychological world."

In 1900, Wilhelm von Osten, of Berlin, started experimenting with a Russian stallion, Kluge Hans — meaning "clever Hans." He put skittle on a table, pronounced their number, later wrote it on a blackboard. Hans learned to strike his hoof on the ground as many times as there were skittles.

Learned To Read

Soon the horse could do simple mathematics, up to the standard of a boy of 14, according to von Osten. He could tell the time by a watch, and the date of each day of the current week. He learned to read, could distinguish between harmonious and dissonant chords, and had a remarkable memory.

Kluge Hans became a national celebrity. Visitors and reporters flocked to see him. Some thought the phenomenon genuine, others a hoax.

Official German science was incredulous. Professor Oscar Pfungst, Berlin Psychological Laboratory, released a "shattering report," signed by 24 professors, accusing von Osten of fraud, and containing these statements:

"To allow that horses can calculate like men is subversive of the evolutionary theory." "That a horse can calculate is contrary to the theory of evolution, and therefore it cannot do so."

Only two of these men had ever seen Clever Hans!

Here I must insert a digression of my own. The above, to my mind, is a typical, horrific example of the grossly unscientific attitude, bad logic, and lack of "horse-sense," so unfortunately characteristic of so many of our so-called scientists today. Surely, the merest tyro in science should know that the first duty and function of science is to observe phenomena, to "see what happens" in certain conditions.

Then, and then only, when sufficient phenomena or events have been observed and studied, is one in a position that justifies, if not demands, formulation of one or more theories to explain, to arrive at the rationale of "what happens." Such theories are hypotheses — nothing more — guesses, surmises, gropings, however intelligent, however vague or definite.

Scientists then continue observing. The moment that further ob-

servations, tested, checked, verified, are made, which throw doubt on the correctness of theories which have been tentatively formed, then science has to think again, re-examine its theories and, if necessary revise, change or even discard these, to make room for the new discoveries.

Betrayal Of Science

To reject the new discoveries, off-hand, and to cling to the theories, which have now been challenged, merely for a *priori* reason that the new is not in line with the old, is the very antithesis of science, a negation of scientific method, treachery to and betrayal of science: worse, it is nothing less than grossly unscientific superstition, actually preferring "belief" to knowledge.

Alas, however, perhaps no one knows better than psychic researchers that this shocking, pathetic, not to say ludicrous worship of theory and "belief," seems to be, in this supposed-to-be-scientific age, about as prevalent in scientific circles, by and large, as it is in Evangelical, Fundamental, bigoted religious circles. In the latter, as we know, it often happens that a discovery, an event, a phenomenon, that contradicts, or appears to contradict, what is contained in certain ancient books — whose authors, dates, etc., are unknown, and the accuracy of which at best is doubtful — is immediately rejected as untrue, if not impossible, even sacrilegious.

In this category belongs such an appalling statement as the one quoted above: "That a horse can calculate is contrary to the theory of evolution, and therefore it cannot do so."

Incidentally, whose theory of evolution is contradicted by a horse being able to calculate? As a matter of fact, my own personal theory of evolution — which may, of course, be erroneous — but that, if you please, you must prove! — is not contradicted by a horse being able to do a simple arithmetical sum!

While so many scientists continue to worship the graven-images of theories, is it any wonder that official science, by and large, is so shockingly and shamefully be-

hind the times in most matters dealing with anything of a psychic nature?

To return to our main story, it has to be recorded that von Osten, eccentric and touchy, after trying in vain to clear his name, died unhappy and alone, protesting his innocence, and Hans' ability, to the bitter end.

Clever Hans passed into the possession of Karl Krall, who was tough, and thrived on opposition, and who resumed education of the horse. At this equine university he was joined by two Arab stallions, Muhamed and Zarif, a Shetland pony (Little Hans), Berto, and the blind Hanschen. Later, an elephant was added!

Smarter Than Hans

The new pupils soon passed Clever Hans. In two weeks Muhamed was doing simple addition and subtraction; four days later, multiplication and division; in four months he could find square, cube and even fourth roots.

He learned to tap units with his right hoof, tens with the left. He learned to read numerals on the blackboard.

Then he learned to read and spell words. He used a chart with 40 squares, containing consonants, vowels and diphthongs, each square being numbered vertically and horizontally.

Such was his speed that his sentences were "a veritable gallop." Often he solved problems faster than the professors could!

No less than 16 professors, of many kinds, are named as investigating and testing the horses.

Professor Mackenzie, a Scotsman, president of the Italian Society of Parapsychology, and author of a dozen technical books, after 40 years, was still firmly convinced that the phenomena were genuine, there being no tricks. He and his fellow-investigators assured themselves that there was no system of signals, "no possible use of telepathy." They came to the conclusion that the horses were — mediums. Of that, more presently.

Dr. Hamel, alone with Muhamed, asked him for the fourth root of a 7-figure number on the blackboard. Within 6 seconds the horse gave the answer.

Maurice Maeterlinck, famous philosopher and naturalist, was alone with Muhamed. At first "a little frightened . . . I spoke the first word that came to my mind — 'Weidenhof,' the name of my hotel. Muhamed immediately tapped back 'Weidenhof' . . . I could not have been more astonished if I had heard a voice from the dead."

Krall, entering the stable, and seeing the error, said: "Muhamed, correct your mistake." The horse at once tapped out the "f."

Some investigators thought the horses drew their answers, telepathically, from Krall or the professors. But it made no difference when Krall was absent. Problems in sealed envelopes were opened at random, and scribbled on the board. No one present knew the answers, but the horses did, and drummed them out.

Maeterlinck, never a mathematician, wrote large numbers on the board at random; some of these were surds, that is, had no square,

cube or fourth roots. Glancing at one of these large numbers, Muhamed lifted his hoof, paused, looked at Maeterlinck, and shook his head. The number was a surd.

Krall and Dr. Scholler tried to teach Muhamed to speak, finding the stallion gentle and cooperative. After making a tremendous effort, the horse rapped out: "I haven't a good voice."

Muhamed and Zarif invented their own phonetic spelling, omitting vowels. Krall once wrote, at Zarif's dictation: "Hanschen has bitten Kama." The blind horse, it was found, had bitten the elephant.

When Zarif stopped in the middle of a lesson, and was asked the reason, he replied: "I am tired." When asked why he tapped so softly, he said: "My leg hurts."

By 1914, 162 monographs and treatises had been written by scientific eye-witnesses, on the subject, all of which are in the British Museum Reading Room.

Observing that the horses sometimes spelled backwards, suggesting the mirror-writing of automatic scripts, Professor de Vesme wondered whether the animals were mediumistic. Others also thought they were controlled by a mind not their own.

Neech considers that the only satisfactory theory is that of mediumship.

With that conclusion I venture to differ. In the first place, there seem to be no indications of trance. Secondly, who would be the "controls"? Other horses or animals, or human spirits? And why should any of these do such a thing? What purpose would it serve? If there were such entities operative, why would they not say so?

Their Own Intelligence

Personally, I see no objection whatsoever to what seems to be the most simple and obvious explanation — that the horses themselves, using their own intelligence, tapped out their own thoughts.

From fairly wide reading and thought, I am convinced that animals, as a whole, have far more intelligence than most of us give them credit for. As usual with humans, we are far too arrogant.

In any event, I beg to formulate the final conclusion, from all these phenomena, that long-overdue is a drastic revision of man's attitude towards the whole animal kingdom which, at present, most of us treat with a callous, barbarous ferocity and savage cruelty.

The subject, of course, is vast. A scientific re-appraisal of it, in my opinion, is also long overdue — by none more so than by psychic researcher, and those who call themselves "Spiritualists."

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Television Misses Another Golden Opportunity For Truth

GILBERT N. HOLLOWAY, Ph.D., D.D.

(Psychic Observer Staff Writer)

The advance publicity sounded wonderful. On Wednesday night, October 29th, at 10:30 P. M., the CBS television network in its "Circle Theater" presentation was going to tell the whole truth to the public about the mysterious "house of flying objects" on Long Island, which had been receiving much national interest and publicity.

So I took the bait, put away my typewriter at 9:45 P. M. and resolved to watch the show. Here, at last, the public would learn something about the real mysteries of life.

The genial countenance of Douglas Edwards was impressive. He set the theme for the hour with suitable remarks about mysterious happenings in the house of a family named Hermann on Long Island. Then for 15 minutes a group of professional actors dramatized the occurrences.

The family consists of four persons: mother, father, 14 year old girl and 12 year old boy. Mother and the two children come home one late afternoon to find several bottles of liquid spilled on the floor. At first mother suspects the children, especially the boy, but then is frightened when other bottles start popping and spilling when she is right in the living room with the children!

Father is summoned home to his distraught family. First he disbelieves, then he suspects the boy. A friendly neighbor comes in for counsel. Then the phenomena occur again, and in fright he telephones the police!

Police Enter Case

The second quarter hour of the show is technically very well done. First Douglas Edwards interviews the patrolman who went to the Hermann home in response to the anguished cry for police help. He searched everywhere but found no visible agencies that may have caused the spilling of bottles and other movement of objects.

Then a police sergeant is interviewed. He describes his meticulous analysis of the home and careful search for clues. It all added up to nothing. Both policemen experienced phenomena and knew something was happening, but could offer no explanation. The builder of the home gave his testimony that the house was sound, foundation solid, and nothing unusual existed in the structure to his knowledge, that could cause objects to fly around or tip over.

The Hermanns Appear

Then to give further authenticity to this interesting production, Mr. Edwards presented the Hermann family and let them testify to the millions of persons watching the show all across America. The father seemed to be an average gentleman of good report, in his early forties. The mother appeared as a bright-eyed woman with an intelligent face, similar to thousands of conscientious women who join the PTA and do their best to raise a nice family.

The 14 year old daughter appeared on screen as a well-developed adolescent somewhat shy and probably wondering why all these strange things happened to her family.

The boy was a typical 12 year old, his voice is just beginning to change and one can see that he is "all boy" but not abnormal in any way. In other words, the Hermanns appeared to be an average decent American family, presumably of Catholic faith since there was mention of calling a priest in the first quarter-hour of the show.

Good Documentary

The facts were tightly established. There was an impressive array of evidence. An additional item of interest was that a heavy bookcase filled with books was suddenly upended in the boy's room and dashed to the floor, while the lad was in bed and under the covers. This item was related by a local newspaper reporter, who verified the facts of the case but wound up with the usual explanation that it was a complete mystery to him.

So the first half of the presentation established a baffling mystery. Objects large and small were moving, falling, being spilled, hurtling through the air and otherwise behaving in strange fashion. This was factual. Neighbors, police, journalists all testified as to the veracity of witnesses and the definite quality of evidence.

Now the Explanation

In the second half hour, doubt-

less thought the millions of viewers, we shall have this intriguing mystery unravelled to our understanding. First Mr. Edwards presented a scientist from Brookhaven Laboratory, who explained that his theory was not official, but the product of his best scientific thinking. The whole mystery could be explained by ULTRASONICS. There were many electric pumps and other machines in the area. This house had become a focal point of high-frequency sound vibrations. It was the confluence of these vibrations that caused the bottles to pop and spill! To prove

ceptable, and incidentally sees them as they ought to be or to have been. I am now going to revise this television production, reserving the final seven minutes for myself or any other representative of Spiritual Science that might wish to speak for the cause.

The following is the revised script as it should be given before the camera. Douglas Edwards and CBS executives, please note!

New Script

"Mr. Edwards, Mr. and Mrs. Hermann and family, ladies and gentlemen of the television audience of America! It is a pleasure to speak to you for a few minutes this evening and to offer a positive explanation that will fit ALL of the facts in this case. The explanation of the first speaker, the Brookhaven scientist, is remotely possible in the case of the upset bottles with their spilled liquids, but it fails to include the ponderous bookcase with its heavy load of books. An explanation that is only partial is not satisfactory to a logical and reasoning mind.

"The parapsychologist from Duke University said some interesting things but he failed to press his points home. He neglected a great key to this mystery that I shall presently give you. It is true that this involves MIND OVER MATTER, but whose mind, and how does it matter?

"The man from Duke conveniently dodged the central core of

strange forces and energies. Considerable scientific research has been done on this in the past 75 years in Europe and America, as Mr. Edwards mentioned briefly in his survey of possibilities.

"Healthy children whose glands are entering the great changes of puberty and adolescence seem to have in and about them a great amount of this unusual psychic energy known as *odc force*. Discarnate entities are able to gather this energy, under proper conditions, and then mentally direct its application for a specific result, as in the production of the strange phenomena in the Hermann home.

"So these nice children are involved, even without their knowledge. It is no reflection upon them or upon the family at all, since it could happen under similar conditions in any home. It happened in 1848 in Hydesville, New York to the celebrated Fox family and touched off a great religious movement. There was this difference, that the communicating intelligences in the Fox case were not just mischievous, but began to give reliable and inspirational information. Under the professional guidance of a spiritual scientist, undoubtedly the Hermann family could soon invoke more evolved entities and obtain useful and instructive information.

Invisible Influence

"Ladies and gentlemen of America, it is important in a case like this to avoid religious prejudice

and hysteria, to keep an open mind, and to call in experts who really understand psychical phenomena. While the scientists and police contributed their part to the ascertaining of facts, they did not help much in explaining the causes at work, and that is why a reliable spirit scientist and philosopher must also enter the picture.

"We are entering a New Day for America in which these hidden facts of life shall be made known to all intelligent people. It is very important and useful knowledge. As the Bible says, we are surrounded by clouds of witnesses, and it behooves us to know more about them and to give our cooperation to the wise and good influences among them.

"So along these lines you will find definite explanation and solution of the puzzling Hermann case. The mystery fades away when the light of spiritual science and philosophy is brought to bear upon it.

"Thank you, Mr. Edwards and our viewers across the land, for this opportunity to present spiritual truth and psychical science through the medium of television. Good night."

Creating a Sensation?

Can you imagine the effect created if such an explanation had been given? It would have rocked the television world of its foundations! But what a ventilating breath

(Continued on Page 10)

TRUTH
WAYS

with

Dr. HOLLOWAY



his point, the scientist put a bottle in water, turned on the sound apparatus which ultimately moved the bottle and then it fell over.

Like many another viewer, I was waiting for him to lift and then turn over a heavy bookcase with his sound vibrations, but this was not attempted. All of this was very "scientific." It was conceivably possible to many minds, but was it probable or plausible?

Parapsychology Enters

Now that the scientist had been granted his day in court and presented his case, Mr. Edwards introduced a psychologist from Duke University. Parapsychology, the study of the supernatural powers of the human mind, was now entering the picture! My heart beat warmly in anticipation. Now this associate of Dr. J. B. Rhine would untangle the mystery forsooth!

But I was doomed to disappointment. The same tiresome old cards and dice were trotted forth. There was talk of telepathy, establishing the possibility of mental agencies, and then a brief discussion of Psychokinesis (the PK effect) or the effect of mental energy upon physical objects and conditions. There was allusion to "Mind over Matter" but that was all. The parapsychologist had visited the home too, made his observations, but could offer nothing definite or conclusive.

So the erstwhile promising show ground to a disappointing and inconclusive end. The whole thing was left up in the air. We went out by the same door by which we had gone in. There was vague reference to the possibility of ghosts or spirits, but this was immediately left hanging in the air as if it were a dreadful possibility.

The scientists had established their facts, but they had no PHILOSOPHY by which to interpret or understand them. They failed to comprehend the causes at work, and thus were working in a mental vacuum.

Revision

There is in spiritual psychology a technique known as revision, whereby one mentally revises situations or events that are unac-

ceptable. Possibly there are influential people who fear this truth, but I feel that the people of America, and especially the Hermann family, are entitled to the simple truth of the whole affair.

"The key that unlocks the door of mystery is known in spiritual science as SPIRIT AGENCY. In that home during the production of the strange phenomena were discarnate intelligences, spirit entities who directed the flow of energy which spilled the bottles and upset the bookcase. Now, I do not say that these were highly evolved entities, or spirits that we might desire to talk with intimately.

"Decades ago in Germany a word was coined that describes these entities. It is "Poltergeists" or mischievous spirits. They are not evil persons, but playful and bent upon attracting attention to themselves. We who understand spiritual science do not recommend frequent contact with such intelligences, but nonetheless they exist and should be understood.

"I call to your attention the fact that no one was harmed by these phenomena, nor was there any significant destruction. It was a nuisance, yes, and it frightened the family, but it was not evil or destructive.

The Children

"Another important key to the understanding of the phenomena is the presence of the adolescent children are involved. We must seek here another clue to the mystery.

"The scientist was on the right track when he endeavored to explain the necessary energies involved. Obviously, for a bottle to be tipped over, some kind of energy has to be exerted upon the physical object. Some kind of force is required to move things on the physical plane. But it was an energy guided by MIND, and not distant sources of ultrasonic power. The parapsychologist was on the right track when he talked of mind over matter, but he failed to isolate the mind and will that was involved.

"Spiritual science has found that the human body exudes many

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BIBLICAL SPIRITUALISM

—By—
REV. EVAN SHEA

Spiritualists are hungry for religion! Really! They are starving for something definite and substantial on which they can build their faith and in which they can express their belief. Spiritualists are basically religious. As my wife and I travel around the country, on this missionary tour, we find so many seeking and searching, trying to find their vehicle, anxious to know the way, the right way, to genuine spiritual unfoldment. They WANT to believe but they want definiteness and certain-



REV. EVAN SHEA

ty, not only for themselves but for their children, also. Our poor, dear Spiritualists are so confused—spiritually.

When we finish "serving" the various churches of the people of the church crowd around asking questions; can anyone be a medium; what is the best way to attain progress; what must we do to develop mediumship, etc., etc.? One woman thought only "special" people like the Prophets and Apostles and disciples of Jesus could ever hope for clairvoyance and clairaudience or mediumship. All these dear people seeking and searching and reading. Reading! Reading everything they can get their hands on, hoping to find their answers and solutions through the writings and opinions of others, and in the end becoming even more confused. They soon find there are no shortcuts.

The result is when I talk with them about Biblical Spiritualism it seems to reveal an unknown world to them—and they like it! **THE BIBLE REPRESENTS AUTHORITY TO THEM.** They are surprised when I tell them most people have the promise of mediumship and spiritual awareness! They are amazed about the many confirmations of Spiritualism found in the Bible. They are pleased when I reveal to them that Spiritualism and the Bible are ONE—one is an introduction to the other. But, the questioning goes on; who can be mediums, where is the Biblical confirmation of this, etc., etc.? Dear, dear, spiritually hungry Spiritualists!

There are many promises of mediumship in the Bible but one of the "strongest" is found in the Book of Joel, 2:28,29, which reads:

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions. And also upon the servants, and upon the handmaids in those days will I pour out my spirit."

It is interesting to note that on the day of the Pentecost, when the Apostles had received their mediumship, in the upper room, and started practicing it publicly with prophecy and tongues and the people laughed at them and accused them of being drunk THAT Peter defended the Apostles by referring to these very same words of the Prophet Joel as proof the promise was being fulfilled in the spiritual development of the Apostles! Peter pointed to the scriptures in his day just as I refer to the Bible today—almost 2,000 years later. The Biblical verification of mediumship is just

He Came 'To Show The Way' —It's Up To Mankind To Follow

By REV. ETHEL COLBY

Please read John 14:6-21 (inc.) Jesus had just told His disciples that He would soon be leaving them, but would prepare a place for them, that they might later be with Him. However, Thomas spoke up, saying they did not know where He was going, so how could they know The Way?

In this chapter by John, Jesus made it very clear to them, where He was going, and how they should live, in order that they might join Him later. You will notice, He never said that He and the Father were the same person. He said: "I am in the Father, and the Father in me." Philip had asked Jesus to show him the Father, and Jesus said: "He that hath seen me, hath seen the Father." That is why many people confuse Jesus with the Father, often using the terms synonymously. But you see, Jesus clears this up immediately, by saying The Father is in Him, just

as our Heavenly Father is within each of us. And, as we carry out our Father's commandments, — love Him, serve Him, and love our neighbors as ourselves, — people can then see The Father within us, even as He is within Jesus.

Jesus was sent to this earth on a holy mission, — to show mankind The Way. He was God's Emissary, His Representative. He told them all, clearly and emphatically, — "No man cometh unto The Father but by me." When we send an ambassador to another Country, that ambassador is minutely briefed, as to what his actions will be, and what the attitude and position of our Country is, on important matters of mutual interest. The ambassador represents the United States — he speaks for the United States — he outlines our position, and endeavors to persuade the other Country to accept it. However, he is not the United States per se; he is the spokesman for us, and it is through him that negotiations are conducted; he was chosen for that purpose.

God's Ambassador

Just so, with Jesus. He is God's ambassador, — God's chosen Spokesman, — He represents God. And, following His footsteps, carrying out His commandments.

Also in this Chapter, Jesus assured His followers that He would not leave them comfortless, — that He would send a Comforter, "The Spirit of Truth." In other parts of His teachings, He refers to this as The Holy Ghost, the Holy Spirit. And in Hebrews, Chapter One, Paul refers to angels saying — "Who maketh His angels Spirits, and His ministers a flame of fire." So, it is very clear, that Jesus did not leave us without a Comforter. He assured us there were many great souls in Spirit, working under God as ambassadors and ministers, who would guide and direct us upon The Way, so we should not stumble and fall.

But, reflecting the earth earthy, man has managed to find many devious pathways and roads, none of which lead to God. Man has failed to call upon these duly appointed messengers of God, feeling that all roads lead to God! We know that isn't true, for many there by which leads downwards, and not upwards. Jesus clearly said, — "I am The Way." He did not say, — "I am God." He said, in effect, —

as valid today as it was in Peter's day!

Yet, we must never forget it is a hard road to mediumship but if we work for it, and earn it, it can be attained. In Matthew 13: 16,17, Jesus confirms this probability when he tells us:

"Blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and to hear those things which ye hear, and have not heard them."

And so it is with all spiritual things; progress, gifts, talents. They are not just for the "elect" or the "privileged." That's what makes the religion of our dear Jesus so beautiful—all things are obtainable by all! In Acts 2:39, Peter said:

"For the promise is unto you, and to your children, and to all who are afar off, even as many as the Lord our God shall call."

And this, dear friends, is Spiritualism—beautiful Spiritualism!

"I am the Way that leads to God."

The Path was mapped out for us, years ago, The Path Himself, — we need only follow in His footsteps. Life can be so much easier, when all we need do, is follow in another's footsteps. Man's error has always been, — he often followed the wrong footsteps, the wrong path. As a result, life becomes so complicated, so frustrating, so discouraging, that many give up entirely, and feel the world has treated them shamefully and unfairly. This material world is always a hard taskmaster, to those traveling the wrong road! There are no rewards at the end of it, — only disillusionment and pain.

Path Will Open

When this world returns to basic, primitive Christianity (not Churchianity), as Jesus taught it so clearly, then will The Path open up for all, unencumbered by thorns and thistles—smooth and uncomplicated. Jesus gave so much, and asks so little, from us. All we need, is the faith of a little child. Intellectual and scientific attainments are much to be wished for, AFTER we learn the basic facts and rules of progressive, everlasting life, and follow them. Material wealth and comfort are much to be wished for, AFTER we are enrolled in the Army of God. "Seek ye first the Kingdom of Heaven, and all these things shall be added unto you."

I have known people who called themselves Bible students, because they could quote long passages from the Bible, from cover to cover. You, no doubt, know them too. They have great intellectualty, or a photographic mind, and can confound their listeners with their learnedness. But that does not mean they are following The Path that Jesus trod, — The Path He designated each of us should follow, if we would belong to the Kingdom of God. Great intellectualty and great spirituality do not necessarily go hand-in-hand, — often the reverse is true.

As Jesus said, — "And a little child shall lead them." You will note that the disciples Jesus picked were not noted for their great intellect. For the most part, they were plain and simple people. Their one great desire was to do the Will of God, as taught by Jesus. Their one great desire was to follow The Path their Teacher trod. They were truly "men of God," and were thus fully qualified to carry on the teachings of The Master. They were dedicated souls. Too many of us are content to follow "the path of least resistance." Today, the crying need is for more dedicated souls. Too many are indifferent to the great need for spiritual dedication. Too many are content with "half-hearted Christianity." Too many are content to follow the letter of religion, and ignore the Spirit.

God has a host of ambassadors and messengers in the great World of Spirit surrounding us. They are waiting patiently to lead men back to God, — to guide them on the one and only Path that leads to Him. Too many of us are content to receive messages from loved ones, proving the fact There is No Death, and too few of us are willing to dedicate our lives, as a result of this fact, to Spiritual Progression on the Pathway to God. Too few of us are in constant contact with God and His messengers, day by day. Too many of us never "raise our sights" beyond our loved ones in Spirit. God's World stretches into Infinity, — the Path-

way is a Golden Cord leading man on and on, in his quest for greater spiritual knowledge and understanding of God and His celestial Kingdom.

We Must Qualify

To be content with the knowledge There is No Death, is not sufficient for the soul who aspires to a close relationship, an At-One-Ment, with God and with Jesus. His highest Ambassador, We need to travel the Mystic Path that Jesus traveled, that we too, may reach the heights of Spiritual Glory. There is No Death has been PROVEN to us, over and over. But, must we stop there, on our Pathway to God? That is only the beginning of the Path. We must travel beyond the kindergarten of our Spiritual School of Unfoldment, if we would reach the heights. Then, when our time arrives to shed the shell of this physical casement, we may be qualified to soar to the highest spiritual realm possible, that we too may join the ranks of the celestial ambassadors and ministers of God. We must qualify ourselves, if we would serve God, even as His disciples and Masters of Wisdom have qualified themselves, and are now serving us.

Our sojourn here on this plane is such a short time, — such a short time to prepare ourselves for the glories waiting those who truly travel The Path that Jesus trod. Friends, what are we WAITING for? Time here is running out! Time on the higher plane is limitless, but we must account for the time here, before we can advance to higher planes of glory. God did not intend us to forever remain in the kindergarten of spiritual progression. He intended us to faithfully follow in the footsteps of His glorious Ambassador, Jesus the Christ.

"I am the Way, the Truth and the Light. No man cometh unto The Father but by me." Let us be able to say with Paul, when this cycle of life is complete: — "I have fought the good fight, I have finished the course, I have kept the faith."

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From The Editor's Desk

By Agnes F. Reuther

Psychic Observer Editor

Pro And Con—The Battle Rages

If nothing else, editorial comment from this space has certainly caused discussion far and wide. Letters have poured in blessing, praising, warning, cautioning and even blasting us. We accept it all for even if everyone doesn't necessarily agree with us, we are accomplishing our task—bringing the problem of a pure, beautiful Spiritualism to the attention of Spiritual Science people everywhere.

In the same mail, we were described: "Instead of an authoritative spiritually instructive magazine, the P.O. has sunk to the level of a lurid pictorial that boosts every bogus spirit that anyone claims has made a return . . . you have encouraged such wild and rabid 'thinkers' as the Smith woman and Holloway and Powell; none of these, to my way of thinking, are true Spiritualists for they cling to Hinduism and every other ism that IS NOT any part of our religion of Spiritualism."

And then again: "I should like to state, and sincerely so, that you are much discussed the world over for your glorious CRUSADE FOR SPIRITUALISM. I hear it here and abroad of the remarkable work you are doing. This opinion is not shared by me alone, but you are doing more for Spiritualism than any one other individual today."

And another: "I thought I had headaches at times but I will have to admit that I believe you may have the worst. However, keep picking at the brick wall, little by little, eventually you will be able to see over it."

And so it goes on and on and on and you know what: WE LOVE IT ALL, good and bad, encouraging and discouraging, because it means we are beginning to think, beginning to have a keener realization of the problem and task ahead.

Pure Spiritualism, beautiful, comforting Spiritualism, in its original form, is a job that falls upon every one of us who believes in the continuity of life, in personal survival and in communication.

The reason for the present state of affairs does not fall upon the shoulders of the mediums only; the national leaders only; the followers only; it falls upon the shoulders of each and every one of us.

The life of a medium or a spiritual minister is not an easy one. The world over we have dedicated mediums and ministers who have given their all for our cause. It is up to those who seek them out for advice, comfort or solace to be understanding, sympathetic and helpful.

Officers of our several organizations have untold problems to face and cope with each day. For most of them their position offers only intangible rewards—a job well done—their salaries, if any, are hardly enough to cover traveling expenses.

For the lay members, those of us who attend churches, meetings, lectures and seances, everything is not utopia either. There is always that strange look that covers the face of a new acquaintance or friend when you tell them you are a Spiritualist; there is the seance that you attend hoping for a certain loved one to manifest, but for reasons known only to God and the Spirit World, the loved one does not; there is the lecture you take time to attend and doesn't turn out to be the lecture you needed at that particular time. And so it goes.

For the editors and writers in the field of psychic journalism, there is the sacred responsibility of best serving the thousands who read the words that pour from their typewriters or pens. Some feel the best path to trod is the one where "you see no evil, hear no evil, speak no evil." Just give the readers the good side of every story. Who knows—they may be right.

Others, like this editor, feel that a problem must be faced squarely, written about and talked about—in short,



LETTERS TO THE EDITOR

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

IN RE EDITORIALS

I was much interested in reading your editorial of the Oct. 25th issue and feel that you are to be commended in your efforts to clean the House of Spiritualism. Yes, the Spiritualist movement has been going on for over 100 years, yet in looking back it would appear that we have made very little headway toward unification of this great religion and true science.

In the first place, you must have a plan and also an organization from top to bottom. As you might know, many orthodox and apostolic churches have been combining over the past few years and thus becoming stronger, while the number of national or general Spiritualist associations has been on the increase and therefore growing weaker. What is needed is one national body or association whose delegates will convene from the various states biennially or triennially and discuss and vote on such matters as philosophy, healing methods, code of ethics for mediums and healers with registration of same, education, qualifications for ordination, public relations, program for young people, organization of state associations, etc.

An alternative would be—if those at the head of each of the present national associations (so-called) are willing to compromise their differences, which at the very most are only minor, and convene on a grand unified basis of procedure, then we can and will make progress.

In your issue of Nov. 10 I was thrilled and enthused over your article, "A Man With A Mission." I believe sincerely that Michael Flagg is on the right track. I hope to learn more about this great crusade as time goes by.

HARLOW L. PENDLETON

218 Washington St.,
Leominster, Mass.

I am always so anxious to get P. O. to read your editorial but looking at your picture, I see so much sadness because of the situation at present. I wouldn't be surprised if at times you want to give it all up, but it must not be that way because you have a mission to accomplish.

Please don't get discouraged and keep on as you are doing. As someone said . . . "Give them H . . ."

FLORENCIO A. BASABE

55 W. 73rd St.,
New York 23, N. Y.

Don't let yourself be discouraged by veterans of Spiritualism who advised you as you mentioned in your recent editorial. You do not have to be afraid of anyone's threats. *Psychic Observer* is not only the greatest, the best and the most informative Spiritualist paper in the U. S. but in all the world. I read them all, and not only once. Only one magazine can be compared with P.O. and that is Harry Edwards' "The Spiritual Healer." The articles in it are first-class and the pictures most beautiful.

ELIZABETH TISCHLER

549 Pennsylvania St.,
Denver 3, Colorado.

Thank God For *Psychic Observer*. I am really going to "pour it on" when I tell our congregation tomorrow of their chance to

brought to the attention of their readers. Who knows—we may be right.

What it all boils down to is simply this—like it or not—no matter what organization or church or group we belong to, we are one. One in the sense that we believe in survival and communication. One in the sense that we believe in "inner man" and "self-realization." One in the sense that we believe in Universal Intelligence and brotherhood of all men.

While our reporting in the field of spiritual science may not always be interpreted by all of our subscribers as good reporting, we are only human. We are primarily interested in doing the best we can and doing our bit for Spiritualism. What more can we say—except Bless you all—those who agree with us and those who disagree with us.

start getting an education by reading the P.O.

REV. J. R. KINGHAM

8734 E. Las Tunas Dr.,
San Gabriel, Calif.

I am writing this short letter to let you know that my church and myself are 100 per cent behind you in your editorials about the plight of Spiritualism today.

The only thing that I can see to help Spiritualism is that we, as Spiritualists, have to work that much harder to prove that true Spiritualism can be a beautiful thing. We have to fight ignorance with education and we have to start educating the public so that they do not come to our meetings with only the preconceived idea of getting spirit help for their material needs.

EDGAR CRESPIER

73 Dumont Ave.,
Brooklyn 8, New York.

I just want to commend and congratulate you in your effort to inaugurate a massive move to cleanse and purify the Spiritualist Movement of those factors and practices that are unfair, dishonest and dishonorable. One dishonest medium can do more to discredit the Movement than a dozen skeptical materialists or a hundred misguided orthodox preachers.

Your earnest and sincere efforts to arouse the rank and file, as well as the leaders of Spiritualism to clean house is highly commendable and should be supported by all. Only then will Spiritualism be lifted above the shadows of suspicion and distrust and elevated into the fresh, clean, sun-washed atmosphere of honesty and integrity.

C. L. ROGERS

P.O. Box 106,
Palestine, Texas.

One answer to the problem of fraudulent mediumship might be if more emphasis was placed on the fact that there is a difference between spiritual and psychic development. Many very spiritual people have little psychic ability and many with psychic ability have very little spirituality.

If leaders of Spiritualism do not move against frauds, it might be said that you are governed by fear of loss of money. The indiscriminate granting of ministerial status to all is very bad.

It would seem that different recognition could be given for those who are psychics (mediums) and for those who can become qualified ministers. All are needed.

MISS MARIE HARLOWE

Box 28,
Three Rivers, Michigan.

The above are examples of the many, many letters that have been received commenting on our editorials. Because of space, even these have been drastically cut. However, please know that this editor appreciates each and every letter and sincerely believes that our goal can and will be achieved.

MEAT OR VEGETABLES

I was an interested reader of the articles that appeared in P.O. for and against vegetarianism. I also noted the letter by Miss Marie Harlowe wherein she said "I run a small farm and good dairy single handed . . ." I wonder what she does with the goats that get too old to produce milk profitably.

Does she sell them to someone else to be "murdered" or does she keep them until they die of old age?

I was a vegetarian for more than three years. I didn't notice any difference in my health—one way or the other. But gradually I realized I wasn't really free from stain as far as the slaughter of animals was concerned. For instance, I wore woolen suits, leather shoes, etc. Yes, my vegetarianism started from a humanitarian reason—to prevent slaughter of animals. I found, eventually, that I was just being hypocritical. I wasn't murdering animals personally. I was just contributing financially to their "murder."

STEPHEN KONDOR

P.O. Box 75,
Murray, Utah.

Recent issues of P.O. have carried articles on meat-eating versus vegetarianism. These articles interested me and set me to thinking about the matter and trying to decide which side is right.

Mr. Browne made a strong point in saying that the Eskimo has not been involved in war, although he eats meat almost exclusively. Not only does he not wage war, but he is thoroughly honest, trustworthy and sincere.

However, if we were to ask the seals, the bears, the walrus and the fish what they thought of the Eskimos, I am sure they would say that the Eskimo is, indeed, very warlike, that he wars upon them day in and day out.

If the Eskimos were to be taken into our civilization where they could get plenty of food without much exertion, and where they would have plenty of time on their hands for using up surplus energy, who knows but what they might become as warlike as any other people.

As was pointed out in one of the articles, the biologists are on the side of the vegetarians, pointing out that man's digestive system is designed like that of the non meat-eaters. It would seem that if nature had intended man as a man-eating animal, he would have been so designed.

Again, man seems to be rather independent of what he eats. He is a spiritual being and seems to be able to make adjustments and adaptations as to what he eats.

We recall the polar explorer whose supply ship failed to reach him one year, and he and his men had to eat what they could catch there: fish, seal, walrus and bear. When he got back home, his doctor would not believe that he had lived on meat alone. The doctor said he would have become ill without fruits and vegetables. So the explorer proved his point by eating nothing but meat for the next six months and the doctor could not find any change in the man.

All things equal, it would seem that the vegetarians have much the better case, that their system is the better one. Killing should be naturally repulsive to a spiritual being. He would consider all creatures as being his brothers and developing along the same evolutionary path as man is. He would not think of depriving them of life any more than he would expect others to deprive him of his life.

Three persons who have been through a large slaughter-house each told me about the nauseating conditions in those places. Each one said that anyone who makes such a trip will never again eat meat in his life. So you meat-eaters—stay away from slaughter-houses!

W. S. ARNS

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

FLAGG IS FLYING HIGH

Bless you for the Nov. 10th issue of P.O. I feel that issue will prove to be the big gun in The Brotherhood's campaign in this country.

To my surprise, several airmail letters have already come in, including letters from places I had never even heard of—Hamtramck, Michigan, and Fernandina Beach, Florida. The gist of the letters so far is the same, just as it was in Britain; disillusionment and disappointment with the expounders of Spiritualism, mediums especially, and with the commercialism that is rotting away the movement, and a realization that there must be, and a hunger for, great teachings available from great souls if only worthy channels were available.

MICHAEL FLAGG

4345 California St.,
San Francisco, California.

Do You Know What Happens When You Die?

Change Called "Death" Is Different For Every Man; Are You Prepared?

By REV. ENID S. SMITH, Ph.D.
(Psychic Observer Staff Writer)

The crowning sin of modern existence seems to be that most people do not have the slightest idea of what the life after so-called death is like, and do little or nothing to prepare for it to save themselves from great unhappiness. Most people expect to gather figs from thistles and grapes from thorns, forgetting, if they ever knew, that the Master Jesus said such was impossible, that "as a man sows, so he reaps."

Just as no two things in the world are exactly alike, so no two persons' passing to spirit is just alike. The difference is as great as that of the passing of various members on the Titanic, the ship that sank in mid-ocean, that William T. Stead tells of in his BLUE ISLAND, when he requested that spirit save him from the experience of drowning.

He tells us later that his prayer was heard and that his feet did not even touch the water, as he was lifted out of his physical body. But not so with the others that were with him on the ship, for many of them suffered great agonies of fear and anxiety, due to the ignorance of their orthodox teachers and preachers. They were tortured by the thoughts of hell that might await them.

As Stead says, "The whole scene was indescribably pathetic. Some became mental wrecks with minds paralyzed—a strange crew of human souls waiting their ratings in the new land." He goes on to say that in a matter of a few moments, hundreds of bodies were floating in the water, dead—then hundreds of souls were carried through the air, alive. "Many realizing their death had come were enraged at their own powerlessness to save their valuables. They fought to save what on earth they had prized so much."

What false values they had placed upon life! So, no wonder that they feared the worst. They were like the man in the Bible who had torn down his barns to build bigger ones to house his wealth, when that night his soul was required of him! How little do people realize that the only thing they can take with them to the other world is character. Every act rewards itself, every crime punishes itself, every secret is told, and all wrongs have to be regressed, made right.

Consequently, what happens to one when he dies, depends upon what his life has been on earth. There is nothing in all the universe that one can have on the other side that he has not earned. It is Ralph Waldo Emerson that reminds us that "everything has its price—nothing is given away. One pays and takes his purchase with its results." One needs to consider cause and effect, means and ends, seed and fruit which cannot be severed—the fruit is in the seed—just as he who picks up one end of the stick picks up the other also.

Let no Spiritualist that values his own future happiness think for a moment that receiving little messages from friends and relatives of the spirit world in any way qualifies him for a good place in the Summerland. Knowing there is another world and communicating with it does not qualify one for Paradise. What a pity that all people and especially children in school and those in the ordinary orthodox churches are not taught the all-important facts about what happens after death, facts that would change the basis of our whole misnamed civilization and save millions of souls untold misery often for centuries and millenniums to come!

Teach Yourself

But perhaps people will have to teach themselves by reading such books as William T. Stead's BLUE ISLAND, Edith Ellis' WE KNEW THESE MEN and OPEN THE DOOR, Rev. Stainton Moses' SPIRIT TEACHINGS, Dr. Carl Wickland's THIRTY YEARS AMONG THE DEAD, Shaw Desmond's HOW YOU LIVE WHEN YOU DIE, and REINCARNATION FOR EVERY MAN, and Margaret Vivian's THE DOORWAY.

Certainly everybody knows that death does not change anybody



DR. ENID S. SMITH

suddenly into a saint if he has lived the life of a devil—neither does it assure him of anything but a miserable place in the "outer darkness" of which the Master Jesus spoke, when He talked of the broad highway and of the multitudes that travel it, that leads to destruction; since there are only a few who find the narrow path that leads to life. Many so-called Spiritualists do not find it—God is no respecter of persons and one must qualify.

The wonderful Spiritualist, Ella Wheeler Wilcox, reminds everybody that "Immortality is something to be earned by slow self-conquest, comradeship with pain, and patient seeking after higher truths." By a subtle law, the good and evil a person has done are fairly weighed; he himself holds the scales and renders the judgment.

Good, loving deeds have a creative force in building beautiful abodes in spirit life; while sinful, harmful deeds create ugly hovels for one in the "outer darkness" or in the "Horror Camps" that the Spiritualist pioneer Dr. James Peebles tells about in his book IMMORTALITY (What a hundred spirits say about their homes). Long and tedious is the path the wicked have to travel in compensating for their evil works before they can enter the path that leads to progression—some never find it, and as Rev. Stainton Moses and others tell us, sink down below the seventh hell where none can reach them, and so eventually lose their identity and go back to what is called "the second death" in the Bible or "the melting pot" in Spiritualist literature. Verily, a man's true wealth in the hereafter is the good he does in this world and, as the Scripture insists, his "keeping himself unspotted by the world."

Death Means Life

Some of the last words of good, earnest, sincere, constructive living people indicate what happens when you die. For example, Victor Hugo affirmed as he left the earth, "I shall go to work in the morning over there." Robert Browning said, "Never say of me that I am dead." Daniel Webster exclaimed, "I still live!" John G. Whittier with his last breath, whispered, "Goodbye. Give my love to the world." Stonewall Jackson in a coma for days, awoke dying to remark, "Let us cross over the river and rest in the shade of the trees."

Edison also awakening from the death coma, announced, "It is beautiful over there." Louis XIV

expressed surprise that dying was so easy—"I had thought dying had been more difficult." Beethoven who was deaf, asserted, "I shall hear." The poet Schiller declared, "Things are growing clearer and plainer to my understanding; and the great evangelist, Dwight L. Moody, cried, "Earth is dissolved, heaven opens before me. Do not call me back. If this is death, it is beautiful! Dwight—Irene; I see the children."

It is the children who usually are the best prepared for death, especially those who pass on before the "prison walls" of education and orthodox religion have closed out the light around them. In that wonderful little magazine FATE, we have the stories of "The Little Girl Who Knew" and "The Little Boy Kissed by an Angel." Daisy, suffering from enteritis, told her mother that her deceased brother, Allie, would come for her at 11:30, that she was sorry to leave her mother, but that she would try to come back and visit her. At 11:15 she asked her father to hold her in his lap; at 11:30 she welcomed Allie who had come for her and died quietly in her father's arms.

Timothy's parents were awakened one night to see an angel come in through the window, walk over to their sleeping child, kiss him and leave. Both parents heard the rustle of the angel's garments as the heavenly being walked past them. It was near the Christmas season when the children told their parents what gifts they wanted. Little Timothy remained silent, until his father urged him to express himself. The child shook his head and said, "Father, I'll be in heaven then." True to his word, after a short illness he passed on.

An elderly woman known to the writer whose passing was hourly expected, came out of a coma to say she had just spoken with her deceased husband who told her that her time to pass would be three days later. She gave also a message to her nurse from her deceased husband, and then lapsed into a coma for three days, at the end of which she died as she had been foretold.

Another Chance

The feelings of such people as they pass over are that they are more alive, real, solid, natural than ever before, and that if there is anything shadowy or unreal, it is the life and people they have left behind. The next feeling is often that of gratitude that suffering and illness are past, and there is a new chance to live, to do many things that life did not permit, and to be of service to others.

About to leave this earth, the great mystic, poet-artist, prophet, Kahlil Gibran, said: "I shall arise and strip me now of time and space. I long for Eternity, for there I shall meet my unwritten poems and my unprinted pictures. . . I shall live beyond death, and I shall sing in your ears. I shall sit at your board though without a body. I shall go to you to your fields, a spirit invisible." He has fulfilled all this and has returned several times to speak with the present writer.

Of course, orthodox church people, who pass, are very much confused and complain bitterly when they find no streets of shining gold, or angels, or golden harps, or saints in white robes, or God on a white throne or a general judgment. They are in despair when they find they must atone for their own sins and go to the places their deeds have led them to, and that there is no one to save them from their sins—that is all a man-made creed with no truth in it.

Naturally enough, the materialists and agnostics feel that they have been cheated into life which will be worse than any possible death to endure and most bitterly, they resent the fact that their earthly theories of extinction have been "knocked over the head," as one materialist expressed it. "It isn't fair," said another. "Our science told us there wasn't any

survival of death—nothing outside the material things of life—we would have lived differently if we had known the truth. Now we are up against it! Here we have four dimensions and can be in two places at the same time, transport oneself at will, go where we belong and do what we wish—that is hell.

What Happens

There are about three general ways by which a person dies, and by knowing what sensations to expect, fear may be removed and the process of passing may become interesting, delightful, and even fascinating. At the time of death there is no pain. There is, first, the sudden death from loss of consciousness, such as being "knocked out" by a blow, an auto collision, or a stroke of lightning. Everything goes black, and it is all over in a second.

Then there is, second, the death by suffocation, cutting off the breath with instant loss of consciousness from imperfect oxidation of the blood, as by drowning—the person becomes unconscious, the moment the air cells of the lungs are empty and fill up with water—a process quicker than asphyxiation by gas, since gas contains a small quantity of oxygen. The sensation of passing is much like becoming faint in an overcrowded meeting in a small room improperly ventilated. One grows sleepy and muscles relax. Often a person is found peacefully "dead" in a small room when a gas or oil stove has failed to function properly, as in the case of the writer's aunt and uncle with whom she has communicated since their passing.

A third and final method of dying is by the breaking down of some vital organ which gradually extends its deadly sway over other organs until the heart ceases to beat and the lungs to breathe. One should be on the outlook for this weakest organ, and adopt a definite program to cleanse it from poisons, avoiding drugs. The blood stream which carries nourishment to the organs and takes away sewage, should not be diluted, of course, with nicotine and alcohol, but fed with life-giving elements. The handicaps we create to avoid health are fearful and wonderful, and bear ghastly fruit in the hereafter, as every smoker and drinker will find out to his sorrow.

When it comes to the mental and spiritual torture of retro-bates, killers of others in legalized murder as in war, and to suicides, what happens at death deviates greatly from the passing of a normal, good soul. It is a scientific fact that those trained to slaughter and to murder, dehumanized in war, are likely to take the final scenes upon which their eyes rested before their passing, as the "fixed idea" which may haunt them on the other side for years, centuries, or millenniums.

It was Sherman who said "War is hell." It literally is on both sides of life. For example, in a flash, the man who has given and been given a fatal shot or bayonet thrust finds himself in a shadowy world in which he goes on fighting, often under the delusion that he is still on earth. With hate and murder in his heart, he rushes madly from side to side like a wild beast behind bars seeking escape from something he knows not what, and when kindly souls approach him, trying to help

him understand his condition, he will not listen. He rushes away shrieking, not only to meet others as crazed as himself, but to turn the astral world into a pandemonium. Edith Ellis' WE KNEW THESE MEN will tell you all about this.

For suicides, death is exceedingly terrible and solves no problems. They are the "un-dead," "half-way" souls, magnetically linked to the aura of the earth, miserably unsatisfied, horribly weary, until the time period of their physical life, their quota, is exhausted. The discarnate cannot help them. It is necessary to have a physical body to serve them. We, who leave our bodies at night, do sometimes reach these poor souls, since we are still linked to the earth and our "silver cord" is not yet broken. A sincere prayer by any on earth for unfortunates anywhere in the spirit world helps more than words can tell.

Ran For 17 Years

Dr. Carl Wicklund speaks of a couple who entered a suicide pact because parents would not permit them to marry. The girl urged the young man to kill her. He closed his eyes and shot her, then shot himself before he saw her fall. When he was "dead" he found himself alive, as everybody does, and he saw her body lying on the floor. Knowing nothing really about life after death, he thought he had killed the girl and had failed to kill himself; so he tried to run away, and has been running and walking for 17 years when Dr. Wickland made him understand his condition and helped him to become sensible enough to let his discarnate mother take him in charge.

Those of us who work in the astral nights in rescue bands meet many types of people needing help, comparable to those mentioned by Franchesso in his book A WANDERER IN THE SPIRIT LANDS. An illustration of a case in "outer darkness" could prove helpful and instructive. A rescuer, known to the writer, went to answer the call of a man in whose heart had sprung up a desire, hopeless as it

(Continued on Page 13)

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(No personal checks) (P-486)

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NEW JERSEY PSYCHIC SCIENCE ASSOCIATION HOLDS CONVENTION—Rev. Dortha C. Dencer was elected president of the NJPSA during its convention held Oct. 25 and 26 at 532 Springfield Ave., Newark. Elected to serve with Rev. Dencer were: Rev. Mathew Matulwich, vice president; Rev. Dortha A. Morris, secretary; Rev. Theodora Renner, treasurer; Rev. Edward F. Beander, chairman of trustees; and Rev. Rebecca Barrett and Mrs. Ethel Alexander as trustees. Rev. Clair Stevens was appointed chairlady of the 1959 convention which will be held in May rather than October. Ordination papers were presented to Rev.

Renner of Irvington and Rev. Stevens of Edgewater. Mrs. Alexander received an Assistant Minister Certificate and Mrs. Emma L. Frommert, Active Student Certificate. Soloist for the meeting was Jay Abbott of New York City. A memorial service was conducted by Rev. Dencer. Healing services were conducted by Rev. Matulwich and Rev. Clark McIntyre. Convention chairlady was Rev. Carolyn Engman. Shown above, from left: Mrs. Frommert, Mrs. Alexander, Rev. Morris, Rev. Dencer, Rev. Renner and Rev. Stevens.

Incarnation Mystery Ever Be Solved?

(Continued from Page 1)

called "Psychics," are partially able to perceive.

Therefore if we desire to have a clear picture and explanation about the unseen, invisible world, we must seek communication with those discarnate spirits who are long enough in the spirit world to "know," and are authorized to reveal to us the truth.

Even the Old and the New Testaments which use the words "Spirit" and "Soul" often, never tell us what they are, where they come from, what are their functions, and how they become part of us and we of them. Incarnation is not mentioned at all. Until 1840 we were still dependent on our knowledge upon the ancient revelations of the Egyptians, the Aryans, the Hindus and the Greek philosophers. But at this time appeared a wave of spirit communications, which we usually call "Modern Spiritualism," not only in physical phenomena, but even more in automatic writings, received from highest Spirit teachers by gifted psychics.

Our Modern Sources

The first publication came through the mediumship of Allan Kardec, Paris, France, in his book, "Philosophie Spirituelle," and many others, about 1840 to 1849, and here in the United States by Andrew Jackson Davis, the "Seer of Poughkeepsie," on Hudson, New York. His book, "Nature's Divine Revelations," was written in 1846, when he was 20 years old with practically no school or religious education. Then "The Magic Staff," 1857, and the great cycle "Harmonial Philosophy." He was able to contact the Akashic records in a trance condition.

The next great revelation came through the mediumship of Rev. Stainton Moses, a former British Protestant minister, in his book, "Spirit Teachings," published in 1880. He received his messages from the old Hebrew Prophet Malachi (Imperator) who was a disciple of Hesekiah, the prophet, and acted on a special mission by Jesus, Moses and Elijah, supported by a staff of 45 great spirit-sages from every kind of human knowledge.

Another valuable information came through the Physician Dr. Carl Wickland "Thirty Years Among the Dead," and Dr. J. M. Peebles in his book "Immortality," published in 1910. The latter reports a remarkable seance

with Jesus and His Apostles in Jerusalem about 1905, where Jesus and St. Paul spoke through other spirits of lower vibrations and through the interpreter, Aaron Knight.

But in my opinion the greatest direct authorized revelation arrived at the time between 1914 and 1923, in 1500 contacts by the medium James E. Padgett of Washington, D. C., published by his friend and member of the circle, Dr. Leslie Stone, under the title "Messages from Jesus and His Apostles," with the subtitle, "The Gospel Revealed Anew by Jesus."

The authenticity of these messages is confirmed by many witnesses now in the realm of Spirit, among others: Moses, St. Paul, Elijah, Samuel, Martin Luther, John Wesley, Cardinal Newman, Swedenborg, etc.

Another source of highest information comes from a great Spirit teacher who adopted the name of "Silver Birch" as the guide of the famous Hannen Swaffer and Barbanell circle in London. For our special subject we are grateful for the information in the book "Incarnation," received by automatic writing by Edith Ellis from Will Brandon, a member of the White Brotherhood. These are the modern sources I had to draw from besides my own research, corroborated by my own teacher, who has spent 2,600 years in the spirit world.

And now I come to the theme: **The Mystery of Incarnation.** But before we go into detail we should at first consider the mystery of the birth of a human body, which is identical with the birth of the animals, especially the mammals. Biology and anatomy know exactly all the physical phases of the development of the foetus. There is an immutable law of nature that the male spermatozoon must penetrate the female egg in the ovary and fertilize it. Both together build the mother cell, which again is dividing itself into hundreds of little cells. Each little cell has a special goal to accomplish, building the different organs, limbs, tissues, face, teeth, brain of the embryo. In the mother cell is another spiral, containing the genes which again divide into chromosomes and are the bearers of hereditary mental and physical conditions.

Mystery Begins

But the mystery begins when we start to think how do those little cells know when and how they start their evolutionary business in the foetus. We come to the conclusion that the cells are intelligent beings, obeying definite laws, coming from the infinite mind, part of the Spirit of the

Creator GOD. This discovery has been made by two scientific outsiders, a pharmacist, Nels Quevly, and the writer and amateur biologist, Maurice Maeterlinck . . . and now a scientist tells us that the cell has to choose between 600 possibilities.

The mystery of incarnation is still greater, but in this case we are able to draw from those revelations by high spirits. What is the cause that a human being is endowed with a reasoning mind, a free will and a spirit body? How do they develop? The principal reason is that we possess a human soul. What is the soul? The ancient sages taught that the human soul existed from the beginning of the universe and was one and a part of the divine substance and essence of GOD.

But Jesus and St. Luke tell us that this theory is not true! They explain that the human soul is a special creation of GOD, made in the image and likeness of the great oversoul GOD, but it has not the qualities and potentialities of the great Oversoul, only the attributes. They admit that the human soul existed as a special creation already before the creation of man as an individual! The soul already had a certain personality, a mind, a memory and a free will, but it has to enter a human body in order to acquire an individuality.

Once within a human body as an individuality, it never again loses this identity and after death of the physical body returns with the spirit body as the same individual soul to the realm of spirit. The soul is invisible before incarnation even to the discarnate spirits, only perceived by their own soul, but it becomes visible to them but not to us after incarnation.

Soul Mates

We are further told by the same sources that the soul is bi-sexual, containing a male and a female part. But, when the time is ripe for an incarnation, chosen by the soul, then as St. Luke informs us, at this moment the two parts separate, the male goes into a male, the female part into a female embryo.

They may never meet again on earth, unknown to each other, and may return to spirit at different times, and with different states of development, but finally they will meet again, recognize each other as soul mates, as brother and sister.

This revelation contradicts the theory of the ancient, that this bi-sexual soul enters as a unit the human body and in farther re-incarnations may become a man or a woman. Jesus and the Apostles, just as Imperator-Malachi, Andrew Jackson Davis and Silver Birch declare that re-incarnation, as usually believed here, does not exist as a general law, but only as an exception; i.e., when a high Spirit volunteers to return to earth as a

(Continued on Page 16)

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Previous Lives

Memories

A 16-page pamphlet, "The Forces Behind Divining," by an unnamed writer, is based on a paper read at the Radiesthesia Society in 1944, and is packed with informative material, some of which, in abridged form, I present here.

The writer reminds us that, at the time of Christ, acceptance of reincarnation was as general as it is today in India.

After relating the case of Shanti Devi, to which has been devoted a whole book, as well as innumerable articles in many publications, he quotes other cases which he has himself run across or heard of.

A friend told him that when she was about 20, staying in Wales, her parents induced her to try to manage a coracle, of which she knew nothing. To her surprise, although normally she was no good in a boat, she did the job well, saying that it had suddenly come to her that she had worked a coracle before. To manage a coracle is a special art, not easily acquired.

Another case: the writer himself, staying with friends in Berkshire, was being driven in a car when, approaching the bridge over the Thames at Wellingford, a road he had never before traveled, he suddenly had a sense of being familiar with the place.

In the main street, he saw a company of soldiers, in Civil War attire, led by a horseman, red-cheeked, cheery-looking, in a buff coat and steel helmet, looking serious and intent. He knew he was that man. He was not in any way surprised at what he saw, having forgotten he was in a car in the 20th century; he knew he was the man. Then the scene vanished.

An Indian Army officer related that, sitting by the fire, he found himself in the past, riding bareback, being galloped for Alexander the Great. It came to him that Alexander was having a "pow-wow" with his officers. Suddenly he thought: "I have got to gallop bareback. How can I do it?" Then: "Why, of course, I am doing it every day."

He points out that these self-conscious experiences do not seem to be merely being a spectator of past scenes, but vivid memories of actual experiences.

In a village near Winchester, a young lady, recovering from enteric, fully awake, found herself walking about, into the College Meads, among gaily-dressed people, it being a fete day, waiting for King Charles II to come to his new house.

The river Itchen was broader

than it is now, and pronunciation of English so different that it sounded like a foreign tongue, though she heard herself speaking and understanding it.

Two of his women cousins have several times dreamed that they are men, riding, in the Civil War, with messages between King and Parliament. Each knows which man she was.

One of them, Katie, has often dreamed of being other personalities, but always as a man.

In one vivid dream she is Commander of a fort, held by a Roman garrison. After hard fighting it is overrun by a fierce tribe. Thinking of his wife and children in Rome, and praying for their welfare, the Roman officer in armor plunges into the river by the fort.

Another friend has several times dreamed of running barefoot over sandy country, his skin is dark, he is making for wooded hills, becoming exhausted. The dream always ends with a terrific blow in the back.

The writer dreamed of a fight between two dark tribes, armed with spears and shields, he being the chief of one side, the other chief a special enemy. "We win the fight; our enemies fly before us; I single out my enemy; it is a long chase, but at last he trips and falls, and I plunge my spear into him, and rejoice."

The dream suddenly changes. In medieval dress he is fighting with a rapier, in the dusk, which prevents him seeing clearly the features of his opponent. Eventually he runs him through, only to find that he has killed his best friend. Commenting on episodes of this kind, the writer has come to the conclusion that reincarnation can explain many things otherwise inexplicable; it is fair and just; there is no question of immediate heaven or hell; it rules out the notion of useless suffering for eternity, which he considers blasphemous; it means that you reap as you sow. Above all, it means—evolution, progress, arising from experiences in life after life, it being possible to learn only a few lessons in just one life.

Thus reincarnation "gives us a greater understanding of the purpose of God, and of the ways of man."

Jungle Drums

Philip Towner

"Two Worlds" tells of a remarkable experience of Philip Towner, a "tough, good-looking bachelor," of Burghfield Bridge, near Reading, Bucks, who works at Aldermaston, atomic weapons research establishment.

Some 10 years ago, staying with his parents in a Kent village, he built himself a chalet in the garden, where he slept.

One night he was awakened by a noise coming from the wardrobe. Tom! Flung open the wardrobe door, no African savage hurtled into view. He sees nothing but clothes. And the noise had stopped.

The same thing happened the next night. On the third night, after the tom tom concert, he heard a foreign tongue, excitedly Negroid.

Every night the voice spoke. Then, one night, he woke to see beside his bed the brown-cowled figure of a monk.

A few days later he casually remarked to his mother, with characteristic British understatement: "This place is haunted." She replied: "How strange. I went to a Spiritualist meeting the other day and while . . . Philip tells mama she must be mad. "Spiritualism is poppycock." "Is that so?" she says. "Then why did the medium tell me that a monk was trying to communicate with the family?" "But a monk doesn't play jungle drums," he objected.

Nevertheless, intrigued, he went to a demonstration of clairvoyance and received a superbly evidential message from a "dead" woman, for whom he used to run errands as a lad.

At a group sitting, Phil, hearing his eloquent wardrobe-friend speak nearly fell off his chair.

The medium, emerging from trance, says to Phil: "You have heard that voice before, haven't you? It is that of a Zulu. He is your guide, and will one day use you for healing."

Back now to Aldermaston. Tow-

ner announces: "I am now a healer. I have had several cures. And I feel the Zulu by my side when I treat my patients."

Derision from the lads.

At work one morning, with no one near him, he felt he had been punched in the stomach. "The stuffing has been knocked out of me," he said. "My father must have passed on."

"Come off it, Phil," said the workers. "How do the two things tie up?" Replied Phil: "If I am wrong, I will never mention Spiritualism again."

The boys gathered around as he telephoned his mother. She told him: "Your father has just died, son. He went unexpectedly."

Now the men were shaken. Phil plays to them tape recordings of seances and public meetings.

"They used to call me a crank," Phil told the reporter. "Now many of them at Aldermaston are 'cranks' too!"

The reporter told them they were in good company. Dr. Arthur H. Compton, Nobel prize scientist, who had much to do with development of the atomic bomb, also is convinced of spirit return, and has attended seances.

Phil considers that, in the end, Spiritualism may prove more important than Aldermaston. Those who agree with him, say "Aye."

Love

Dr. Pitirina A. Sorokin

In "Awake" on the "Practicality of Love," highly significant quotations, from Dr. Sorokin's "The Ways and Powers of Love," are given, as below:

"Unselfish love has enormous creative and therapeutic potentialities, far greater than most people think. Love is a life-giving force, necessary for physical, mental, and moral health. Children deprived of love tend to become vitally, morally and socially defective. Love is the most powerful antidote against criminal, morbid and suicidal tendencies; against hate, fear and psychoneuroses. It is an indispensable condition for deep and lasting happiness. Love is forever practical.

"Being loved by others and loving others seems to be as important a single factor of vitality as any other . . . the main cause of suicide is psycho-social isolation of the individual, his state of being lonely in the human universe, not loving or caring for anybody and not being loved by anybody. Love's curative power remains indispensable for practically all successful therapeutic treatments of mental disorders.

"Finally, only the power of unbounded love, practiced in regard to all human beings, can defeat the forces of interhuman strife, and can prevent the pending extermination of man by man on this planet. Without love, no armament, no war, no diplomatic machinations, no coercive police force, no school education, no economic or political measures, not even hydrogen bombs can prevent the pending catastrophe. Only love can accomplish this miracle, providing, however, we know well the nature of love and the efficient ways of its production, accumulation, and use."

Exceedingly interesting as it is to hear men of the calibre of Dr. Sorokin discoursing on the power of Love, I think it would be even more so if scientists and thinkers would put their theories to the test of practical experience, as some of us have done.

Perhaps, therefore, I may be pardoned for having the temerity to quote from my "Nature of Man," from a short section on the theme "Love Is Effortless." You will note that what follows—which is based on empirical experience, as well as theory—contradicts Dr. Sorokin's thesis that we have to know "efficient ways" of "production and accumulation" of love.

Now for the promised quotation: "This was the great discovery. I don't care if it does sound incredible. Practical experience has taught me it is true. It has happened. And it still happens, continuously and effortlessly.

"All I had done was to stop hating. I had not given a thought to love. It was not necessary. If I had thought of love, and made an effort to conjure it up, I might have gummied up the works, by manufacturing an artificial, syn-

thetic product of what I imagined love to be.

"The instant that hate was discarded, utterly and completely, love came of itself—overwhelming, flooding, irresistible, infinite, entirely of itself. It was completely effortless. I did nothing. Hate gone—there was love—spontaneous, automatic.

"How could it be otherwise? Blocks removed, barriers gone, windows cleaned and opened wide, love just poured out like a thousand Niagaras. Why?

The only possible reason that I can see is that love is our nature, life is love. Nature made us to love. We put blocks in the way and cut it off. Take away the blocks and out streams love. You can't even take an ounce of credit for it. It is in no sense your love; it is love itself. It is love impersonal. It can have no preferences. Like mercy, as Shakespeare said, it is not 'strained,' as if through a sieve or down a funnel. It is universe-wide. No measure can gauge it. There is no shore to it, neither is there end or beginning.

"In the laboratory of the life-scientist, love is the principal reagent, the most powerful of all forces. It scorches pipes and channels; it will not, it cannot be contained in any vessel. It comes through no meter. It comes 'for free.' There are no charges. It asks for no check on the Bank of Effort. It is there for your use. All you do is direct it."

A.D. 1878

Medics and Parsons

"The Spiritual Healer" tells us that "The Lancet" recently printed this:

"A young lady keeps her bed for two or three years, for an affection of the hip, and is seen by all the leading men in London.

"One day, a clergyman walks in, prays over her, and she gets up and walks.

"The case is reported in all the religious journals as a miracle; whereupon the doctors all join in declaring that the case was one of hysteria, and that there was nothing the matter with her.

"Then, I would ask, why was that girl subjected to local treatment, and to the infliction of physics every day for years?

"Why did not the doctors do what the parson did?"

That is quoted from Sir Samuel Wilks' "Lectures on Diseases of the Nervous System," London, 1878.

Our magazine comments: "That which Sir Samuel Wilks said 80 years ago, we are saying today—that, if medical science can produce the same results as Spiritual Healing, why do they not do it, instead of labeling people as 'incurable,' and leaving the curing to spiritual healers to bring about?"

Materialism Again

"Awake"

"Awake," a weekly put out by Jehovah Witnesses, each issue running to nearly three million, true to its title, has an informative article: "Science Discovers a Creator," which contains a number of significant quotations.

By way of introduction, it is pointed out that scientists, as such, have no claim to be pre-eminently qualified to speak on religion, or on God. As one said: "The fact that I am a professor of chemistry does not enable me to express a more, or a less, authoritative opinion on any other subject—religion, politics, and so on—than any non-scientific yet reasonably educated man or woman." That is a useful caution, which it would be well to bear in mind.

Lord Rayleigh (discoverer of argon) said: "In my opinion, true science and true religion neither are nor could be opposed."

Lord Kelvin, another president of the Royal Society, said: "I have many times within the past 50 years expressed myself, decidedly, on purely scientific grounds, against atheistic and materialist doctrines . . . I believe that the more thoroughly science is studied, the further does it take us from anything compared to atheism."

Charles Augustus Young, professor at Dartmouth and Princeton, gave this opinion: "I think it is unquestionable that, as men have come to know more of the material universe, they have had continual-

ly revealed to them something more of the glory and majesty of its Creator."

Physicist Arthur Holly Compton: "For myself, faith begins with the realization that a supreme intelligence brought the universe into being and created man . . . it is incontrovertible that, where there is a plan, there is intelligence; an orderly, unfolding universe testifies to the truth of the most majestic statement ever uttered—'In the beginning, God!'"

Robert A. Milliken, physicist, stated: "A purely materialistic philosophy is to me the height of unintelligence. Wise men in all ages have always seen enough to make them reverent."

Sir James Jeans, famous physicist, said: "The Universe shows evidence of a designing or controlling power . . . a universal mind of which your mind and mine . . . are units or even experiences."

Dr. Gustav Stromberg, well known in the fields of astronomy, astrophysics and mathematics, has this to say: "The present study (of giant stars, etc.) leads to the inevitable conclusion that there exists a World Soul or God."

Sir Arthur Eddington, British astronomer, recently announced: "The idea of Universal Mind or Logos would be, I think, a fairly plausible inference from the present state of scientific theory; at least, it is in harmony with it."

Then we have Dr. Albert Einstein: "It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity; to reflect upon the marvelous structure of the universe, which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifest in nature."

Edward J. Bing, philosopher, says: "We have seen the Universe referred to as a manifestation of a designing power . . . of Universal Mind, or Logos . . . Now, for the first time, we hear the word God in connection with it . . . Those who believe in a personal God, distinct from the Cosmos, will find it quite compatible with their convictions to look upon Universal Mind, i.e., upon the Cosmos, as the manifestation, the active principle, the dynamics, of the Godhead."

Dr. Bing speaks of a Scientific Reformation: he considers that, to scientific thought, has come a revolution, which has remained almost unnoticed. "Yet, it is many times greater and liable to be more far-reaching in its effects, than the French Revolution. Four hundred years after the Religious Reformation, in fact, we are witnessing the birth of the Scientific Reformation."

Let us hope this is so. Every student of psychism would agree that Official Science, by and large, is sadly in need of a reformation of its attitude to a large assortment of phenomena which, in terms of modern Materialism, are totally inexplicable.

10th Anniversary At St. Paul, Minn.

The tenth anniversary and founder's day service was held by the Spiritual Science Church, 496 Endicott Bldg., St. Paul, Minn., on Oct. 19th in memory of Rev. Julius C. Steinemann, founder and organizer of the church.

Featured speaker for the day was the Rev. Ethel Colby, pastor, whose topic was: "All That the Father Hath." John Kahler, president of the Minnesota State Spiritualist Association was introduced by Ray Haberkorn, who has served as church president for the past ten years.

A memorial service was conducted by Mrs. Haberkorn. She reviewed the activities of the Rev. Steinemann during his 40 years as pastor and missionary. Rev. Steinemann, who passed to spirit in 1951, was a healer, lecturer, teacher and mental medium. Rev. E. Clemmy and Rev. Henry Paulson also spoke.

Message bearers were Miss Nesta Elburn, 12-year-old medium, Rev. Colby, Rev. Clemmy, Mrs. Carl Olson and Miss Laurel Bowren. Charter members present were Mrs. Laura Hagen and Mr. and Mrs. Haberkorn.

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By REV. ELSIE HICKS

MONTH OF DECEMBER, 1958 PISCES

The Sun will be afflicting your business and financial interests from the Sagittarius sign to the 23rd, and it behooves you to move with due care and caution in all transactions. Avoid over-extension of credit, loans and speculations. You should be especially careful on the 20th and the 21st, when these evil conditions are most prevalent. After the 23rd, however, the Sun joins Jupiter in favorable aspect, and grants a most favorable month-end business and financial period. Mercury will be in a detrimental aspect all month, and warns you to avoid or postpone important plans, decisions and matters of judgment. You should be especially careful on the 20th and the 21st. With the advent of cold weather, continue to guard your general health carefully, as it will be badly afflicted. You should be especially careful on the 20th and the 21st. Mars in beneficial aspect all month will tend to add strength, energy and vitality to your general makeup, and so welcome at this time of danger. The danger will be the afflicting your interests from the Sagittarius sign to the 15th, and warns you to guard against quarrels, disputes and estrangements. Venus enters beneficial Capricorn, and grants a most fortunate period for all types of social activities, travel, vacations, friendships, courtship and marriage. The days shown as favorable are the 1st, 4th, 5th, 6th, 9th, 10th, 17th, 18th, 19th, 22nd, 23rd, 27th and the 28th. The days shown as adverse are the 7th, 8th, 13th, 14th, 20th and the 21st.

MONTH OF DECEMBER, 1958 AQUARIUS

To the 23rd, should prove a most progressive business and financial period, as the Sun will be in beneficial aspect and greatly aiding and abetting your business affairs. Take advantage of this excellent situation, and strive ahead and seek gain and advancement. The most favorable business days are shown as the 20th and the 21st. After the 23rd, the Sun will enter neutral aspect, and Jupiter will be afflicting your interests all month, you should move with due care and caution this last week. Mercury will be in a favorable aspect all month, and will grant a most fortunate period for plans, decisions and matters of judgment. Also favors letter writing, literary efforts and the signing of important contracts. General health conditions will also be greatly favored all month. You must guard against the adverse rays of Mars in the Scorpio sign, creating accidents, injury and acts of violence. The days shown as most prevalent on the 4th, 5th and the 6th. A most aggressive social period is created to the 15th, by Venus in the Sagittarius sign, creating a most favorable aspect for all types of social activities, travel, vacations, friendships, courtship and marriage. After the 15th, however, Venus enters beneficial aspect, and will neither aid or afflict your interests. The days shown as favorable are the 2nd, 3rd, 7th, 8th, 15th, 16th, 20th, 21st, 24th, 25th, 26th, 29th, 30th and the 31st. The days shown as adverse are the 1st, 6th, 11th, 12th, 17th, 18th and the 19th.

MONTH OF DECEMBER, 1958 CAPRICORN

Business and financial conditions may prove a little dull and inactive to the 23rd, as the Sun will be in neutral aspect and neither aiding or abetting your business and financial affairs. However, after the 23rd, the Sun will enter your birth-sign to create one of the most beneficial periods of the year. As Jupiter will also be aiding you from the Scorpio sign, should prove a most progressive period for the aggressive individual. Mercury will be in neutral aspect all month, and will neither aid or afflict your judgment and reasoning facilities. Best seek advice and counsel of others more qualified before making any important decisions. You should continue to watch your health all month, as it will be neutral. Venus enters Taurus all month, Mars in beneficial Taurus all month, will add strength, energy and vitality as necessary at this time. After the 15th, Venus enters neutral aspect, and will neither aid or afflict your interests. The days shown as favorable are the 1st, 4th, 5th, 6th, 9th, 10th, 17th, 18th, 19th, 22nd, 23rd, 27th and the 28th. The days shown as adverse are the 2nd, 3rd, 7th, 8th, 11th, 12th, 13th, 14th, 20th, 21st, 24th, 25th, 26th, 29th and the 31st.

MONTH OF DECEMBER, 1958 SAGITTARIUS

The Sun will remain in your birth-sign to the 23rd, and again it will prove one of the year's most progressive periods for business and financial affairs. Take advantage of this excellent situation, and strive ahead and seek gain and advancement. The most favorable business days are shown as the 20th and the 21st. After the 23rd, the Sun will join Jupiter in neutral aspect, and conditions will prove most dull and inactive the balance of the year. Judgment and reasoning facilities will prove excellent all month, with Mercury in your birth-sign. It is also a fine time for letter writing, literary efforts and the signing of important contracts. General health conditions will also be most favorable all month. Mars in neutral aspect will neither aid or afflict your interests all month. Venus will remain in your birth-sign to the 15th, and will grant a most fortunate period for all types of social activities, travel, vacations, friendships, courtship and marriage. After the 15th, Venus enters neutral aspect and will neither aid or afflict your interests. The days shown as favorable are the 2nd, 3rd, 11th, 12th, 15th, 16th, 20th, 21st, 24th, 25th, 26th, 29th, 30th and the 31st. The days shown as adverse are the 1st, 7th, 8th, 13th, 14th, 20th and the 28th.

MONTH OF DECEMBER, 1958 SCORPIO

Conditions may prove a little dull and inactive as business and financial affairs are concerned, to the 23rd, as the Sun will be in neutral and neither aiding or afflicting your affairs. However, Jupiter will continue in your birth-sign all month, and after the 23rd, the Sun will enter

beneficial aspect. Strive ahead and seek gain and advancement all month, and your efforts will be rewarded. Most fortunate business days are shown as the 17th, 18th and the 19th. Judgment and reasoning facilities will prove most dull and inactive all month, as Mercury will be in neutral aspect, and neither aiding or afflicting your interests. It is best to seek advice and counsel of others before making any important decisions. General health conditions will also prove dull and inactive. Guard against accidents, injury and acts of violence, created by Mars in the Taurus sign all month. You should be especially careful on the 4th, 5th and the 6th, when these evil conditions are most prevalent. A most unfortunate social period is created to the 15th, and thereafter Venus will enter beneficial Capricorn, creating a most fortunate period for all types of social activities, travel, vacations, friendships, courtship and marriage. The most favorable business days are shown as the 22nd and the 23rd. The days shown as favorable are the 1st, 9th, 10th, 13th, 14th, 17th, 18th, 19th, 22nd, 23rd, 27th and the 28th. The days shown as adverse are the 4th, 5th, 6th, 11th, 12th, 24th, 25th and the 26th.

MONTH OF DECEMBER, 1958 LIBRA

Business and financial affairs will be greatly favored to the 23rd, with the Sun in the Sagittarius sign, and it behooves you to strive ahead and seek gain and advancement, and your efforts will be rewarded. The most favorable business days are shown as the 20th and the 21st. After the 23rd, the Sun will afflict your interests from the Capricorn sign, and as Jupiter will be in neutral aspect all month, you should move with due care and caution this last week. Avoid over-extension of credit, loans and speculations. Judgment and reasoning facilities will prove most satisfactory all month. This is also an excellent period for letter writing, literary efforts and the signing of important contracts. The most fortunate days are shown as the 20th and the 21st. After the 23rd, the Sun will enter neutral aspect, and will neither aid or afflict your interests. A short but fortunate social period is created to the 15th, with Venus in beneficial Sagittarius. This is a fine time for all types of social activities, travel, vacations, friendships, courtship and marriage. After the 15th, however, Venus enters detrimental Capricorn, and warns you to guard against quarrels, disputes and estrangements with the opposite sex. These detrimental aspects are most prevalent on the 22nd and the 23rd. The days shown as favorable are the 7th, 8th, 11th, 12th, 15th, 16th, 20th, 21st, 24th, 25th and the 26th. The days shown as adverse are the 2nd, 3rd, 12th, 13th, 22nd, 23rd, 29th, 30th and the 31st.

MONTH OF DECEMBER, 1958 VIRGO

The Sun will be afflicting your business and financial interests from the Sagittarius sign to the 23rd, and it behooves you to move with due care and caution in all transactions. Avoid over-extension of credit, loans and speculations. Be especially careful on the 20th and the 21st. After the 23rd, the Sun will join Jupiter in beneficial aspect, and will tend to create a most fortunate year-end business and financial period. Take advantage of this excellent situation, and strive ahead and seek gain and advancement. This will prove a most unfavorable month for plans, decisions and matters of judgment, as Mercury will be in neutral aspect all month. Best avoid or postpone important decisions, or at least seek advice and counsel of others before making any important decisions. Continue to guard your general health carefully all month, as it will be badly afflicted. Be especially careful on the 20th and the 21st. You are again favored by the excellent aspect of Mars in the Taurus sign, creating strength, vitality and energy to your general makeup. Venus will be afflicting your interests from the Sagittarius sign to the 15th, and warns you to avoid or postpone important social functions, and beware of quarrels, disputes and estrangements with the opposite sex. After the 15th, Venus enters beneficial aspect, and grants a most fortunate period for all types of social activities, travel, vacations, friendships, courtship and marriage. The days shown as most favorable are the 4th, 5th, 6th, 9th, 10th, 13th, 14th, 17th, 18th, 19th, 22nd and the 23rd. The days shown as adverse are the 1st, 7th, 8th, 20th, 21st, 27th and the 28th.

MONTH OF DECEMBER, 1958 LEO

To the 23rd, should prove a most fortunate business and financial period, as the Sun will be in favorable aspect and greatly aiding and abetting your affairs. Take advantage of this excellent situation, and strive ahead and seek gain and advancement, and your efforts will be rewarded. The most favorable business days are shown as the 20th and the 21st. After the 23rd, the Sun will enter neutral aspect, and as Jupiter will be afflicting your interests all month, it behooves you to move with due care and caution during this last week. Judgment and reasoning facilities will be greatly favored all month. This is also an excellent time for letter writing, literary efforts and the signing of important contracts. General health conditions will continue to be greatly favored all month. Mars in detrimental aspect, warns you to guard against accidents, injury and acts of violence. Be especially careful on the 4th, 5th and the 6th when these conditions will be most prevalent. A most fortunate social period is created to the 15th, with Venus in the Sagittarius sign. This is an excellent time for all types of social activities, travel, vacations, friendships, courtship and marriage. After the 15th, Venus enters neutral aspect and will neither aid or afflict your interests. The days shown as favorable are the 2nd, 3rd, 7th, 8th, 11th, 12th, 15th, 16th, 20th, 21st, 24th, 25th, 26th and the 31st. The days shown as adverse are the 4th, 5th, 6th, 9th, 10th, 13th, 14th, 17th, 18th, 19th, 22nd, 23rd, 27th and the 28th.

MONTH OF DECEMBER, 1958 CANCER

Conditions will prove a little dull and inactive to the 23rd, as the Sun will be in neutral aspect and neither aiding or afflicting your business and financial affairs. However, after the 23rd, the Sun will enter your birth-sign to create one of the year's most progressive periods for business and financial affairs. Take advantage of this excellent situation, and strive ahead and seek gain and advancement. The most favorable business days are shown as the 20th and the 21st. After the 23rd, the Sun will join Jupiter in neutral aspect, and conditions will prove most dull and inactive the balance of the year. Judgment and reasoning facilities will prove excellent all month, with Mercury in your birth-sign. It is also a fine time for letter writing, literary efforts and the signing of important contracts. General health conditions will also be most favorable all month. Mars in neutral aspect will neither aid or afflict your interests all month. Venus will remain in your birth-sign to the 15th, and will grant a most fortunate period for all types of social activities, travel, vacations, friendships, courtship and marriage. After the 15th, Venus enters neutral aspect and will neither aid or afflict your interests. The days shown as favorable are the 2nd, 3rd, 11th, 12th, 15th, 16th, 20th, 21st, 24th, 25th, 26th, 29th, 30th and the 31st. The days shown as adverse are the 1st, 7th, 8th, 13th, 14th, 20th and the 28th.

will tend to lessen the effects of the Sun. It is best that you seek advice and counsel of others more qualified before making any important plans and decisions, as Mercury will be in neutral aspect all month. It is also wise that you take a close check on general health conditions. However, Mars will continue to aid and abet you from the Taurus sign, and grants strength, energy and vitality as welcome at this time. Again you are granted a most fortunate period for occult study and psychic phenomena. This will prove a most unfavorable social period, as Venus will be in neutral aspect to the 15th, and then afflict you from the Capricorn sign the balance of the month. Best avoid or postpone important social functions, and beware of quarrels, disputes and estrangements with the opposite sex. You should be especially careful on the 22nd and the 23rd. The days shown as favorable are the 1st, 4th, 5th, 6th, 9th, 10th, 13th, 14th, 17th, 18th, 19th, 22nd and the 28th. The days shown as adverse are the 2nd, 3rd, 15th, 16th, 22nd, 23rd, 29th, 30th and the 31st.

MONTH OF DECEMBER, 1958 GEMINI

Again this month it behooves you to move cautiously in all business and financial affairs, as the Sun will be afflicting you from the Sagittarius sign to the 23rd, and then joins Jupiter in neutral aspect, neither aiding or afflicting your interests. Avoid loans over-extension of credit and speculations. You should be especially careful on the 20th and the 21st, when these rays are the strongest. You should also avoid or postpone important plans and decisions this month, as Mercury will also be afflicting you from the Sagittarius sign. At least seek advice and counsel of others before making any hasty decisions. Mars will be in neutral aspect all month, and will neither aid or afflict your interests. However, you should continue to keep a close check on your general health as it will be badly afflicted. Be especially careful on the 20th and the 21st, when these evil rays are most prevalent. A most unfortunate social period is forecast, with Venus in detrimental aspect to the 15th, and neutral and unimportant thereafter. Best avoid or postpone important social affairs, and beware of quarrels, disputes and estrangements with the opposite sex. The days shown as favorable are the 1st, 4th, 5th, 6th, 9th, 10th, 13th, 14th, 17th, 18th, 19th, 22nd, 23rd, 27th and the 28th. The days shown as adverse are the 1st, 13th, 14th, 20th, 21st, 27th and the 28th.

MONTH OF DECEMBER, 1958 TAURUS

To the 23rd, will prove a most dull and inactive business and financial period, as the Sun will be in neutral aspect and neither aiding or afflicting your affairs. After the 23rd, however, the Sun enters beneficial Capricorn and will grant a most fortunate year-end business and financial period. Take advantage of this excellent aspect, and strive ahead and seek gain and advancement. The days shown as favorable are the 11th, 12th, 15th, 16th, 20th, 21st, 24th, 25th and the 26th. The days shown as adverse are the 2nd, 3rd, 12th, 13th, 22nd, 23rd, 29th, 30th and the 31st. The days shown as adverse are the 11th, 12th, 17th, 18th, 19th, 24th, 25th and the 26th.

MONTH OF DECEMBER, 1958 ARIES

The Sun will be aiding and abetting your business and financial affairs from the Sagittarius sign to the 23rd, and it behooves you to strive ahead and seek gain and advancement, and your efforts will be rewarded. The most favorable business days are shown as the 20th and the 21st. After the 23rd, the Sun will join Jupiter in neutral aspect, and business and financial affairs will prove most dull and inactive. Mercury in favorable aspect all month, grants a most favorable month for all types of social activities, travel, vacations, friendships, courtship and marriage. The days shown as most favorable are the 4th, 5th, 6th, 9th, 10th, 13th, 14th, 17th, 18th, 19th, 22nd and the 23rd. The days shown as adverse are the 1st, 7th, 8th, 20th, 21st, 27th and the 28th.

MONTH OF DECEMBER, 1958 PISCES

The Sun will be afflicting your business and financial interests from the Sagittarius sign to the 23rd, and it behooves you to move with due care and caution in all transactions. Avoid over-extension of credit, loans and speculations. Be especially careful on the 20th and the 21st. After the 23rd, the Sun will join Jupiter in beneficial aspect, and will tend to create a most fortunate year-end business and financial period. Take advantage of this excellent situation, and strive ahead and seek gain and advancement. This will prove a most unfavorable month for plans, decisions and matters of judgment, as Mercury will be in neutral aspect all month. Best avoid or postpone important decisions, or at least seek advice and counsel of others before making any important decisions. Continue to guard your general health carefully all month, as it will be badly afflicted. Be especially careful on the 20th and the 21st. You are again favored by the excellent aspect of Mars in the Taurus sign, creating strength, vitality and energy to your general makeup. Venus will be afflicting your interests from the Sagittarius sign to the 15th, and warns you to avoid or postpone important social functions, and beware of quarrels, disputes and estrangements with the opposite sex. After the 15th, Venus enters beneficial aspect, and grants a most fortunate period for all types of social activities, travel, vacations, friendships, courtship and marriage. The days shown as most favorable are the 4th, 5th, 6th, 9th, 10th, 13th, 14th, 17th, 18th, 19th, 22nd and the 23rd. The days shown as adverse are the 1st, 7th, 8th, 20th, 21st, 27th and the 28th.

IN DOUBT?

- read -

West Doubt

GOD FEARING MEN

Those in both the higher and lower positions of our society who declare themselves, and others whom they favor, to be "God fearing," are not flattering themselves and others but are mostly revealing their own ignorance of the truth about God and spiritual reality.

The "fear" of God has no basis whatever on truth, but is founded solely on ancient superstition handed down and proclaimed by the orthodox churches. It is a modern day remnant of the many superstitions begotten by fear of the unknown by the ancients, and their many ideas of revengeful gods.

Fear of God, drives man away from God not toward Him; just as fear of any person tends to drive one as much as possible away from that person. No one fears a man who is truly known to be kind, and how much better is God who is perfect and therefore far better than the best of men. Why then is there any basis for anyone to state that he fears God?

Nor has anyone a reason to fear the laws of God. The laws made by men are well known to be imperfect. They have to be changed, amended, and created anew, continually, to eliminate their defects and make them more just to all. That no law made by men treats all individuals equally is also well known, and because of this, in better societies it is always tempered with mercy.

In free countries, the laws of men are intended to protect men from each other, and for that reason the laws of men should not be feared, unless one fears justice or the imperfection in the laws. The laws of God by which the universe and man are created, sustained and maintained, are perfect. Every particle of dust is full of perfect atomic "solar systems." The laws of God, originating in perfection cannot be otherwise than perfect, with equal justice to everyone.

The laws that come from the mind of man can never reach perfection, though they be perfected forever. It is under the laws of man that God has ordained that we should live, and therefore we have no choice but to endure their lack of perfection along with our own imperfections.

But God, by means of the perfect laws of the Divine Providence, makes amends to all who have suffered injustice at the hands of man, and for this reason is even less to be feared. The orthodox churches have their ancient teaching that "Our Father in heaven is perfect," yet they still believe it proper to fear or at least say that they fear, God.

Writers of the Bible had many various ideas of the will of God; but the last revelations, given by Christ, cancelled the older ideas; and His command was, not to fear God with all our heart and mind and soul, but to Love God to our utmost.

Show and felt a deep frustration. How colossal is the spiritual ignorance of our times!

Harvest Is Ready

The harvest is nearly ready, but the qualified workers are relatively few. There is a tremendous educational job to be done, not just with the public but also within the ranks of the spiritual scientists. The pressure of the New Age is beginning to descend upon us, and everyone will be held accountable for his thoughts and actions. God-speed the day when the fundamental spiritual truth of life shall be known by men of good-will everywhere!

It Pays to Advertise
in These Columns.

SPRITUALIST CHURCHES

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.

ARIZONA

Tonopah: Sun Spiritualist Camp Association. Star Route. Services: Sun. 2 P.M. President: Frederick F. Hoge.

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

Phoenix, Arizona

First Spiritualist Church, 10th St. and East Fillmore. Service: Sun., Lyceum 11 A.M.; lecture, 8 P.M. Minister: Rev. Walter Holder; Phone, Alpine 3-3804; Sec'y., LeRoy Thorn.

Harmony Chapel, NSAC, 85 W. Portland. Services: Sun. 9:30 A.M.; lyceum, 11 A.M.; morning worship, 6:30 P.M.; young adults, 8 P.M.; evening worship, Wed., 7:30 P.M. healing hour. Pastor, Rev. Edwin Warren Ford; Phone, Alpine 4-1900.

ARKANSAS

Hot Springs, Arkansas

Church of Spirit and Truth, 208 Plateau St. Services: Sun. 7:45 P.M. service and messages. Minister, Rev. Julia Martin; Phone, NA 4-1615.

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

CALIFORNIA

Alameda, California

Brotherhood Spiritualist Church, 1407 Ninth St. Services: Sun. & Thurs 7:30 P.M.; Minister: Rev. Pearl E. H. Manning; Phone, LA 4-2316.

Spiritualist-Unity Center, 1530 Santa Clara Ave. Church Class Service: Sun. 7:30 P.M. Dr. and Rev. E. L. Archer; Phone, LA 2-6327.

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

El Monte: National Federation of Spiritual Science Church, 3171 517 Stewart St. Services: Sunday, Lyceum 9:45 A.M.; Devotional 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordano St., La Puente, Cal.; Phone: EDgewood 6-5633.

Fresno: Chapel of Light, First Spiritual Science Church of Fresno, 2120 San Benito St. Services: Sun. School, 10:30 A.M.; Sun. worship and healing, 7:30 P.M.; Pastor, Rev. Leona Richards; Asst., Elsie Hawksworth; Phone: ADams 7-1489.

Gardena: St. Paul's Church of Spirit Communion, 813 West 165 Place, off Vermont. Services: Sun. 1 and 7:30 P.M.; Wed. 7:30 P.M., blindfold bullet service; Classes, Healing, Pastor, Rev. Frances A. Bond; Phone, DAvis 9-1858. Consultation by appointment.

Hanford: Church of Revelation, Inc., 1306 North Irwin St. Services: Sun. 7:30 P.M.; Class: Tues., numerology; Thurs., Psychic Unfoldment; Rev. Winifred Ruth Mikesell. Phone, LU 4-8907.

Hollywood, California

Spiritualist Science Church of Hollywood, 8230 Hollywood Blvd.; Services: Wed. 2 & 8 P.M.; Fri. 7 P.M.; Sun. 7:30 P.M.; Minister: Rev. Rose M. Taylor; Ph. Hollywood 3-6916; Sec'y.: Ann Boddy, 1807 N. Harvard Blvd.

Church of Divine Power, 4950 Franklin Ave. Services: Sun. 7:45 P.M., candlelight and healing; Thurs. 7:30 P.M., messages and healing. Pastor: Rev. Lorraine LaVani. Phone: Hollywood 4-8383.

Long Beach, California

People's Spiritualist Church, 785 Juniper St. Services: Sun. 8 P.M.; hot luncheon Wed. 12 noon to 1 P.M., followed by lecture and messages; Minister: Rev. Edith M. Niles, 423 Dayman St.; Phone: HE 5-0453.

Temple of Christian Philosophy, 1105 Raymond Ave., Class: Wed. 7:30 P.M.; Holy Communion: 1st Sun. 11 A.M.; Sunday services: 7:30 P.M.; Minister: Rev. Lola Reddig; Phone: 8-2318; Church phone 99-214.

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

Spiritual Science Church, 1202 Plymouth Ave., North Long Beach. Services: Sun. 7:30 P.M., healing; Thurs. 7:30 P.M., healing and messages. Pastor and founder, Rev. Mary C. Firlie; Sec'y., Dell Niles; Phone, GA 2-4777.

Los Angeles, California

Foundation of Universal Truth, 1015 South Manhattan Place; Services: Sunday and Wed., 2:30 and 8 P.M.; Healing Thurs. 8 P.M. by Rev. Boyd Bunch; Minister: Rev. Elsie Hicks; Phone: REpublic 1-6030.

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

Temple of Understanding, 1264 Valencia Street. Services: Sat. 8 P.M.; Tues. 8 P.M., circle; Wed. 2 P.M., circle; Thurs. class. Pastor, Rev. Helen Bercu; co-pastor, Rev. O'Toole; Phone, VA 4-5963.

Spiritual Church of Christian Truth, 612 S. Ardmore Ave. Services: Sun. 2 and 7:30 P.M.; healing: 2:30 and 8 P.M., devotional; Thurs. 2 and 8 P.M., message service. Rev. Harry A. Noah, pastor-founder. Phone, DU 9-345.

Universal Chapel, 1001 West 60th St. Services: Wed., Fri. and Sun. 2:30 and 7:30 P.M. Co-pastors, Rev. Eula Perryman Goff and Rev. Walter H. Goff. Phone, ELement 8-2960.

Rose Chapel Psychic Center, First Christian Episcopal Church, 257 S. South Central Blvd. Devotional services: Sun. & P.M.; Class, Tues. 8 P.M.; Round Table, Fri. 8 P.M.; Presiding clergyman, Rev. Thomas E. Badger.

Seekers of Esoteric Wisdom U.C.M., 370 Palm Embassy, 8th and Grand Sts., 170 P.M. Sundays, Rev. Samuel Myron Buck. Ph. 14442 for counseling.

Spiritual Church of Revelation, Embassy Auditorium, 630 So. Grand Ave.; Services: Sun. & Thurs. 2 P.M.; Minister: Rev. Stephanie Jean Seebree; Phone: NO 2-5551; Sec'y: Irene Faust; Phone: CA 3-3950.

Los Angeles, Continued

Temple of Spiritual Logic, 2400 South Western Ave.; Devotional Service Sunday 8 P.M.; Personal Problem Clinic, Mailed Billets, Tuesday 7:30 P.M.; (Doors close 9 P.M.) Pastor: Chaplain: M. Monroe Howard (U.S.N.-Ret.) Phone: REpublic 1-7001.

Church of Ataraxia, 801 S. Wilton Place. Services: Sun. 11 A.M. Pastor: Rev. Pearl I Barnes, 1936 Overland Ave.; Phone, G 3-3501; Sec'y., Stella Thornton.

Spiritual Church of Friendship, 127 East 220th St., Woman's Club. Services: Sun. 11 A.M. Minister, Rev. Hazel Sladek, 2433 Del Amo Blvd., Torrance; Phone, FA 8-2008; Co-pastor, Rev. Eva Everson.

Universal Brotherhood of Truth (Chapel of Roses), 4163 W. Third St. Services: Sun. 11 A.M., Church Sun. 2:30, 7:30 (devotional); Sunday School, 2:30 P.M.; Mrs. Hazel Lehnig; Tues. 7:30 P.M., devotional; Wed. 7:30 P.M., healing. Last Sunday of each month, Pot Luck Dinner. Rev. W. G. Dickson, Pastor-Founder; Phone, DU 9-3016.

Westlake Sp'it Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. and Fri. 8 P.M.; Pres.: Irene Wood; Sec'y.: Florence Reed.

The Church of Spiritual Research, 4488 Whittier Blvd. Services: Sun. 7:30 P.M.; Wed. 2 P.M. and Fri. 7:30 P.M. Pastor: Rev. Zeta Copeland; Phone, Angelus 9-3381.

Lawndale: American Church, 14511 Larch Ave. Services: Thurs. 7:30 P.M. Pastor, Rev. Agnes M. Rice; Phone, Osborne 6-0047.

Oakland, California

First Temple of Spiritualism, Green Room, Moose Club, 1428 Alice St. Services: Sun. and Tues. 7:30 P.M. Pastor, Rev. Mittie Monroe. Phone, TE 9-2825.

The Spiritual Army of God, Ebell Hall, 1440 Harrison St. Lecture, Healing and Message work Fri. 7:45 P.M. Social Night last Fri. in month. Leader, Rev. James M. Fritchman. Rev. Ebba Bolton, pastor, 529 31st St., Phone Olympic 5-9396.

Palo Alto: Spiritual Science Church of Light, 2300 Westley Ave., South Palo Alto. Services: Sun. 11 A.M. Pastor: Rev. Clyde A. Dibble, 1912 Easton Drive, Burlingame; Phone: Diamond 3-8284.

Redwood City: Redwood National Spiritualist Church, Y.M.C.A. Bldg., 1445 Hudson Street. Services: Sunday 7 P.M. Minister: Rev. Genevieve Woeffe, N.S.T., 922 Blandford Blvd. Phone: EMerson 6-7303.

Reseda: Church of the Good Neighbor, 18206 Victory Blvd.; Services: Sun. 11 A.M. and 7:45 P.M.; Healing: Wed. 7:45 P.M.; Thurs. 7:30 P.M.; Minister: Hal Styles, D.D.; Phone: Dickens 28712; Sec'y.: Leonore Cordial.

Sacramento, California

First Spiritualist Episcopal Church, I.O.O.F. Bldg., 34th and W'lyway. Sunday, 7:45 P.M.; Minister, Rev. Wilson H. Beasore; Phone, 7-7453.

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

San Bernardino, California

First Spiritualist Church, 6th and Arrowhead Sts. Services: Sun. 8 P.M.; Minister, Rev. Ann Canara; Phone: TA 3-3566.

Community Universal Spiritualist Church, 134 E. 5th St. Services: Sun. 2 P.M. Phenomena circle each Sun. at 4 P.M. Co-pastors: Rev. Lula Taber and Rev. Gloria T. Braxton, Phone, TUxedo 96-3422.

Santa Cruz: First Spiritual Science Church, 513 Center 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.

San Diego, California

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

Fraternat Spiritualist Church, Inc., 1502 Second Ave. Services: Sun. 11 A.M. and 8 P.M.; Divine Healing, Sun. 7 P.M. Pastor, Rev. Elsie Thompson; Pres., Edwin Thompson; Sec'y. Hattie A. Harold.

San Francisco, California

Golden Gate Spiritualist Church, (N.S.A.) 3001 Franklin St. (cor. Clay). Services: Sunday, 8 P.M.; Wed., 7:30 P.M.; Minister: Rev. Florence S. Becker, 194 Broadway Ave., Ph. JU 9-4969; Sec'y: Donald H. Haddick; Treasurer, Charles Ross McKendry; Phone, TUxedo 5-9978.

The Little Church of St. Andrews, 2005 15th St. (near Church St.) Services: Sun. and Thurs., 7:45 P.M. Messages Fri., 2 P.M. classes; Minister: Rev. Alda Scheerman, 2015 15th St.; Phone: UNDERhill 3-4586.

Golden Rule Church of Spiritualism, 515 Faxon Ave. Services: 1st and 3rd Sun. 2 P.M. Minister: Rev. Eric M. Burnham; Sec'y: Priscilla Hull; Phone: JU 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 Francisco, 4th Floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall). Services: 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. 8 P.M. & 8 P.M. Minister: Rev. Maude Kline; Phone MA 0461; Sec'y: Maude Johnson, 227 Waterville St. Phone: Sky line 1-9153.

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

CALIFORNIA—Continued

San Jose, California

First Spiritualist Church of San Jose, Inc., YWCA, Scofield Hall, 2nd and San Antonio Sts. Services: Sun. 7:30 P.M., healing, lecture, messages; Social: last Sun. of each month, 9:30 P.M. Pastor: Rev. O'Dell Brown, Phone: CL 8-2194; Sec'y., Mrs. Olsen Brown, Ph. CL 8-3243.

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

St. John's UCM Spiritualist Church, 496 North 17th St. Services: Sun. 7:30 P.M., lecture, healing messages; Monday class, 8 P.M. Revs. Dan and Blanch Rogers; Wed., Open Forum, 8 P.M. Rev. Percy Wilkinson; Thurs., class, 8 P.M. Rev. Pearl Wilkinson; Fri., Message Service, 7:30 P.M. Pastors, Revs. Pearl and Percy Wilkinson.

Stockton: Spiritual Science Church, No. 204, Fidelity Hall, 230 East Fremont St. Services: Sunday Healing 7:30 P.M.; Lecture 8 P.M.; Messages 9 P.M.; Blindfold bullet 1st Sunday each month; Dinners 2nd Sunday each month, 4 to 7 P.M. Minister: Rev. Edna Miller, 1927 E. Main St., Phone 32285; secretary, Glennella Hyde, RFD 5, Box 366, Stockton, Calif.

God's Chapel of Healing, U.C.M. No. 16, Christian Spiritualist, 142 Lincoln Blvd. Services: Sun. 8 P.M.; Sun. 7:30 P.M. Pastor, Rev. Laura B. Bargel.

COLORADO

Denver, Colorado

Spiritual Science Association, The Mining Exchange Building, Suite 603-4-5, 1030 13th St. Services: Sun. 7:30 P.M.; Fri. 8 P.M.; Tues. and Thurs. 1:30 P.M. Minister, Rev. Sophie Busch-Tracy.

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.

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, 109 High St., Manchester, Connecticut; Phone: Manchester—MI 8-1841.

Hartford Spiritualist Temple, Inc., 758 Asylum Ave. Services: Sun. 7 P.M.; Wed. 8 P.M. President, Mabel Olio; Sec'y., Grace L. Hoxie.

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

Norwich: The First Spiritual Union, Inc., 28 Park St. Services: Sunday 2:30 and 7:30 P.M.; President: Nellie G. Wheeler; Sec'y.: Marie L. Mittle.

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

DELAWARE

Wilmington, Delaware

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

DISTRICT OF COLUMBIA

Washington, D. C.

First Spiritual Science Church, 1424 K St., N.W. Phone, ME 80973; CO 51149, 915 20th St. N.W. Services: Sun., Thurs. 8 P.M.; Tues. 2:30 P.M. Minister, Rev. Alice Wellstood Tindall.

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

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

FLORIDA

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

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

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

Holly Hill: First Christian Church Spiritual (UGAS), 1535 Center St. Services: Sun. 11 A.M., devotionals, 7:45 P.M., sermon, messages; Wed. 8 P.M., Masters Class; Minister, Enid Brady; Healer, Hal Williams; Phone, CLinton 2-3588.

Homestead, Florida Redland Spiritualist Episcopal Church, 28 N.W. First St., Odd Fellows Hall, Services: Sun. 8 P.M.; Sun. 7:30 P.M. Rev. Sada Hobbs; Phone: 253-M-4.

A.M.O.S. Temple of Light, Bauer Drive; Sec'y: Lillian M. Brewerton, Rt. 2, Box 472.

The Spiritual Lighthouse, 3817 Main St. Services: Sun. and Wed. 8 P.M.; Class: 8:30 P.M.; Minister: Rev. Ida Pierce, Route 4-3, Box 1053, Jacksonville, Florida.

Temple of Religious Science, 220 E. Monroe St., Odd Fellows Hall, Services: Sun. 8 P.M. Pastor: Rev. Marie Headlee; Sec'y., Mrs. Beulah Myers.

Lakeland: Shrine of the Master, Metaphysical Christianity, Success and Park Sts., Tuesday Music Club, Bldg. Services: 7:30 P.M. Pastor, Rev. R. P. Noegel; Sec'y., Lamar M. Keene.

FLORIDA—Continued

Miami, Florida

Little Shenandoah Spiritualist Church, 601 S.W. 7th St. Services: Tues. & Sun. 8 P.M.; Wed. 2 P.M.; Minister: Rev. Frank Brown; Secretary: Phone: HI 8-0051; Treas.: Ward Statler.

Temple of Revelation, 600 S.W. 25th Ave. Services: Sun. & Wed. 7:45 P.M.; Healing: 7:15 P.M.; Minister: Rev. Ruby J. Schmidt; Phone: HI-88912.

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

New Age Church and School of Truth, 2020 N.W. 7th St. Services: Sun. 11 A.M. and 8 P.M. Sunday School 9:45 A.M. Healing Service Tues 8 P.M. Development Class Fri. 8 P.M. Ministers, Dr. Gilbert N. Holloway and Rev. June Holloway. Telephone, FR 9-5980 or FR 3-0336.

Six James Church of Spiritual Science, 216 N.E. Second Ave., Rm. 303. Services: Sun. 3 and 8 P.M., healing, lecture and messages. Circle, Tues., 3 and 8 P.M. Pastor, Rev. Theresa N. Heister; Phone, MO 5-2774.

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

Temple of Truth, 1110 N. W. 1st St. Services: Sun. 8 P.M.; Thurs. 8 P.M.; Thurs. 2 to 5 P.M., message circle. Pastor: Rev. Marguerite Talmadge; Phone, FRANKlin 1-7074.

Temple of Divine Presence, 6311 N.E. 2nd Ave. Services: Sun. 11 A.M., 3 P.M., 7:45 P.M.; Thurs. 8 P.M. Pastor, Leah R. Silvers; Sec'y, Matthew T. Vincoski.

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 41-3224; Sec'y., G. N. Carpenter; Pres., Olga Ruth Carpenter.

Universal Psychic Science Association & Seminary, 625-669 12th St. North. Services: Sun. and Thurs. 7:30 P.M.; class Thurs. Pastor, Rev. Helene Gerling.

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

People's Spiritualist Church, 1011 9th Ave. North. Services: Sun. and Wed. 7:30 P.M. Pastor, Rev. Mamie Schulz Brown.

The Spiritualist Church of the Loved, 2806 Central Ave. Services, beginning Dec. 7th: Sun. and Thurs. at 7:30 P.M. Healing, lecture and message service. Pastor: Rev. James M. Parrish; Phone, 77-4134.

Spiritual Center, 853 15th Ave., South. Services: Tues. and Thurs. 7:30 P.M. Pastor, Rev. Florence Cole Heckman; Phone, 79-35-03.

Tampa, Florida

Shrine of the Master Metaphysical Christianity, 3416 Grand Central Ave. Services: Sun. 7:30 P.M. Ministers, Rev. Dorothy Graff Flexer and Rev. Russell Flexer; Phone, RE-62693.

Universal Spiritualist Church, 8701 Tampa St. Services: Sun. 7:45 P.M.; Class, Tues. 7:45 P.M.; Message service Wed. 7:45 P.M. Co-pastors, Dr. Nellie Cherry and Rev. C. V. Elbertson; Phone: WE 5-6272.

The Church of Golden Rule, 6317 41st Street. Services: Sun. 2:30 and 7:30 P.M. Pastor, Rev. Marie Mauratic; Co-pastor, Rev. June V. Raymond.

Sarasota, Florida

Shrine of the Master Metaphysical Christianity, 852 Tuttle Ave. Services: Sun. 10:30 A.M. and 7:30 P.M. Ministers, Rev. Dorothy Flexer and Rev. Raymond Flexer.

Church and School of Divine Law, 1269 First St. Services: Sun. 7:45 P.M.; Minister, Rev. Nina Ward Hughes; Ph. Ringling 7779; Asst. pastor, Rev. Linnie Burns; Sec'y.: W. H. Hughes.

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

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

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

Holly Hill: First Christian Church Spiritual (UGAS), 1535 Center St. Services: Sun. 11 A.M., devotionals, 7:45 P.M., sermon, messages; Wed. 8 P.M., Masters Class; Minister, Enid Brady; Healer, Hal Williams; Phone, CLinton 2-3588.

Homestead, Florida Redland Spiritualist Episcopal Church, 28 N.W. First St., Odd Fellows Hall, Services: Sun. 8 P.M.; Sun. 7:30 P.M. Rev. Sada Hobbs; Phone: 253-M-4.

A.M.O.S. Temple of Light, Bauer Drive; Sec'y: Lillian M. Brewerton, Rt. 2, Box 472.

The Spiritual Lighthouse, 3817 Main St. Services: Sun. and Wed. 8 P.M.; Class: 8:30 P.M.; Minister: Rev. Ida Pierce, Route 4-3, Box 1053, Jacksonville, Florida.

Temple of Religious Science, 220 E. Monroe St., Odd Fellows Hall, Services: Sun. 8 P.M. Pastor: Rev. Marie Headlee; Sec'y., Mrs. Beulah Myers.

Lakeland: Shrine of the Master, Metaphysical Christianity, Success and Park Sts., Tuesday Music Club, Bldg. Services: 7:30 P.M. Pastor, Rev. R. P. Noegel; Sec'y., Lamar M. Keene.

Chicago, Ill.—Continued

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

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 & 8 P.M.; Minister: Rev. John Skinner; Phone: HE 6-4811.

First Church of Invisible Science, 5138 Kenwood Ave. Services: Sun. Mon. and Thurs. 8 P.M.; Minister: Rev. Minerva Jewell Adams; Co-pastor: George C. Adams; Phone: Midway 3-2861.

Scientific Center of Spiritualism, 2419 N. Lincoln Ave., at Fullerton. Services: Sun. 2:30 P.M.; Thurs. 7:30 P.M. Minister: Grace E. Turnbull; Phone, Buckingham 1-9640.

Society of Psychic Science, 4227 Cottage Grove. Services: Sun. 2 P.M.; Thurs. 8 P.M.; Sunday School 1 P.M. Messages at all services. Pastor, Rev. C. Bernard. Wed. 8:30th St. 1324, daily 11 to 8 P.M. messages and service; Fri. 8 P.M., all-message Minister: Rev. Jessica Chambers; Phone: KE 6-6394.

Spiritualist Church of Truth, 3349 West North Ave. Sunday, healing, 7 P.M.; Service, 7:30 P.M. Pres., Theo Siers; Phone, ES 8-0084.

The Independent Spiritual Science Church, 6330 Stony Island Ave. Services: Sun. 4 P.M. and 7:30 P.M.; Healing, Sun. 7:30 P.M. service; Wed. 8 P.M., messages and service; Fri. 8 P.M., all-message Minister: Rev. Jessica Chambers; Phone: Drexel 3-0024.

Div

Spiritualist Churches

(Continued from Page 11)

INDIANA—Continued

Hammond: United Spiritualist Temple of Truth, 469-471 East St. Services: Sun. 7:30 P.M. Pastor, Rev. Myrtle Wright; Phone, WE 2651.

Gary, Indiana

First Spiritualist Church, 2430 West 11th St. Services: Sun. 8 P.M. Pastor, Rev. Reba Schallor.

Indianapolis, Indiana

Progressive Spiritualist Church, St. Clair and Park Ave. Services: Sun. and Tues. 7:30 P.M. Pres., E. Harry Hudson; V. Pres., Harold Heald; Sec'y., Normal E. Jones; Treas., Carl Blaseburg.

Psychic Science Spiritualist Church, 1415 Central Ave. Services: Sun. healing 7 P.M., service 7:30 P.M.; Tues. 2 P.M. message service; and Thurs. 7:45 P.M. Pres., Glenna Clark; Phone, ME 4-6673; Sec'y., Treas., Ed. Lingenfelter, 516 East 10th St.; Phone, ME 5-7711.

Spiritualist Center Church, 1901 Lexington St. Services: Sun. 7:30 P.M.; Wed. 2:30 and 7:30 P.M.; President, Hazel Davis; Sec'y.: Grace Driskell, 2235 North Butler Ave.; Phone: IR 1709-9437.

Michigan City: First Spiritualist Church 320 West 10th St. Services: Sunday & Monday 8 P.M.; Every 4th Sun. 3 & 8 P.M.; Minister: Rev. Amelia Hullinger; Sec'y: Gertrude Renner; Phone: 2-1618.

Mishawaka: First Spiritualist Church of Prayer, 1134 L.W.W. Services: Sun. 7:30 P.M.; 2nd Sun. 3 P.M. Pastor, Rev. Georgia Linn; Phone, CE 4-2351; Sec'y., Mrs. Jean Robbins.

Perry, Indiana

The First Spiritualist Church, 62 South Miami Ave. Services: Sun. 7:30 P.M. Minister, Rev. Mary Lytle; Sec'y., Alice Miller; Treas., John York.

The Friendly Church, Inc., 11 North Grant St. Services: Sunday 7:30 P.M.; Every 2nd Sunday services 2:30 & 7:30 P.M.; Minister: Rev. Orville Black; Phone: 5164.

South Bend, Indiana

Church of Spiritual Truth, 519 S. St. Joseph St. Services: 1st, 2nd and 4th Sundays, 7:30 P.M.; 3rd Sunday, 2:30 and 7:30 P.M. President, Rev. C. Ruth Helm; Sec'y.: Treas., Rev. Athelness Minnes.

Terre Haute: Golden Hour Spiritualist Church, Inc., 1101 South 4th St. Services: Sun. 7:30 P.M. and Tues. 8 P.M. Pastor, Rev. Nellie Rodgers; Phone, H-5363. Co-pastor, Rev. Goldie Russell.

IOWA

Clinton: First Spiritualist Church of Clinton, 409-411 South Third St. Services: Sun. 2:30 P.M., followed by Spirit Gretings. Pastor, Rev. H. Louise Miller; Pres., Kathryn Goers; Sec'y., Grace L. Struve.

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 4-7877.

LOUISIANA

New Orleans: Church of Divine Fellowship, 823 Spain St. Services: Sunday 8 P.M.; Ministers: Rev. Lillian McGivney and Ada DuBard Guter; President, Rev. Ada DuBard Guter, 407 Highway Drive; Phone: V 5579.

Christ Church of Spiritual Science, 4428 Constance St. Services: Sun. 10 A.M.; Fri. 7:45 P.M.; Sat. 7:30 P.M.; healing, Pastor, Rt. Rev. Fred O. Frankuchen; Assistant Pastor, Rev. M. Wellbat; Healer, Bro. Sol; Message Bearer, Sister Fonzio; Sec'y., L. P. Hatch.

MAINE

Elmer: Harrison D. Barrett Memorial, 85AC. Services: Sun. 2:30 P.M.; Sec'y., Oct. May, June and July. Founder, Rev. William Hubbard.

MARYLAND

Baltimore, Maryland

Spiritual Sanctuary, 2106 Eutaw Place. Services: Sun. and Wed. 8 P.M. Minister, Teresa A. Fecher; Pres. and Sec'y., Hannah Bright, 2106 Eutaw Pl.

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

MASSACHUSETTS

Amesbury: First Spiritualist Church of Amesbury, I.O.O.F. Hall, Water St. Services: Sun. 3:30 P.M. President: Edward Jack; Sec'y.: Mrs. Ethel Grant; Phone: 646-J.

Brookton: First Spiritualist Church, corner Green and Glenwood Sts. Services: Sunday 7 P.M.; and Thursday 7:30 P.M. Pastor, Rev. Ann Robbins; Pres.: Gertrude Weir.

Boston Massachusetts

St. Alden's Spiritualist Church, 329 Massachusetts Ave. Services: Sun. 2 and 8 P.M.; Tues. and Fri. 8 P.M.; Minister: Rev. Dora Todd, 470 Green St.; Cambridge; Phone: KIRKLAND 7-5513.

Sunshine Church, 188 Dartmouth St. Services: Daily, 8 P.M.; Sun. 2:30 and 7:30 P.M. Pastor: Richard Finley; Sec'y.: Louise Dinmore.

Star Light-House, 25 Huntington Ave., Rm. 331-333. Services: Sun. 2 and 7:30 P.M. Pastor, Rev. Aud E. Crocker; Phone TA 5-5694; Sec'y., Doris H. Brown.

Fitchburg: First Spiritualist Alliance Church, 22 Knowlton Terrace. Services: Sun. 2 and 8 P.M.; Sec'y. and Treas.: Mrs. Marion Rockwell, 47 Mt. Vernon St.; President: Emily Sanborn, 73 Cedar St.

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

Onset (Cape Cod): First Spiritualist Church, Highland Ave. Services: Sun. 7 P.M. Class, Wed. 7:45 P.M. at paragona. Co-pastors, Rev. Kenneth D. Cundance and Rev. Gladys Cundance, 85 Highland Ave.

MASSACHUSETTS—Continued

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

West Gloucester: Massasoit Spiritualist Church, U.C.M., 19 Lincoln St. Services: Sun. 3 and 7 P.M.; Wed. 7 P.M. Pastor, Rev. Vivian L. Harvey; Sec'y., Mildred Cook; Phone, Glou. 3294.

MICHIGAN

Ann Arbor, Michigan

Divine Circle of Love, 516 Detroit St. Services: Sun. 7:45 P.M.; Minister: Rev. Dorothy B. Elliott; Phone: NoRmady 23367; Sec'y., Rosemary McDaniel, 917 Wall Street.

Battle Creek, Michigan

Spiritualist Church of Divinity, I.O.O.F. Temple, 36 South Ave. Services: Sun. 7 P.M. Minister, Rev. Clifford Bristol (A.S.); Pres., Rev. John Falls; Vice Pres., Glenn R. Brenner; Sec'y., Rev. Eudora Falls. Treas., Florence M. Brenner.

Church of Spiritual Truth, 28 West Fountain St. Services: Sun. 11 A.M.; Thurs. 8 P.M. Pres. Sterling Newton; Sec'y., Lenna Smith.

Bay City, Mich.

Spiritualist Church of Divine Science, 600 North Van Buren. Services: Sun. 2 P.M. Pastor, Rev. Flossie McColm Mitchell; Phone, TW 31138.

Congregation of Spiritual Unity Church, 215 South Linn St. Services: Sun. 7:30 P.M. President, Clara Trombley; Phone: TWInbrook 5-8425.

Coldwater, Michigan

Two Worlds Spiritualist Chapel, Flandermyer Bldg., 2nd floor. Seances: Thurs. and Fri. 7 P.M. Minister, Rev. Warren M. Smith, 2672 Coldwater Lake.

Davison: Spiritual Light Church, 8291 East Atherton Road. Services: Sun. 7:30 P.M. Pastor, Rev. Ethel Bowen Knapp; Phone, OL 3-5013.

Detroit, Michigan

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

All Souls Memorial Church (G.A.S.), 2619 Cass Ave. Services: Sunday 7:45 P.M. Minister, Rev. Constance Newby; Phone, U 3-5134.

Bible Christian Spiritual Church, 6484 Casa Ave. Services: Sun. 2 P.M.; Minister, Rev. John Veysie; Phone, Tasmoss 5-9134.

Allen Memorial Spiritualist Church, 2202 W. Grand Blvd. Services: Sun. 3 P.M. Pastor, Rev. Edith Green.

Spiritual Helpers Church, 8841 Harper Ave. Services: Sun. 2 P.M. Message Circles with Divine Healing, Mon. and Wed. 7:30 P.M. Social night, second Sat. of month at 8 P.M. Pastor, Rev. Harriet Rae, D.D., 9109 Harper Ave.; Phone, WALnut 3-6236.

First Spiritualist Temple, 14801 Fenkell at Lauder; Church and Sunday School, 10:45 A.M. Pres., Hector L. Wineman; Sec'y., Frayne Pantera; Phone, TU 1-5496.

The First Psychic Church of Brightmore, 21729 Fenkell. Services: Sun. 7:30 P.M.; Tues. and Wed. 8 P.M. Pastor, Rev. Carroll W. Ware; Phone, DUnkirk 2-8553.

Ferndale: Metropolitan Spiritualist Church, 409-411 E. 12th St. Services: Sun. 7:30 P.M.; Tues. and Wed. 8 P.M.; Pastor, Rev. Mary Orso; Phone, COlfax 1-8275.

Southern Science Spiritualist Church, Melbourne Hotel, 2nd Fl., Xavier Rm., Grand Blvd. at Lindell. Services: Sun. 7:45 P.M. Pastor, Rev. Iona Brandt; Phone, V 2-1116.

Christ Spiritualist Rock Church, Inc., 2535 Benton St. Services: Sun. 8 P.M. Pastor, Rev. Dora Rubot; Phone, MA 1-2351; Sec'y., Mrs. Elaine Steinel.

NEBRASKA

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

NEVADA

Henderson: First Spiritual Church of Nevada, 255 South T. Services: Wed. 8 P.M. Pastor, Rev. Walter R. Honey. Phone, FRontier 2-6743.

NEW HAMPSHIRE

Portsmouth: First Spiritualist Science Church, 114 Maplewood Ave. Sunday, 3:30 and 7:30 P.M.; Wednesday, 7:30 P.M. Minister, Rev. Frank Daley; Phone, 5103.

NEW JERSEY

Camden, New Jersey

Second Spiritualist Church (N.S.A.), Plaza Hotel, lobby entrance, 5th and Cooper Sts. Services: Sun. 7:45 P.M. Minister, Rev. Catherine Broome, 246 S. 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. Elizabeth Giberson, Church Rd., Moorestown; Phone, Belmont 5-4068.

East Orange: Church of Spiritual Harmony, 7 Hollywood Place. Services: Wed. and Sun. 8 P.M.; Thurs. and Fri. 1 P.M.; Minister: Rev. Connie Clark, 144 Hollywood Ave.; Phone: OR 4-5141; Sec'y.: Verna Foster, 69 North 8th St., Newark, N. J. President: James Proctor.

Elizabeth—Seventh Ch. of Psychic Science 45 Madison St. Services: Sun. 2 & 8 P.M.; Sec'y., Rev. Veronica Fleischman; Phone 2-3515.

Glen Rock: Guiding Star Spiritualist Church, 348 S. Maple Ave. Services: Tues. 8:30 P.M. Classes. Pastor, Rev. M. B. McHugh; Phone, GILbert 4-9107.

Long Branch: Trinity Church of Psychic Science, 111 Washington St. Services: Sun. 8 P.M. Pastor, Rev. Mary Reva Wood; Phone, Cap. 2-1004.

Muskegon: First National Spiritualist Church, 2101 Jefferson St. Services: Sun. 11 A.M. and 7:30 P.M.; Mon. and Thurs. 7:30 P.M. physical mediumship; Pastor: Rev. Wm. R. Aldred; Ph. 258-20.

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

MICHIGAN—Continued

Pontiac, Michigan

Church of The Good Samaritan of Pontiac, 199 Auburn Ave. D.A.V. Hall; Services: Sunday, 7:00 P.M.; Silver Tea—2nd & 4th Tuesdays; Sec'y.: Jennie Ridley, 1292 Smith St., Birmingham, Michigan.

Church of Spiritual Fellowship, Malia Hall, 82 Perkins St. Services: Sun. and Thurs. 7:30 P.M. President, Daisy Langton; Sec'y.: Lois E. Ellis.

Roseville: Spiritual Church of Harmony of the Christian Corinthians of America, 17359 Roseville Blvd. (at Maple). Services: Sun. 7:30 P.M.; Message Service, 3rd Sun. 3 P.M. Pastor, Stella M. DeBrenne, 18429 Meier Rd., Roseville; Phone, Prescott 6-9409.

Whitmer: Church of Divine Truth, Spiritualist, 77 Longfellow. Services: Sun. 7:30 P.M.; 3rd Sun. 2:30 and 7:30 P.M.; Minister: Rev. A. D. Maynard; Sec'y.: Ella M. Geehan, 826 Michigan Ave., Adrian, Michigan.

MINNESOTA

Duluth: First Spiritualist Church, 601 East Fifth St. Services: Sun. 7:30 P.M. Pastor, Rev. F. W. Hutchins; Sec'y.: Buhl Surine, 15 East Palm St.

Minneapolis, Minnesota

Christian Ministry, 614-630 East 15th St. Services: Sunday 11 A.M., 3 & 7:45 P.M.; Wednesday 8 P.M.; Pastor and President: Rev. H. M. Paulson.

Second Spiritualist Church, 23rd and Lyndale, North Services: 7:30 P.M. President, John Koon; Sec'y.: Eva Adamson.

Spiritualist Episcopal Church, 3243 Park Ave. Services: Sun. 3:30 and 7:30 P.M. Ladies Aid 1st and 4th Wed. of month at 1 P.M. with messages and healing service at 7:30 P.M. Pastor, Rev. Clara S. Johnson; Phone, TA 3-7915.

St. Paul: Spiritual Science Spiritualist Church, 406 Endicott Bldg., 4th Floor. Robert St., between Fourth and Fifth. Services: Sundays 2 P.M. Pastor, Rev. Ethel Colby, Mrs. Ray Haberkorn; Sec'y.: Phone, CA 4-8151.

MISSOURI

Kansas City: Truth Center of Christianity, The Little White Chapel, 5704 Prospect. Services: Sun. and Wed. 7:45 P.M. Minister, Dr. Maurice D. Russell.

St. Joseph: Christ Memorial Spiritualist Church, 2102 Felix St. Services: Sun. 3 P.M.; Wed. 7:30 P.M.; Class, Thurs. 8 P.M. Pastor, Rev. Floyd Humble, 111 N. 20th St.; Sec'y.: Bernice McGrew, 209 S. 15th St.

St. Louis, Missouri

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

Church and Institute of Mystic Mind Science, 622 Delmar. Services: Sun. 9:30 A.M.; Wed. 8 P.M.; Minister: Rev. Bernice G. Bennett, 1624 Belt Ave.; Phone: F 0rest 1-1737.

Burket Spiritualist Church, Inc., 2653 Natural Bridge Ave. Services: Sunday 10:30 A.M.; Acting Pastor: Florence G. Busch, 1858 Switzer Ave.; Sec'y.: Dorothy M. Busch.

Church of the Guiding Light (Spiritual Healing Shrine UCM Inc.), 4648A Carter Ave. Services: Tues. 1:30 and 7:30 P.M.; Wed. 7:30 P.M. Pastor, Rev. Mary Orso; Phone, COlfax 1-8275.

Southern Science Spiritualist Church, Melbourne Hotel, 2nd Fl., Xavier Rm., Grand Blvd. at Lindell. Services: Sun. 7:45 P.M. Pastor, Rev. Iona Brandt; Phone, V 2-1116.

Christ Spiritualist Rock Church, Inc., 2535 Benton St. Services: Sun. 8 P.M. Pastor, Rev. Dora Rubot; Phone, MA 1-2351; Sec'y., Mrs. Elaine Steinel.

NEBRASKA

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

NEVADA

Henderson: First Spiritual Church of Nevada, 255 South T. Services: Wed. 8 P.M. Pastor, Rev. Walter R. Honey. Phone, FRontier 2-6743.

NEW HAMPSHIRE

Portsmouth: First Spiritualist Science Church, 114 Maplewood Ave. Sunday, 3:30 and 7:30 P.M.; Wednesday, 7:30 P.M. Minister, Rev. Frank Daley; Phone, 5103.

NEW JERSEY

Camden, New Jersey

Second Spiritualist Church (N.S.A.), Plaza Hotel, lobby entrance, 5th and Cooper Sts. Services: Sun. 7:45 P.M. Minister, Rev. Catherine Broome, 246 S. 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. Elizabeth Giberson, Church Rd., Moorestown; Phone, Belmont 5-4068.

East Orange: Church of Spiritual Harmony, 7 Hollywood Place. Services: Wed. and Sun. 8 P.M.; Thurs. and Fri. 1 P.M.; Minister: Rev. Connie Clark, 144 Hollywood Ave.; Phone: OR 4-5141; Sec'y.: Verna Foster, 69 North 8th St., Newark, N. J. President: James Proctor.

Elizabeth—Seventh Ch. of Psychic Science 45 Madison St. Services: Sun. 2 & 8 P.M.; Sec'y., Rev. Veronica Fleischman; Phone 2-3515.

Glen Rock: Guiding Star Spiritualist Church, 348 S. Maple Ave. Services: Tues. 8:30 P.M. Classes. Pastor, Rev. M. B. McHugh; Phone, GILbert 4-9107.

Long Branch: Trinity Church of Psychic Science, 111 Washington St. Services: Sun. 8 P.M. Pastor, Rev. Mary Reva Wood; Phone, Cap. 2-1004.

Muskegon: First National Spiritualist Church, 2101 Jefferson St. Services: Sun. 11 A.M. and 7:30 P.M.; Mon. and Thurs. 7:30 P.M. physical mediumship; Pastor: Rev. Wm. R. Aldred; Ph. 258-20.

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

NEW JERSEY—Continued

Newark: Psychic Science Temple, 532 Springfield Ave. Services: Wed. 1:30 P.M., Thurs. 7:30 P.M.; Wed. and Thurs. 7:30 P.M. Rev. Dortha A. Morris; Fri. 7 P.M., Rev. Dortha C. Dancer; Sun. 3 and 7 P.M. Guest Mediators. Healing at all services, Wed. 7 P.M. Rev. Ray Mathew Matulwich. Mother Temple of Psychic Science, services: 1:30 and 7 P.M., Tuesday, Rev. Dortha C. Dancer, Pastor; Phone HUmboldt 2-1707.

New Milford: First Spiritualist Church, 485 Elizabeth St. Services: Wed. evening; Private and group consultation by appointment. Phone 2-1707. Pastor, Rev. Luisa Christiansen; Corresponding Sec'y.: Mae Richardson.

Paterson: First Spiritualist Church, 142 Carroll St. Services: Sun. 7 P.M.; Wed. 1 and 7 P.M. (No sun. services during July and Aug.) Minister: Rev. Emily M. Hewitt.

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

Trenton, New Jersey

Spiritualist Friendly Church, 700 Liberty St. Services: Sun. 8 P.M. Pastor, Rev. Adah Ross Crew; Phone, EK 3-0224.

Union City, New Jersey

Rev. Anna Doerner Simms Memorial Spiritualist Church Divine Psychic Mission; Services: 2 & 8 P.M.; Daily; Minister: Rev. Herbert C. Miller; Ph. Union 3-5828; Sec'y.: Rev. Alma Gundlach.

Spiritual Church of Divine Healing, 1000 New York Ave.; Sun. 7:30 P.M.; Tues. and Thurs. 2 and 8 P.M.; Healing at all services. Developing class, Thurs. UN 4-0393. Rev. Elsie E. Richter, pastor; Rev. Fred Boeck, co-pastor.

Spiritual Church of Divine Guidance, 3703 New York Ave. Services: Sun. 7:30 P.M.; Tues. and Thurs. 1:30 P.M.; Fri. 8 P.M. Minister, Carrie Kellenberger in charge of Thurs. service. Rev. Ann P. Ruger, Pastor, in charge of others.

West Englewood: Johns First Memorial, 27 West Forest Ave. Services: Sun. and Wed. 8 P.M. Tues. 2 P.M. Pastor, Rev. Louise Gallo; Phone, TEacnyck 7-6335.

NEW YORK STATE

Albany: First Spiritual Church, 460 Western Ave. Services: Sunday and Wed. 7:30 P.M. President: Lena B. Henning; Treas.: Lillian Peth, 33 Van Buren.

Batavia: Church of Unity Science, 6 Bank St. Services: Sun. 8 P.M. worship and spirit greetings; Thurs. 8 P.M. study, and socials; and Sat. 8 P.M. Pastor, Rev. P.M. service 6-8 P.M.; circles, regular service 8 P.M. Minister, Rev. Ethel L. Ames, R.D. 3, Box 1129; Phone, 5176.

Brooklyn, New York

New Christian Church, 180 Meserole St. Services: Sun. 7:30 P.M. Pastor, Rev. Peter Igusa; Phone, EV 7-8612 after 6 P.M.

St. John's Spiritualist Church, 8025 Third Ave. Services: Sun. and Fri. 7:45 P.M. Pastor, Rev. Lillian Johnson; Lic. minister, Cecelia Clay; BMT 4th Ave. 77th St. Station.

Buffalo, New York

John Carlson Spiritualist Church, 1045 Elmwood Ave. (at Bird Ave.) Services: 1st and 3rd Sun. 8 P.M. Medium, DeWitt message; 3:30 P.M. Dinner, 5 P.M.; Circle, 6 P.M.; Healing: 7:45 P.M.; Worship, 8 P.M.; Other Sunday: 7:45 P.M.; Thurs. class: 7:45 P.M.; Minister: Rev. Edith Sandy Wendling; home: AT-1698; Church phone: ELmwood 5397; Sec'y.: Margaret Luther, 65 Woodhaven Rd., Orchard Park, N.Y.

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

Center Psychic Science Church, 671 Jefferson Ave. Services: Sun. 8 P.M. Pastor, Rev. Betty Clayton Posselt.

Universal Psychic Science Temple, 178 Olympic Ave. Services: Sun. 7:45 P.M.; Bible Classes, Tues. and Thurs. 8 P.M. Pastor, Rev. Rosaline R. Glasser; Asst. Pastor, Rev. Hazel B. Osman; Phone, FI 6223.

Cortland, N. Y.

Sacred Temple of Harmony Church, 85 Homer Ave. (G.A.S.). Services: Sun. 7:30 P.M.; Wed. 8 P.M. Pastor, Rev. Robert Daniels; Asst. Pastor and Pres., Rev. Marjorie E. Wynn; Sec'y., Ruth Kaul; Treasurer, Dorothy DeYoung.

Elmira: First Spiritualist Church, Odd Fellows Temple, East Church St. Services: Sun. 2 P.M. Pastor, Rev. Jaroslav Tuma. Phone: Corning 2-0718.

Jamestown, New York

Jamestown Spiritualist Church (G.A.S.), 503 E. Second. Services: Sun. 7:30 P.M. each 4th Sun. 3:30 and 7:30 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. Pastor, Rev. Paul Johnson; Sec'y.: Sandy 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 R. Southland, 349 North Adam St. Phone: 4-3900; Sec'y.: Violet M. Jilison, 125 Claremont Road, Kenmore, N. Y.; President: Robert M. Christie.

Jasper: Golden Era Wigmans Spiritualist Camp (G.A.S.). Services: Sun. 2 P.M.; 4th Sun. Medium Day, 3:30 and 7:30 P.M. President, Mrs. Nellie Mayer; Sec'y., Mrs. Ruth Lorrain, Canisteo, N. Y. Camp Phone 3-4447.

East Rockaway: Golden Rule Spiritualist Church, 22 Barnstable Rd. Services: evening classes by appointment. Pastor, William J. Donnelly; Assoc. Min., Elmer Donnelly.

South Ozone Park: Helen Memorial Sp'ist Church, 143-16 Sutter Ave; Sun. 8 P.M.; Tuesday 2 & 8 P.M. Minister: Rev. Grace E. Wagner.

NEW YORK—Continued

West Hempstead: Spiritual Church of Magdalena, 359 Henry St. Services: Sun. 7:45 P.M.; Wed. 2 and 8 P.M.; Thurs. 10:30 A.M. Pastor, Rev. Marion G. Miller; Phone: LVanhoe 1-3404.

New York City

Temple of Light (G.A.S.), 708 102 West 42nd St. Rev. Marion Owens, Minister, Sun. 11 A.M., Inspirational Address and Healing Service; Holy Communion 1st Sun. of month; Messages: Sun., Tues. and Thurs. 7 P.M.; Rev. Minnie Corb and Rev. Beulah Hays alternating; Fri. 7 P.M. Rev. Allan Lynd; Sat. 7 P.M. Rev. M. M. M. Mon. 7 P.M. Rev. Sat. Owens Mon., Thurs. 7 P.M. Rev. Sat. and Sun. 2 P.M. Messages, Elsa Siemen, Sec'y., 43-30 46th St., Sunnyside, L. I. Phone, EXeter 2-1037.

Church of the Ascension (I.A.S.) Suite 708-710, 152 W. 42nd St.; Minister: Rev. Winifred E. Dawe; Services: Wed.

Spiritualist Churches

(Continued from Page 12)

NEW YORK STATE—Continued

Niagara Falls: White Rose Center of Free Psychic Truth, 639 Main St. Services: Sunday 7:30 P. M.; Social Tuesday 8 P. M.; Minister: Rev. Rosebud Vogel Williams, 676 Chilton Ave.; Phone: 4-3170; Sec'y: Trula W. Jones, 116 73rd St. Phone: 3-2818.

Recherster, New York
Church of Divine Inspiration, 27 Appleton St., Services: Sun. 7:30 P.M.; Medium's Day every 4th Sun. 3:30 and 7:30 P.M.; Minister: Rev. Ethel T. Andrews; Phone: BA 3328-W-2.

Trinity Temple Spiritualist Church, 12 Madison St. Services: Sun. 7:30 P.M.; every 3rd Sun. 3:30 and 7:30 P.M.; Pastor, Rev. Maymie Rosenbaum; Phone Locust 2-9266.

Plymouth Spiritualist Church, Plymouth Ave., So. and Flint Sts., Services: Sun. 3:30 and 7:30 P.M.; Wed. 7:30 P.M.; Pres. Edward Gutman; Sec'y, S. Copenhagen.

Plymouth Spiritualist Church, Plymouth and Flint Sts., Services: Sun. 3:30 and 7:30 P.M.; Sec'y, Mrs. S. Copenhagen.

Rome: Golden Circle Spiritualist Church, 703 S. Court St., Services: Sun. 8 P.M.; Acting Pastor: Anna M. Jones; Phone: Rome 960-M.

Schenectady: Progressive Spiritualist Church, 6 Mynderse St., Services: Sun. 4:30 and 7:30 P.M.; Minister: Rev. Alice M. Hughes; Church Phone: FR 4607; Sec'y: Lillian Weir, 7 Center St., Scotia, N. Y.; Phone: EX 31419.

Syracuse, New York
First Spiritualist Church, 535 Oakwood Avenue, Services Sunday and Wed. 8 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, E. Washington St., Services: Sun. 7:30 P.M.; Pastor, Rev. Luanaa Caley; Sec'y, Ruth Wilcox; Phone, GR 9-5235.

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

Utica: Christian Spiritualist Church, Maber Bldg., 506 Seneca St., Services: Sun. 3 and 7:30 P.M.; 2nd Sun. each month, supper at 5 P.M.; Minister: Rev. Mabel K. Hammel; Treasurer: Florence Withers, 806 Chestnut St.

OHIO

Akron, Ohio
Friendly Spiritualist Church, 31 S. Howard St.; Sun. 7:45 P.M.; Thurs. 2 and 7:30 P.M.; Healing, Wed. 7:30 P.M.; 1 to 5 P.M.; Pastor: 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 5-3535; President, William Irwin.

Ashley: White Lily Chapel, 20 South Main St., Services: Sun. & Wed. 8 P. M.; Minister: Rev. Helena Bower, R.F.D. No. 3, Ashland, Ohio.

First Spiritualist Church, Main Ave. at 43rd St., Services: Sun. and Thurs. 7:30 P.M.; President, Ralph D. Cutlip; Phone, WY 27-360.

Cincinnati, Ohio
Universal Brotherhood of The Cosmic Age, 3756 Reading Rd., Services: Thurs. Healing and Messages: 7:30 P.M.; 9:45 A.M., Esoteric Bible Class: 10:45 A.M., Morning Worship: 2:45 P.M.; lecture and messages. Pres. and Leader, Rev. Emil J. Schmidt; Asst. Pastor and Treas., Rev. Edwin C. Wreath; Sec'y, and Chairman, Rev. Eleanor Schmidt; Phone, Woodburn 1-0506 or Montana 1-8597.

Tower of Light Spiritual Science Church, (U.S.A.), Junior Order Hall, Harrison and Davis Ave., Services: Sun. 7:30 P.M.; day, 2:30 P. M.; Class: Mon., Wed. and Thurs., 7:30 P.M.; Minister: Rev. Paul M. Strakey; Phone: Colonial 1-4682.

Cleveland, Ohio
Sunflower Spiritualist Church, 10204 Pawnee Ave., Services: Sun., Sunday School 10:30 A.M.; Morning Worship, 11:15 A.M.; healing, sermon, messages. Pastor: Rev. Joy Messner, 2852 Zeeb Ave.; Phone: AN 1-1241; Sec'y: Mary W. Layman, 1464 Clemond Rd.; Phone: IV 1-6732.

The White Temple of Spiritualist Faith, 1895 Fulton Road; Services: Sun. 3 and 7:30 P.M.; and Friday, 8 P. M.; Sec'y, I. L. Peterson and Rev. Shirley May Gram, co-pastors, Phone WO 1-6180.

Columbus, Ohio
The First Linden Spiritualist Church, 1751 Aberdeen Ave., Services: Sun. & Thurs. 7:30 P. M.; Minister: Maudeella Rowe, 37 East Frames Ave.; Phone: WA 2752; Church: JE 1631; Sec'y: Evelyn Gossnell.

Ohio Ave. Spiritualist Church, 86 S. Ohio Ave., Services: Sun. and Thurs. 7:30 P.M.; Pastor, Rev. R. A. Whitney; Phone: CL 2-1843; Church Phone: CL 2-9967.

Dayton, Ohio
Spiritualist Church of God, 37 E. 5th St., Apt. 5, Services: Sun. 8 P.M.; Minister: Rev. Ethel Williams.

Central Spiritualist Church, Haynes 1/2 Hubert St., Services: Sun. 7:45 P.M.; Minister: Rev. Laura E. J. Holloway; Phone: KE 2453; Sec'y: Rev. Minnie Rowe, 1604 Richard St.

First Universal Spiritualist Church, Miami Hotel, 2nd and Ludlow Sts. (Aviation Room), Services: Sun. 4 P.M.; Pastor, Rev. Nellie Steffen Thorp, 233 Audubon Park, Dayton, O.

East Liverpool, Ohio
First Spiritualist Church, 245 W. 6th St., Services: Sunday 8 P.M.; President: Sara H. Bowersock; Sec'y, Mary M. Martin, P.O. Box 501, East Liverpool.

Toledo, Ohio
Christian Spiritualist Church, 1222 Erie St., Cecil Engle.

Church of Faith, 801 Jefferson Ave., Services: Thurs and Sun. 7:45 P.M.; Minister: Rev. Ezra Mower.

Good Will Spiritualist Church, 1515 Otawa Dr., Services: Sunday School 10 A.M.; Sun. and Thurs. services: 7:30 P.M.; Minister: Rev. Dallas E. Crider.

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

OHIO—Continued

Youngstown, Ohio
The First Spiritualist Temple, 323 W. LaCade Ave., Services: Sun. and Wed. 8 P. M.; President: Emma Felger, 174 W. Glenaven; Phone: SL 2-9622.

OKLAHOMA

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

Christian Healing and Prophecy Church, Boulder Bldg., ground floor, 10th and Caring Sts., Services: Sun. and Thurs. 8 P.M.; Pastor, Rev. Jack Kleister, 7355 E. King St.; Phone: TE 5-7759; Asst. Pastor, Rev. H. C. Gilpin; Sec'y: Carl E. Carr, 2729 N. Maplewood Ave., Phone: TE 8-1166; Messages and Lectures, Sun. and Thurs. Healing and corresponding messages.

OREGON

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

Portland, Oregon
Spirit Guided Friends, Inc., "Christian Spiritualists" Temple, 5728 S.E. Boise Services: Sun. and Wed. 8 P.M.; Healing at all services; Minister: Rev. Jean Krause; Phone: Phospect 1-8986; Sec'y: Dulcie Jackson.

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

Salem: The First Spiritualist Church, 1320 Madison St., Services: Sun. 8:30 P.M.; circle: 7:30 P.M. service; Bible Class: Fri. 7:30 P.M. President, Clyde Stimson; Sec'y, Maude M. Stimson, 329 West 2nd St., Albany, Oregon; Treas., Myrtle E. Bruhn; Salem, Phone: Empire 3-9680 (Salem).

PENNSYLVANIA

Allentown: First Spiritualist Church, Oak and Poplar Sts., Services: Sat. 7:30 P.M.; Sun. 2:30 P.M., healing and messages; Sun. 7 P.M., regular service. President, M. M. Myers; Phone: UN 9-0779; Sec'y, Ruth M. Myers, 22 E. Goepf St., Bethlehem.

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

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

Pittsburgh, Pennsylvania
First Spiritualist Church, 256 Bquet St., Services: Sun. and Thurs. 8 P.M.; Phone: MU 23878 or Hubert Hager, CH 11333.

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

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

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

Second Church of Spiritualists of Philadelphia, 1418 Walnut St., Belvoir Court Bldg., 9th floor entrance in court. Services: Sun. 7:45 P.M. and healing, 7 P.M.; Pastor: Rev. Alida Neige; Phone: KI 5-8292.

First Association of Spiritualists, Broad and Master St., Services: Sun. 3:30 and 8 P.M. Co-pastors, Rev. Melvin and Dorothy Smith; PO 3-0577. Sec'y, Mary Moore, 5204 Locust St., Philadelphia; Pres., Charles McElwee.

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

Reading: First Spiritualist Church of Reading, 1407 Penn St., Services: Sun. 7:30 P.M.; Wed. 7:45 P.M.; Pastor: Rev. J. C. Senfor; Phone: Ephrata, Republic 3-1894.

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

Wilkes Barre: Second Spiritualist Church, 7 West Market St.; Services: Wed. & Thurs. 7:30 P.M.; Pastor, Rev. E. Ridler, 114 Academy St.; Phone: Valley 2-0433; Sec'y: Helen S. Thomas, 202 South Main St.

TEXAS

Beaumont: Golden Rule Spiritualist Church, 812 North St., Services: Tues. 8 P.M.; Sun. 7:30 P.M.; Pastor, Rev. Pearl M. Davis; Phone, TE 2-0369.

Dallas—First Spiritualist Church (N.S.A.) 401 Reiter 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. Huston.

Fort Worth: Third Spiritual Christian Church, 1126 5th Ave., Services: Sun. 8 P.M.; devotional class Wed. 8 P.M.; Pastor, Rev. Blanche Hanley; Phone, ED 8-9075.

Houston, Texas
First Spiritualist Church, 3523 Beaumont Ave., Services: Sun. & Thurs. 7:30 P.M.; Wed. 7:45 P.M.; Pastor: Rev. Myrtle London Rogers; Healer, Harry H. Adams. Divine Light U.C.M. Church, 3111 Inker, Dallas, Texas; Services: Sun. and Thurs. 7:30 P.M.; Pastor, Rev. Grace Fisher; Phone, UN 2-3447.

Promote Spiritualism
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Psychic Observer

TEXAS—Continued

San Antonio
Universal Psychic Science Temple, 807 Jackson St.; Sun. & Thurs. 7:45 P. M.; Rev. Clara Ann Williams; Phone: Capitol 7-8048.

Universal Church of Science, 1537 N. Alamo; Services: Sun. and Thurs. 8 P. M.; Tuesday Circle: 8 P. M.; Rev. M. Hersey, Pastor; Phone: CA 4-5093.

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

VIRGINIA

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

Memorial Spiritualist Church, 307 W. 37th St., Services: Sun. and Wed. 7:30 P.M.; Pastor, Rev. Richard T. Ireland; Phone, MA 2-5070. Sec'y, Miss Florence Siebert.

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

WASHINGTON

Bellingham: First Spiritualist Church, Girard and "D" Sts., Services: Sun. 7:30 P.M.; Minister, Fern Ballius; Phone, 3622-J; Sec'y, Hazel Strausburgh, 1410 Wilson Ave.

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

Seattle, Washington
Universal Spiritualist Library, 3009 Arcade Bldg., Books for rent and periodicals for sale. Mediums in attendance: 10:30 A.M. to 4:30 P.M. All welcome. President, Ada B. Johnson; Phone: SU 3-0449; Sec'y, Waldo Solbuck; Phone: ME 2-9095; Librarian, Esta Richards.

Mary A. Tower Memorial Spiritualist Ch., 816 E. James St.; Sun. 8 P. M.; Pres. & Past. J. M. Crisp, 410 14th Ave.; Phone EA 6021.

The Aquarian Foundation, Inc., 315 15th St., North (at St. Thomas), Services: Sunday 11 A.M. and 7:30 P.M.; Wed. 7:30 P.M.; Dr. Keith Milton Rhinehart, pastor. Phone, East 4-0046.

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.

WEST VIRGINIA

Huntington: Clara Pritchard Memorial Spiritualist Church (N.S.A.), 519 Fourth St., Services: Sun. and Wed. 7:30 P.M.; Minister: Rev. Marla Doyle, 811 Jefferson Ave.; Ph: 9884.

WISCONSIN

Beaver Dam: Christ Unity Science Church, 925 South Spring St., Services: Sunday School, Class (Overseas) 9:30 A.M.; Church Services 10 A.M.; Thursday Service, 7:30 P.M.; Spiritual Healing, Daily. Pastor, Rev. Hattie Hoppe.

Kenosha: Christ's Healing Shrine, 6333 Kenosha Road, Class: Mon. and Tues. 7:15 P.M.; Services: Sun. 3 and 7:30 P.M.; Wed. 2 P.M.; Thurs. 7:30 P.M.; Minister, Rev. Marjorie Koski; Asst., Rev. Jerome Konicki; Phone, Olympia 7-0893.

Milwaukee, Wisconsin
True Spiritualist Church Inc., 2033 W. Walnut St., Services: Sun. 7:30 P.M.; Wed. 8 P.M. Consultation and healing. Wed. 9 A.M. to 3 P.M. Minister, Rev. Lorraine Nesbit; Phone, HI 2-1879.

Christian Spiritual Temple, 2544 North 27th St., Services: Sunday 9:30 to 10:30 A.M.; also 8 P. M.; Minister: Rev. Marie J. Hillman; Phone: Division 4-2557.

Pilgrim Psychic Science Church, 1239 South 15th St.; Devotional service and medium, Sun. 10:30 A.M.; President: A. H. Kuhlmer; Sec'y: Frieda Bauman, 360 "A" North 40th St., Treas: Sophia Rossa.

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

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

Wayside Church (Psychic Science), 4801 West Capitol Drive, Devotional services, Sun. 10:30 A.M. Pastor, F. Lorenz Lamping; Phone, Hilltop 5-5000.

First Psychic Science Church, 2671 N. 9th St., Devotional Services: Sun. 10:30 A.M. Pres., Edward Ward; Sec'y, Adele L. Zimmerman, 2144 N. 64th St.

West Allis, Wisconsin
First Spiritual Science Church, No. 142, 2219 South 55th St., Services: Sun. 3 P.M.; Minister: Rev. Valeria P. Horvath, D.D.

CANADA

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

Calgary (Alberta): First Spiritualist Church, 402 7th Ave., East, Services: Sun. 7:30 P.M. Pres. Ed Potts, 322 3rd Ave., S.W. Sec'y-Treas., Ralph Rogers, 1442 26th Ave., S.W.

Hamilton: Jesus of Nazareth Spiritual Church, 150 Market St., Hamilton, Ontario, Services: Sun. School 11 A.M.; Divine Healing 2 P.M.; Worship 7 P.M.; Weds: Divine Healing 8 P.M.; Pres: Helen Gromes; Sec'y: Mrs. V. Posavad, 146 Market St.

Bright Light Spiritualist Church, Orange Hall, James St., North, Services: Sun. 10 P.M.; Mon. 2 P.M.; Pastor, D. H. Stanton; Phone, JA 7-9691; Asst. Pastor, J. J. Davis.

CANADA—Continued

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

Church of Spiritual Upliftment, Lakeview Hall, Keele and Annette Sts., Services: Sat. 7:30 P.M., Open Forum and spirit readings: Sun. 2:30 and 7 P.M.; Minister: Rev. Elizabeth MacLennan; Phone: HU 8-8641; Pres: Daniel MacLennan; Sec'y: Isabel Downie, 38 McDonnell Ave.

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

Windsor, Ontario, Canada
The Church of The Golden Chain, 638 Oliver Road, Services: Sun. 7:30 P.M.; Minister: John Laylaw, 1023 Sandwich St., E; Sec'y: Irene Bright, 348 Oak Ave.; Phone: 4-2228.

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

What Happens
When You Die?

(Continued from Page 7)

seemed to himself, for better things—for a path to be opened before him, which hard and thorny as it must be, would lead him from his night of hell and horrors of his awful associates.

The rescuer found his man, but looked around a moment at the group and the leader of the group that surrounded the person he wanted to rescue. They demanded who he was, and he simply told them he was a stranger and wondered at finding such a place in the spirit world.

A wild, ferocious laugh broke from the leader, saying he would soon enlighten him, but that he must sit first in the vacant seat, a special seat of honor of the leader's at the long table at which many spirits sat at a feast which might have been given in days of earthly grandeur.

Rescuers are warned not to rest or to partake of any food in these dark regions, all of which are more or less of an illusion and do not satisfy these former gluttons.

The wine is a fiery liquid which scorches their throats and is a thousand times worse than the thirst that consumed these drunkards. To partake of these things and to subjugate one's higher powers to the senses will put one on a level with these dark beings, even as it does on earth.

So the stranger declined politely, but the leader was infuriated. The man who was to be rescued suddenly became alarmed for the safety of the visitor and besought him to escape at once, before he was entrapped. This drew the two closer together. The leader now called upon his horrible companions to pour food and wine down his throat until he was choked.

At this moment the rescuer was given a vision—he saw two immense winged figures that stood back of the chair he was to sit in, each figure having six long arms extending to form the back and sides—these arms were endowed with life and before his eyes he saw the fate of a former occupant of the seat, as the awful arms encircled and crushed his body into a writhing, mangled mass. Hoping to protect him, it was now that the man, who had asked to be rescued, threw himself in front of the seething, fighting mass of spirits that rushed toward the stranger.

The rescuer called upon all good powers to aid him and the one he was to remove from this hell, grasped hold of his would-be helper and made for the entrance, with the crowd of dark spirits following with wild cries and menacing gestures. Reaching the door and the two passing through it, the pursuers were shut in. Strong spirit arms lifted the two that had escaped up and up away from the dark plain.

Then four majestic spirits removed the rescued one to a hospital, where, after a rest period, he could start on his path of progression. An angel came to congratulate the rescuer on his good work and to take him back to explain a scene he had passed on his way. In a flash they were in hell again, and strangely enough, before a fire that was composed of the bodies of men and women who writhed and twisted in the flames and were tossed about by the spears of demons. The stranger exclaimed that it must be some

horrible illusion of the dreadful place—not at all real.

Their Own Hell

But the angel said, "These are living souls who in their earthly lives doomed hundreds of their fellow men to die this dreadful death, and knew no pity, no remorse, in doing so. Their own cruelties have kindled these flames of passion and hate in the breast of their many victims, and in the spirit world these fiery germs have grown until they now are a fierce flame to consume the oppressors. These fires were fed solely by the cruelties of those they now consume; there is not here one pang of anguish which has not been suffered a hundredfold more in the persons of these spirits' many helpless victims. From this fire these spirits will come forth touched by a pity born of their own sufferings."

So saying, the angel departed, and the member of the rescue band returned to his own place where there were fields of mossy green and gold, mansion-like chapels decorated with shadowy vines; bright billowy trees, white paths between; solemn music filling the soul with unutterable sacredness; processions of thoughtful men and women and of singing and worshipping children.

This was a part of the Summer Land, that is self-luminous, independent of stellar or solar light. Its streams, rivers, fountains, glitter with their own immortal radiance. Its mountains and undulating landscapes are ever green, beautiful with diamond effulgence, more wonderful than any pilgrim dreams. In the distance were vast universities of wisdom, and even the trees and flowers seem alive.

Ella Wheeler Wilcox lives in a lovely place where there is great beauty. In one of my many talks with her she told me what happened when she passed out of the body. She said, "My passing, dear, was very pleasant. No, I did not have much pain, and at the moment of death I had none. . . . The marvelous part of it all was to be with my wonderful, beautiful one, my husband. Yes, dear, it was so lovely! He brought me to our house and took such excellent care of me."

I asked if she lived in a crystal house, as I shortly before had a vision of such, and when she told me "yes," I asked her to describe it. She replied, "I will show it to you." Then I saw an exquisite crystal house with little spires and turrets with balls of light at intervals along the spires, reflecting all the colors of the rainbow. Fountains played music, flowers in and out of the house had a strange sense of being alive, and the furniture was instantly created according to the need. All was transparent.

"Yes," she continued, "you see it. Life is transparent here. A person is known to be just what he is. Words are so poverty-stricken! As to our work, we love and we radiate love and we help—that's broad enough, isn't it. I shall help you as ever with the writing. God bless you, dear."

To worthy souls are all things that give real happiness. The privileges of life in the higher spheres are associated with the spiritual body, substantial, imponderable, with power to appear or disappear, to overcome distance with the swiftness of thought, to penetrate dense bodies without resistance, with faculties exalted and the loftiest aspirations gratified with mental power to exclude all that is undesirable, and all this with the prospect of an almost interminable career of constant progress. This is the mode of existence resembling the divine, and leading to oneness with God.

★

Matrnick's Visit
Nebraska Church

Mr. and Mrs. Stanley Matrnick, Spiritualist missionaries now touring the west, were guest workers recently at the First Temple of Spiritual Truth, Lincoln, Nebraska, according to the Rev. Lionel P. Everman, pastor.

Capacity congregations attended the two special services held on Oct. 26th and the dinner served before the evening service. According to Rev. Everman, several of the spirit drawing by Mr. Matrnick were readily recognized by members of the congregation.

Assisting at the service were Mrs. Marie Everman, Rev. Emma Overman and Rev. Wauneta DeRyke.

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(Continued on Page 15)

and the Great World, on March

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Wonderful Spiritualism

(Continued from Page 1)

and moral standards in view of an agreeable or better future after death. Therefore, more is needed than just proof of survival, although this and also physical and metaphysical phenomena are very important for all people having materialistic ideas. From a religious point of view, however, it is necessary to go into details of a life after death.

Many volumes of spiritual communications have been published about this spirit life which show a variety of conditions at least as astonishing as those we observe on this earth. Regarding this future life we have, however, the difficulty that some Spiritualists do, some do not, accept the concept of Reincarnation, the later treating it as a theory for which, they say, there is not sufficient evidence.

In personal talks about this problem I have usually found that those rejecting Reincarnation really do not know the whole gamut of observed facts; they may only have heard of the curious remembrance of some children or even of some adult and they explain them away by spirit influence.

I admit that I do not know of a good presentation of the whole chain of evidence, including both animistic and spiritistic, as well as combined, cases. For this reason I have proposed that a book should be compiled which would present the problem from a purely scientific point of view, a book that could be the basis for further discussion.

It is my firm conviction that a discussion on a scientific basis is possible, that it should be undertaken the sooner the better and that it ultimately will lead to a better understanding among our various branches . . . if not to a clear decision one way or the other.

There are books purporting to prove Reincarnation, including a French book by Delanne and the recent German book by Schmidt (who is not a Spiritualist) but a more complete and more systematic compendium is not yet available. The evidence falling into the class of animism, incidentally, is an independent proof for survival.

Proof of survival may be very important for a Materialist as it must change his whole outlook on life; others may, for philosophic reasons, admit that the spiritual side of our being has the same "reality" as the material side and that thus some kind of survival seems probable. But such a philosophy cannot surmount the difficulty that our thoughts and emotions seem to depend on the function of our material brain. Therefore, proof of survival is indeed the most important foundation of our tenets.

Regarding the future life after death, how far should our teachings go? If we consult Kardec's famous "Book of Spirits," published 1857, which is nothing more than a systematically arranged series of questions and answers as received from spirits, we find chapters on God and Creation, on Spirit and the Spirit World, on Moral

Laws, and finally on Hope and Consolation.

This book is written for a Christian public discussing prejudices and ideas of Christian belief more by showing the Spiritualist's view in a positive way rather than by condemning in a negative fashion.

Comparative Study

Since the time of Kardec many books dealing with our philosophy have been published, some giving a spirit's answers to questions. Therefore, we have much material, and to find out the truth a comparative study has to be made, as no single book can claim infallibility.

This scientific approach is necessary, and Kardec himself maintained that Spiritualism had to be scientific if it was to last. This also implies that the subject matter of our teachings should emphasize the universality of Spiritualism, its non-doctrinarian character. It should never be "Christian" in the sense of Churchianism or Creedalism, but should watch over its birthright to stand above any historic religion.

A new handbook should be written on our teachings, as I have pointed out sometime ago, unless one of the books in use with one of our larger organizations may be considered to answer this need.

Three Aspects

During the past hundred years, it has often been said and printed, that Spiritualism has three aspects, the scientific, the philosophic and the moral or religious aspect; the latter I would prefer to call the spiritual aspect. Many Spiritualists, I believe, do not realize the implications of this statement.

The three aspects form a unity and all Spiritualist Societies should conduct their practical work in such a way as to satisfy all three aspects to the best of their ability. The word "aspect" in itself implies one and the same thing as seen from different angles.

Permit me to repeat these aspects as I like to see them:

1. The scientific aspect is both "knowledge" and "the scientific attitude." It is Psychic Science comprising Animism and Spiritism, the former dealing with supernatural phenomena connected with the living man, the latter with the surviving spirit.

It clarifies various concepts connected with historical religions, brings a better understanding of the human personality, of its survival of bodily death and of mediumship. The scientific attitude implies a critical examination of spirit communications and of other material in a systematic and comparative fashion.

2. The philosophic aspect formulates a philosophy of life on the basis of the scientifically established facts in connection with comparative study of communications received from the spirits of the so-called dead. As an example: A description of the spirit world may be received either from "excursions" of the living (also called astral projection) or else from spiritism; a comparison of all this material constitutes the comparative study mentioned above.

As a result we find there is no real difference of race or creed: every human being can reach "heaven" according to his character and not dependent upon a certain creed. Thus the Brotherhood of Man and a spiritual basis for world peace can be based on established facts.

3. The spiritual aspect is based on the scientific and philosophic aspects and shows the way to spiritual upliftment, to personal happiness, by individually developing the best qualities of the human soul. It calls for application of our principles in everyday life and may include other means such as meditation and prayer. Spiritual development of the individual does not necessarily require worship in a church; the better method seems to be group work in the form of the development circle, the healing circle, the meditation group. This work may or may not be connected with the development of mediumship.

Spiritualism is thus more than a science, but also more than a religion. Indeed, if a society would prefer to concentrate on only one of the three aspects, I think it could not do so without soon deviating from Spiritualism itself. Thus I am personally convinced that all three aspects must find their proper expression in our presentation of Spiritualism.

A society which wants to study the scientific side alone, that is

Psychic Science, easily becomes a group working along the animistic side and trying to avoid any spiritistic implications in order not to lose its respectability in the eyes of university people, who do not want to give up their basic materialistic outlook. Therefore, they limit themselves to telepathy and card-guessing and are mostly in a stagnating condition. It is, however, my considered opinion that Spiritualism must pay more attention to the scientific side.

Many Spiritualist societies may feel that the scientific work of the pioneers of the past is sufficient to establish survival and communication with spirits as unquestionable facts and that further experimental work can be put aside in order to concentrate on the other aspects. There is a real danger in this opinion as it will lead to a complete disregard of the scientific attitude and to a narrow-minded and sectarian outlook. This leads to the error of accepting any spirit communication as "revelation."

In some countries there has been a whole epidemic of so-called "Father-Mediums," because God the Father is supposed to speak through them. This nonsense has done enormous harm to our movements. This "revelation-spiritism" is still found here and there, spread in many countries where communication is practiced by people not sufficiently educated in our subject; it usually centers around a single medium, and one particular spirit pretends to give messages of high value.

Often, however, it is nothing but pious talk of a sectarian nature. All who know our subject can readily understand that these spirits formerly were but religious fanatics or just narrow-minded pious people, who after their death form a group with similar spirits, stagnating in their old concepts without learning anything new. If they can get hold of a medium they profit to teach their old ideas brought from the earth, pretending to bring the highest possible truth, which for more circumspect people it evidently is not.

These spirits also condemn other spirit communications, as well as every demand for proof and evidence, hiding their incapability behind the excuse that they are not allowed to comply with wishes of a low order! Of course, there are really good communications from spirits who may be called highly evolved spirits, but then it is easy to distinguish their teachings from what I am criticizing here.

Therefore, no single body of teachings received by any single medium can be adopted as a standard, because we know that the personalities of both the spirit and the medium must necessarily color what comes through.

That is why I stress the necessity of a comparative study of spirit communications regarding the spirit world and our teachings in general, which study requires a true openmindedness, a universal outlook and much circumspection. This constitutes the scientific attitude apart from actual investigation of any specific problem.

Why I Prefer Spiritualism

In every person there is a spiritual longing, a longing for truth, for beauty and goodness. This inner urge comes from the nucleus of our being, from the higher self, of which we catch glimpses in certain happenings belonging to psychic science. This is the root of all religious thought and every person has it in a stronger or lesser degree.

Our spirit, or conscience, or higher self, asks for more spirituality and brings people to the various movements we can observe today. Some of these movements stem from, others profit by, Spiritualism, though several condemn it! All these teachings . . . sometimes rather complicated . . . appeal to the public because they purport to teach spiritual truths and prescribe practices to increase the spirituality of their pupils. These practices usually include some kind of meditation, of entering into the silence, which starts the process of spiritual development.

All those groups have a mediumistic personality as a founder, but I believe the real source to be a group of spirits behind this founder. Certainly much good comes from all these endeavors, because many are more universal than historic religions, though they also propagate rather fantastic ideas, which cannot all be true.

In comparison, Spiritualism

has a more difficult stand, because the majority of the public have no real interest in scientific investigations, they prefer an established teaching and expect quick results of any practices recommended. But these other movements are of the revelation class and the teachings have no other foundation than the founder's claim that it is so.

Therefore, I prefer Spiritualism, because of its scientific background; I prefer to know less, but to feel sure that the little we learn from psychic science and spirit communication is indeed based on observation and comparative study, therefore has a foundation of truth.

And regarding spiritual development, guidance has always been received through mediumship; many a family circle has this purpose. When we look at a Spiritualist Society this conscious increase in spirituality usually begins in the development circle. Healing services have the same effect. Indeed, I believe that any determination of an individual to be of service to others marks the start of an upward climb.

I am convinced that Spiritualism can give the best instruction for our spiritual upliftment, and its teachings are not tinged with the magic we find in some systems.

The most important part of the religious or spiritual aspect, I think, is to have groups for meditation and spiritual development. Even societies wishing to avoid any kind of religious cult should be able to accept that. As we are not an academic school but a movement to increase the spiritual understanding of mankind at large, we should not only preach morality as a consequence of our philosophy, but must show that there are spiritual forces and powers ready to help us and to give guidance, actually to make possible a step ahead in spirituality.

What Federation Can Do

In view of the trip aspect of Spiritualism as mentioned above, there does not seem to be such a big difference, whether the organization is a Society For Psychic Studies or a Spiritualist Church. The church, if it is recognized by law as a religious body, may thereby gain all the advantages of being protected, because freedom for religious belief and practices is granted in most civilized countries, sometimes even connected with financial advantages.

Also a Spiritualist Church, even if "more than a religion," is more easily understood by a large part of the public, who also want burial services and the like. On the other hand, a Spiritualist Society for Psychic Studies (or some similar name) is really "more than a science," it appeals more to the agnostic or religiously indifferent man, to all those who have turned their backs on Churchianism and Creedalism as represented by historic religions.

Such a society may also offer a burial service to members requesting same, or may even have the equivalent of a Sunday Service connected with meditation and prayer. Consequently, the difference between the two may not be more than one of outside appearance, the one striving to have a church-like edifice, the other a more business-like building, or as we have heard from our Brazilian friends, who concentrate on buildings for social welfare, hospitals. The spirit should be the same in any building, a spirit of service to mankind, in this time of need of spiritual guidance based on knowledge.

Our late president, our beloved David Bedbrook, emphasized the necessity of tolerance in our movement. The existence of this Federation is proof that our members feel this to be the right spirit; in addition, the Federation is the place where we can learn from one another. Real tolerance presupposes an understanding of the reasons which have brought about differences, and of the local conditions which may call for certain practices which deviate from what other societies might think to be the better approach. I feel certain that an exchange of ideas on such subjects can but be of mutual benefit and I invite the cooperation of our members in this respect.

Let us apply the scientific attitude to all our problems, let us keep a philosophic outlook on all adversities and, finally, let us gather all that strength necessary for our work from our connection with the Spiritual Source of all power!

Red Cloud . . . A Great Soul

(Continued from Page 1)

spheres from time to time to "replenish" themselves. For them to stay here for a long period, year after year, is immensely difficult, and in fact only possible after tremendous preparation.

It took that group of twelve souls seven years to lower their vibrations to the extent where they could work on earth indefinitely, without having to frequently return to their own spheres for "replenishment."

Chose Estelle Roberts

For the work he had to do, Red Cloud selected Estelle Roberts as his instrument—a superbe tribute to a superb medium, incidentally—and between them they have brought truth to scores of thousands.

Some of the greatest Spiritualists of the past four decades became convinced of survival through her mediumship. And from Red Cloud they received teachings and philosophy of the highest order.

Red Cloud is pledged not to return to his own sphere until peace on earth is a reality. He said last year that his work in this direction is only just beginning.

His deep understanding, profound wisdom, remarkable tolerance, kindly humor, love of humanity, and of course the humbleness that all great souls possess, have endeared him to all who know him. I also appreciate his forthrightness and integrity, his refusal to evade questions, and his frankness on all subjects.

One of the Brotherhood

It is a great joy to me to be privileged to call Red Cloud my friend and brother, and to know that he is one of the great brotherhood in spirit who are bringing about a great brotherhood on earth.

It was Red Cloud who first specifically told me that I had a mission to fulfill, although I had had occasional glimpses of it, glimpses that I did not fully comprehend at the time—in sittings in California several years ago.

It was Red Cloud who encouraged me to heal, and who gave me precise directions on the laying on of hands.

And it was Red Cloud who, during my visits to England in 1956 and 1957, furnished me with answers to literally hundreds of questions that no one else had been able to answer.

Red Cloud stresses that man must realize that "the aspect of God, or Good, lies within his own soul . . . He must not wait till he comes to my world to put it into practice. He must start now!"

The world has reached the stage where the knowledge of survival has been established, he says. Man must now acquire "the knowledge of himself within himself," and must bring forth within himself "that first great law of your universe—the Law of Love."

Red Cloud works through Estelle Roberts only, he makes that abundantly clear; but at times, if the need is great, he will come through at direct-voice seances of other mediums to confirm to sitters what he has told them through Estelle.

I am grateful to Red Cloud for many kindnesses. I am fortified by his encouragement. I am richer for his friendship.

It gives me strength to remember him saying: "Be not afraid of the world! The world is afraid of you—you challenge it as I have done!"

And to recall his words:

"If the pathway be hard, yet it was harder for all those prophets before your time . . ."

"Go on your way! I send you out as a lamb amongst wolves! Be not afraid!"

"Lo, we are with you always, even unto the end!"

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Incarnation Mystery Ever Be Solved?

(Continued from Page 8)

messenger of GOD, or if a soul could not accomplish its goal or if such a soul has lost its identity.

When does the soul enter the human body? Here I let Will Brandon explain! There have been different methods. In the old Oriental method, the soul is the only arbiter, if it can find an opportunity. When the soul finds the time right and the family surroundings satisfactory, it enters the human body of the woman and the incarnation is accomplished. However, this method is dangerous, if the child be born dead or handicapped or insane, then the soul is in a state of coma and is locked in the womb, released only after the death of the child.

The new method practiced since 1200 A.D. is to wait with incarnation until the moment when the child is more developed, especially in his brain. Brandon tells that there is no absolutely set time for incarnation, but the best time is when the embryo becomes active, about 5 to 8 weeks. A. J. Davis thinks about 12 weeks as right. How is the procedure for the soul to enter the body? We learn that the soul has to vision itself as a little cell, as the replica of the infant, but will be dependent upon the help of Spirit Doctors who specialize in this field and sacrifice their whole life to help souls to incarnate. The act requires the physician to vision in his own mind the spinal chord of the child and the substance of the soul and to merge the two.

The entrance of the soul into the child's body automatically, seals the memory of the soul of its past. How then, are we able, if we accept the idea of re-incarnation, to know our failures or sins of a previous life and to correct them in a new life? The fact that the memory of

the soul is sealed at the time of incarnation, confirmed by Brandon, A. J. Davis, and others, is indeed a strong point against the value of re-incarnation.

The soul is dormant while the child learns to feed and to perform its organic functions, and only with the further development of the physical and the spirit body of the child can the soul play a greater part in the life of the child. However, by being united with the physical body, the soul is subject to the will of the individual, mind.

Where Is The Mind?

The soul has the function to develop the physical (natural-etheric body) and the spirit body with all the wisdom inherent in the soul. The spirit body is a replica of the physical body and contains not only all the senses, but also is the seat of the reasoning mind.

According to Jesus' teachings we learn:

"The human mind, as part of the infinite mind, is seated in the spirit body, uses the brain, this marvelous electric power station, to act in all organic functions, and leaves the body after death with the soul, with all the memory and senses."

But the soul of man is the real man, as well on earth or in spirit and all other attributes of man, mind spirit, and spirit body are mere attributes. When GOD created the human soul He gave it the greatest gift, a free will. But if man in using this free will, acts against the laws of GOD, he must suffer the consequences. The laws of compen-

sation, of cause and effect, are immutable and produce the so-called Law of KARMA, the self-imposed destiny of the individual.

From St. Luke we receive some more specific explanations: "God is Soul, and Soul is God, and in this Soul does His personality exist. God is Spirit, but Spirit is no God, only one of His attributes. Spirit is inseparable from the soul and has no other function in the existence of man, except to make manifest the potentialities of the soul in its activities."

The EGO of Man is the SOUL in its created purity and perfection. The Spirit is the active energy of the soul!

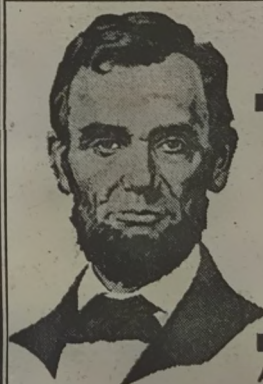
And the Master Jesus added: "For the human souls has God provided material bodies, that they might live the mortal lives; after the souls were created, subsequently these material bodies were created. The soul prior to such appearance, had existence in the spirit world as a conscious entity, although without visible form and individuality. But the human soul, having a distinct personality, therefore is different and distinct from every other soul."

Silver Birch in the book by Silvia Barnanell, "When Your Animal Dies," tells us that the animals have a "group soul" to which they return after death, but that some animals as our house pets, who are attached to their human lord, can stay with their protectors and friends even in Spirit as long as their friend wishes. By mutual attraction and love those animal pets develop a finer vibration and in such a way contribute to a higher state of the group soul.

Healers Anonymous Ass'n Founded By Rev. Martello

Rev. Leo Louis Martello, Patriarch of the Temple of Spiritual Guidance, Studio 601, Carnegie Hall, New York City, has founded a Healers Anonymous Association with membership throughout the country and abroad. This organization has been developing since last March when Rev. Martello opened his Temple. There are no membership dues or fees, and as yet no bulletins, everything on a volunteer basis. Healers and others interested across the country "tune in" to the healing services every Sunday evening, no matter where they are, and send out their healings and prayers to all those in need of such help. At the Temple is a Prayer and Healing Registry in which is recorded the names of all persons needing spiritual aid. A list of names is sent out to

HA members for meditation and concentration, while the Healers Anonymous join in prayer and healing to form a network of positive spiritual force for those in need each Sunday evening at 9 P.M. when the healing service begins. Anyone interested in having such healings for themselves and friends may obtain such by just writing to Rev. Martello. Those who are interested in the prayer and healing work should write in volunteering their services. This is a free service performed by the Temple of Spiritual Guidance to anyone in need of help. Any love offerings will go into the Prayer and Healing Fund to have lists typed, postage, correspondence, etc. Write to Rev. Leo Louis Martello, 333 East 54th St., New York 22, N. Y., Healers Anonymous, or phone MU 8-6532.



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