

Myths Truer Than History?

Elusive Events In Early Christian Times Create Impudent Successes!

By GRAHAME W. BARRATT
Special For The Psychic Observer

Recent articles in Spiritualistic literature all over the world have drawn attention to the Christian influence which prevails in the movement; many with the object of assessing its desirability and also in what measure this influence can be either advantageous or superfluous.

Many yearn to know more about the elusive events of those early Christian times. Was Jesus an actual historical personage?

Are the scriptures—such as the four synoptic gospels—actual history? Are they adaptations of portions of real history moulded into a story as a kind of montage—a myth, since many such myths were sacred to the Greeks and older nations, and tradition has it that “A myth is truer than history.”

AN IMPUDENT SUCCESS

Many in the movement would throw the whole tradition overboard as a mouldy relic of a mouldy past; therefore the whole object of this article is to examine the Christian pedigree in an objective way, and certainly apart from any aura of sanctity it may claim. Sanctity is the black hole of mental suffocation in which true thinking cannot function, the trump card of the theological glamour-boy, which covers such an endless warren of retreats, and retreats to those retreats, as to be well nigh incredible.

Blind faith is its present slogan, and its peculiar heaven is for the type of human who rejoices in being a worm. This is not prejudiced statement—it is the evidence we find on every hand about the Christian position.

Yet are we to dismiss the whole thing because a pack of fools and priestly imposition have made it distasteful? Is there nothing in the whole set up worthy of being retained as it stands?

Even though the success of its racketeer priestcraft was as impudent as it was extraordinary, and the bigger the lie, the more likely is it to be believed—says history—there is undoubtedly an esoteric tradition in its symbolism, and certain age old truths in the psychological import of the

gospel drama—for it is a drama of LIFE.

Priests may assert that whatever its mercenary defects, the vested interests of the Church must be justified by the spread of religious education all over the world. Yet the history of Buddhism and its innocent unpaid priesthood is proof that salaried priests are not essential to the running of a religion.

The Bhikkhus could never be classed with such money-grubbing ritualists who haunt the coffers of a religion which exorressly directs its votaries to: “Carry neither purse nor script.”

The official hierarchy of either the Protestant or Catholic hierarchies would hardly be prepared to take a vow of poverty and take food alone from the populace—in a begging bowl! The modern Christian priest has been reared in this mercenary tradition, his education renders him purblind to the vile selfishness and the tricky misrepresentation of the whole thing.

Many original Christians had strong psychic powers, and St. Paul encourages their use in his Epistles, but subsequently several real Initiates became trapped into silence as the prison of ritualistic mummery grew up about them.

The real Gnosis was doomed.

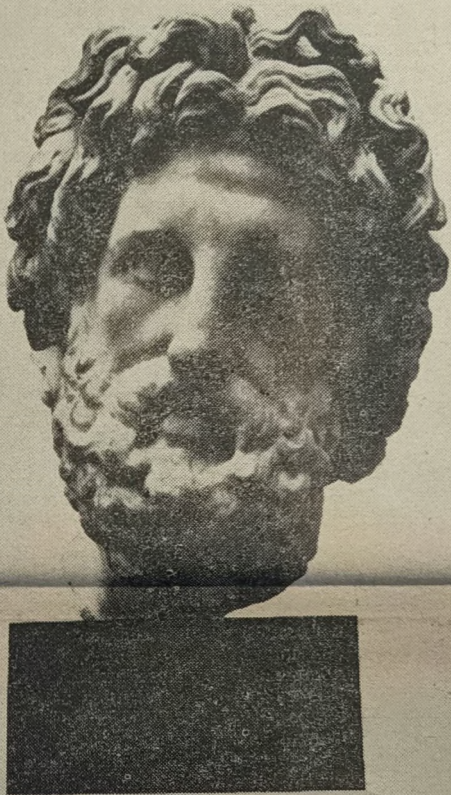
The rituals taken from Egyptian Masonry and the Gnostics required the force of the pentecostal fire to render them of use—otherwise the motions became more calisthenic jitterings and an empty sham.

Masonry today has fallen into the same category as Christianity; the symbolisms are being passed along to a future generation, much as the wisdom of the old Egyptian hierophants impressed in the Tarot, is intended for a more spiritually developed humanity in future cycles. The old truths can never really be lost, they remain in the intuitions of the race as an heirloom for the worthy, even though the creedal formalisms of Christian anthropomorphism may temporarily obscure them.

We all feel proudly grateful for the attainments of physical Science and note the conflict these attainments awaken behind the theological dog-collar, yet the theologian seems unable to realize that REAL Science is the esoteric background of his own religion, and not the mixture of fact and nonsense which gets public credit for omniscience.

Scientific progress can never lead us to noumena—the sphere of primal causes—therefore its activities can best be accepted and appreciated in terms of material invention and material efficiency.

The scientist would laugh his head off if the occultist dared to assert that the book of Genesis is a scientific treatise on Cosmogony. He would define it as the babbling of uneducated primitives, yet in truth this book is among the most occult of ancient writings. It is amazing how many people cannot even repeat the exact wording of Genesis who arrogantly flout it as “piffle”. Is it indeed intended to be the beginning of the universe (as the layman would suppose) spun by an extra-cosmic God out of “nothing”? It is certainly not an account of creation as a completely original beginning—it is the re-emergence of eternal forces from zero. By zero, is meant a passive state rather akin to the condition into which oxygen and hydrogen pass when they combine to form water.



Asklepios, like Jesus, was an initiate of the Mysteries and known by the title “Soter” (Saviour)

It is a neutral condition of things.

An alternating electric current passes through this neutral state at each change from positive to negative—all chemical changes projected into activity by substances called catalysts must first pass into this neutral condition—this zero of Nature. Our Universe is called forth from the Cosmic order of this zero state, and that is all that needs to be realized by the words: IN THE BEGINNING—etc.

Genesis is not a historical matter at all, it is a here and now; it is enacting itself around us every second; its spiral process cycles to and fro like the systole and diastole of the human heartbeat.

That Cosmic ZERO state is utterly beyond the range and reach of our human thought—it is the ABSOLUTE, the UNKNOWABLE of philosophy.

This is why the Jewish Rabbins still include Genesis in their religion.

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אֱלֹהֵי אֱלֹהֵי לִמָּה עֲזַבְתָּנִי:

COMPARE THE FIRST GROUP IN THE ABOVE LINE OF
HEBREW CHARACTERS WITH THAT IN THE LINE BELOW.
(BIBLIA HEBRAICA) THE TOP LINE IS FROM PSALM 22,
THE BOTTOM IS NORMAL HEBREW FOR MATT. 27 : 46.

אֱלֹהֵי אֱלֹהֵי לִמָּה שָׁחַתְתָּנִי:

PSYCHIC OBSERVER

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FIVE HUNDRED

SEPTEMBER 10, 1959

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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.

WE ARE BEST!

Psychic Observer,
Dear Sirs:

Thank you for the June 10 sample copy you sent. I am very much interested in *Psychic Observer* and have read a lot and within the limited areas near me have been to Spiritualist meetings when they have seemed to promise something worth while. I subscribed to P.O. for one year, also several other papers including English and Australian.

The outstanding article in the whole lot was in P.O.

I forgot the author but it stated the beliefs of Spiritualists in a very plain manner and I find it a whole lot more reasonable than any orthodox belief or religion I have ever come in contact with.

From what I have seen it seems that the whole thing is being hurt by so called mediums that have a lot of imagination and very little or no psychic ability. I would much rather not have a so called message than listen to someone try to find out what is in my mind.

I realize there are messages that may take time to interpret and others that will not mean much even though quite plain.

I had one from my "grandfather" about buried treasure, it was very detailed; my mother placed the three trees and rock immediately when I told her it was on her childhood home. I never dug and if someone else found anything I never heard.

Most meetings are composed of a small number of older people and the messages are something anyone who knew them would be likely to give.

Truly Yours,
Elmer Crawford

PSYCHIC OBSERVER GONE BERSERK?

When my present subscription to *PSYCHIC OBSERVER* expires, I doubt that I shall renew it. The paper seems to have gone far afield since having been taken over from the Pressings. There seems to be too much striving for sensation rather than sound spiritual teaching and spiritual news. Some articles have been pretty wild-eyed and vague, the apparent work of persons who have nothing to say, but who know how to use up 500 or 600 words in not saying it. Some of the articles remind me of the junk I get mailed to me from California.

The Letters-to-the-Editor feature has been practically abolished, appearing only at long intervals, and then with one letter that is more of a book than a letter. This Editor-Letters used to be an interesting feature, and

I am sorry that it has given place for wild-eyed, visionary stuff.

Then the last straw is the present series from Tom Paine's book. What in the world that has to do with occult matters is more than I know. Paine's book does more harm than good, in my opinion. It is all right to expose the wrongdoings of the ecclesiastical bodies, and I have done some of that myself, but it must be done honestly and fairly. Paine's work is full of errors and assumptions, and these have been very ably answered by more competent persons than myself. I can't for the life of me understand why you should want to print such a work. It is liable to cause loss of faith by Spiritualists as well as Christians.

There are too many errors and assumptions for me to answer them all in detail. A few will have to suffice. In one of the previous issues, the article said that Christian Mythologists had consigned Satan to hell, then released him for a time, etc., and giving all sorts of alleged reasons why they did so. It is news to me that the Christian Mythologists wrote the Old Testament; I was under the impression we got that from the Hebrews. In other places Paine writes that numerous other religions had 'Immaculate Conceptions' of their hero, and that therefore the Christian story is false. Non sequitur. There could have been a thousand other such religions claiming immaculate conceptions without necessarily making the Christian claim false. There were numerous pretenders claiming to be the Messiah. Does that make the Messiahship of Jesus false too?

In a later issue of P.O. (No. 498) Paine is quoted regarding what Jesus would have done had it been his intention to establish a new religion. Paine didn't know anything more of what Jesus would have done than I do now. It is sheer assumption. Paine also makes much of the fact that Jesus did not write anything. What of it? Neither did Calvin Coolidge do much of any writing; but he left us many good principles and teachings. Paine also says that the idea of Jesus' concealment agrees very ill with his reputed divinity, and indicates pusillanimity. Nothing of the kind. Pure assumption by Mr. Paine.

And what of this business of Mr. Paine saying that 'prophecy' did not mean what it means now; that it meant poetry, music? Yet in this very No. 498 issue of P.O., the Rev. Martello gives a quotation from Matthew, "Be ware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Also from Jeremiah,

"...Hearken not unto the words of the prophets that prophesy unto you; they make you vain; they speak a vision of their own heart..." Again in Lamentations, "Thy prophets have seen vain and foolish things for thee, and they have not discovered thine iniquity..." Do the above sound like 'music' and 'poetry'? And when the soldier who struck the blindfolded Jesus asked him to prophesy who it was that struck him, did the soldier mean that Jesus was to play some kind of musical instrument, and in that way determine who it was that struck him? Such nonsense.

I fail to see Paine's point in saying that Jesus dying of a fever or small-pox or old-age would have done equally well for the saving of mankind. More nonsense. Also, Paine says that Jesus did not intend to be apprehended and did not intend to be crucified. All that despite the many Bible passages, about Moses and Elias materializing to discuss with Jesus his coming death; the warning of Jesus to his disciples that he was soon to be betrayed and put to death. What Paine was thinking of when he wrote what he did is more than I know.

It looks as though we may as well dismiss Almighty God from His job and put Paine in it—Paine seems to know ever so much more than God Himself did.

I repeat that I am very much amazed that *PSYCHIC OBSERVER* should print a work full of such grave errors and assumptions, without editorial comments on these failings.

Yours truly,
W. S. Arns.

(EDITORS NOTE)

It is our opinion that adequate answers to this letter appear in articles written by Rev. Converse E. Nickerson. TURN TO PAGE FOURTEEN, or Graham W. Barratt (TURN TO PAGE ONE.)

FURTHER NOTE: The *Psychic Observer* is not being printed to appeal only to one small group who want their thinking left alone. There are enough "spoon-fed" people in this world as it is.

So Mr. Arns, if you cannot pick up your knife and fork, we will gladly excuse you from the *Psychic Observer* table.

"IS SPIRITUALISM ONLY FOR THE FEW?"

Many Spiritualists think that spiritualism is only for the "few" — those ready to receive it — and many are content with partially filled churches, sometimes thinking that they are the only ones able to see the 'Light'. These same people often admit that Spiritualism is destined to be the guiding light of the world, which it will be.

The "few" may represent a small percentage of the earth's population, however, the majority of that small percentage still need to know about Spiritualism.

There are now a great number of people (souls) who are ready for these teachings. Being a Spirit being, they continually seek for guidance from the Father/Mother God; they often find themselves unnecessarily burdened, when they experiment by taking the wrong road, which generally leads to worship of the wrong Gods. God's children instinctively know that the things they need and seek, will be found in an atmosphere of 'Love'; being unable to find that atmosphere, many scatter in all directions. These souls gauge the answer to their innermost desires concerning churches, by the quality and quantity of the "Love" contained therein, and rightly so.

The Spiritual, Mental and Physical "expression" of Spiritualists everywhere will either attract or repel these seeking

souls; should "Love" be the expression of the Trinity, there will be attraction.

The attitude of 'everyone' is important now; also the attitude of all church leaders and those in a position of influence. Let those in positions of authority realize the great influence their 'attitude' has on every one down the line.

I openly plead that "Love" be given the place of 'honor' in our churches, that it deserves. We owe it to men and women everywhere to keep Love's white beams kindled always in our lighthouses, so the Spirit of man will be drawn to that which he seeks.

"Salvation" will be his through utilization of God's teachings; as well as "protection" from future unnecessary periods of travail, or anguish.

George Keefer

SUGAR COATED SPIRITUALISM!

Dear Sir: I have just finished reading 3 copies of your magazine, and find some very interesting and thought-provoking articles; as well as some which, to my mind, are completely off the trail. These latter obtrude the old falsehood about Jesus suffering for man's sins etc. I am on the verge of my 78th birthday, and I have studied this "Jesus Myth", for well over fifty years, from every available angle, and it is all built up by priests to confuse the people. True, it has a basis as a spiritual truth, but it has been so messed up by ignorant exploiters of the people, that it has no real semblance of its spiritual and real nature. In fact, it has got so that when I read a book or an article, if I find it advocated by the writer, no matter how worthy is the rest of his article, I immediately know that the rest was but the "sugar coating" with which to catch the unwary; and so I throw the whole thing in the discard. THIS is one great fault I find with SPIRITUALISM. Many of its top writers, whether ignorantly or from stupid perversity, use the same technique, and thus do more real harm to the movement than any good they might imagine is possible.

I realize that *PSYCHIC OBSERVER* has to have subscribers, and therefore, it has to, in a way, hold a candle to the devil, by letting this kind of tripe pass by. But, as I see it, I'd like to see a magazine which had the courage of its convictions and have, at least, an editorial section, in which it could disqualify these wrong notions and explain how they are doing the movement a dis-service. Let's cut out all this moonshine, and treat THE TRUTH like it was THE TRUTH, UNAFRAID.

Now as to "materializations," in these, I have no interest, although I can see and understand that there are a certain type of people who need these bolster-ups of their Faith. To me, the straight logical Truth of the matter is all I need to accept, not only survival, but Reincarnation. From the pure logic of the matter, I firmly accept that not only is there survival but that there is absolutely NO DEATH to The Real Man. Death being only of the form, for very logical reasons. All this slobberly mush around a dead form, with people saying that "Our daughter, or Son lies in this grave." It's this kind of mushy stuff which darkens The Truth, and keeps people from seeing and understanding The Truth. One might just as well weep over an old suit of clothes as to weep over an old, wornout body that lies moulding in the grave. There is neither Truth, honesty, intelligence or reason in such a practice. Holding to such ignorant notions, how in the world can such people ever gain the knowledge and courage to step up out of such ignorance, and thus gain to the heights of real manhood and womanhood. Such die ignorant, and reincarnate into the same trap of ignorance; and their Priests encourage them in it. It is

sordid, trashy and ignorant, but beautiful and clean, as the flowers they bestrew on the grave would seem to indicate. Before they can truly become worthy of better life either here or hereafter, they have to shed this cloak of ignorance, and accept The Truth.

Trusting I have not bored you, enclosing an article for your consideration, I am, sincerely Yours for The Truth,

John R. Richardson.

EDITOR'S NOTE: The Article Written by Mr. Richardson will appear in a forthcoming issue.

Helping Investigators Understand

By

REV. ELVINA COLBURN

Special For *Psychic Observer*

Following up my previous article entitled "Injustice to Mediums," I would like to add a few more of the trials and antagonisms we have to endure. In the first place, if more people understood mediumship they would not, I am sure, try to make things so hard for us especially when we are giving messages. So many do not seem to realize that through our spirit friends we are trying to help them.

As an example when giving messages one Sunday evening I reached a lady I had never seen before. Clairvoyantly I saw her father and described him thus, "He was about five feet eleven inches tall, had grey curly hair and deep set blue eyes," and so on. It was a very detailed description even to the suit he wore. When I finished she said, "That is a perfect description of my father even to his tie. But I know it is NOT my father because he was SIX FEET TALL, and you said FIVE FEET ELEVEN."

Every medium has to contend with this kind of thing and argument is useless. On another occasion I gave a message to a man from his father. The spirit gave his name as John, and then there was a description of his appearance. "Yes," said the man, "that was my father's name, but there are millions of people in the spirit world with that name. How do I know that's my father? It might be some other John." I asked him what other name he should give and he replied, "I don't want any name. I want the address of the house he died in."

But there is also much satisfaction in giving messages for many people are satisfied with the simple proofs and it is easy to give messages to such as these as they cooperate with us. Trumpet mediums are often accused of faking because the voices of communicating spirits in many instances do not sound like they did when in the physical body. Even after a full explanation has been given about this phase of mediumship before the seances begin there is often doubt cast upon the honesty of the medium. So many times I have had to explain, it is not the voice itself, but the truth and proof that matter. On one occasion we had a well known materializing medium visit our church, he had been in the work almost all his life and his reputation was above reproach. He spent a month with us and never permitted more than twenty people to attend each seance.

There was a man present who had attended three of the seances and received remarkable manifestations and absolute proof of the medium's honesty. His father who had been a German spoke to his son in that language for a full five minutes and even identified

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MYTHS TRUER THAN HISTORY

Continued from Page 1

gious canon. These Seers of the human race are not purveyors of tales for tiny tots — their real LAW is indeed living dynamite.

Do the science-stuffed intellectuals of today provide us with anything like a satisfactory account of Cosmic beginnings?

Actually, with all their known accomplishments, they have not even a glimmer of a notion on the matter. The scientific world — wonderful as it is in its operative knowledge of externals and outer technicalities has no more direct knowledge than the proverbial blundering bull in a china shop.

One cannot realize too often or repeat too often that this knowledge belongs to a surface world — a world in which knowledge for the five senses can be nothing else but an operative expression of the flimsiest externals. In fact Science is fast becoming a danger — another form of dominating priestcraft in our midst. It tumbles over itself in academic pride to thrust down our helpless throats the most idiotic notions of its materialism, which many swallow in fish-eyed wonder. There is a real future danger of this scientific priestcraft insinuating its ethics (vide vivisection) upon a guinea pig — humanity!

The Church, full of fear and sneaking admiration for the outward success of Science and the deceptive triumph of its empirical materialism is in an era of jitters. It seeks to compromise by patronage, toadyism, and avoids argument by flippant obscurantism in its efforts to hold the approval of the lords of Science.

Quite recently a high Church dignitary had the bold effrontery to assert that Genesis has no more value than any other fable!

Evidently the Hebrew and Gnostic gems of spiritual truth in the background of Christian Tradition have at last found their Judas. The Esoteric law is to be secretly discredited for the flashy, ephemeral, notionalism of modern scientific techniques. Tomorrow these techniques will be dead, discredited, and haughtily disowned as the ignorance of yesterday.

For spiritual science there are no discredited yesterdays, its truths are eternal.

It may be useful to examine the causes — or at least the immediately accessible causes — which have brought a once brilliant facet of the Primeval Wisdom to the present futility of its creed-stuffed decadence. How long can an error persist in a supposedly intelligent human society? The answer is so very disturbing as to warrant serious comment.

The writer recently had cause to consult some mathematical tables in a book accepted by engineers as a sort of Bible. These tables, unaltered for some sixty years, and running through dozens of editions were found to have serious errors in some columns. To blindly accept such errors could be ruinous in certain cases. The publishers apologised, with assurance of correction in the next edition.

Tens of thousands of engineers must have fallen foul of these sixty-year old errors — probably only to blame themselves for some obscure stupidity of their own brains.

Similarly there are blindly accepted errors and sometimes deliberate falsifications in our Christian scriptures — but in this case the blindly accepted errors date back twenty centuries!!

This is not an attempt to hurt the feelings of Spiritualists who revere the Christian story (they have a perfect right to such reverence) but rather to present what is probably quite another slant on the matter for those who find themselves hotted up by rival beliefs.

One wishes to do away with such rivalries by pointing out that many who vehemently deny

Christian values are hugging as big a fallacy as those who swallow all the doctrine like a gooseball. Let us hear the worst with patience and tolerance.

How can anyone accept the utterance of the dying Christ from the cross itself as anything but the most damning and contradictory saying of his whole life — if we are to rely blindly on the translation of the words: "Eli Eli lama sabachthani." It purports to mean: My God, My God, why hast thou forsaken me! As it stands, the utterance is blasphemous if one accepts the doctrine that God is love.

No theologian has ever yet given a clear-cut or watertight explanation of why a personal God ever wanted to sacrifice a son, or even accepted a voluntary sacrifice by such a son for some obscure process of human salvation.

It just does not make sense, but of course there is another and purely esoteric aspect of this distorted teaching. Even if some would argue that the words given as " . . . forsaken me" are a "hard saying" and the weakness of his human agony and despair, such an argument is utterly demolished by the fact he promised the dying thief beside him: "Verily today shalt thou be with me in paradise." Not, mark you, at some future time, but "today" says Luke xxiii : 43 !

Is this a statement of "forsaken" despair?

No indeed, it is the most confident, triumphant and uplifting declaration ever made. Therefore the translation of the Hebrew "Eli Eli lama sabachthani" is obviously and logically wrong. It is not merely wrong as a purely human error, but a gross and cynical wangle of priestcraft.

Truth was manipulated to serve the ends of their own temporal power by creating a personal anthropomorphic God.

They required a plausible appearance of naturally official sanction for the establishment of a Church Hierarchy — with themselves trailing from it in well paid security. Later, with the setting up of the Papacy, the power became TEMPORAL, as well — a hellish affair which history alone can tell in the exploits of Cortez and Torquemada.

If we turn to Psalm 22, we shall find coincidentally that it starts with the very same words: — "My God My God, why hast thou forsaken me?" Here we have a check on translation. The Hebrew letters and words of Matthew 27:v. 46, should be identical with those of Psalm 22. They are nothing of the kind!! Whether written in the ancient form, or in the modern masoretic Hebrew, the two statements should be irrefutable logic have the same corresponding letters and words.

Checking this in the Biblia Hebraica one proves that they have not.

Examine the two contrasted lines of Hebrew in the illustration, and even if the reader knows not a word of Hebrew, he can easily detect the difference by mere visual comparison. The crux of the error is the fact that — lama sabachthani! can never be rendered in phonetic English as "forsaken me" — it actually means "glorify me," which is the exact opposite of the Matthew translation!

Hebrew scholars have ventured to discredit the writers claims about this translation but no wit of man can make away with the stubborn facts. When one sees that SABACHTHANI means "glorify me" (certainly not "forsaken me") the matter falls into place as sense. Had the words been AZABVTHA NI, then "forsaken me" would have been correct. This is but one outstanding incident among many which could be quoted to show the unscrupulous meddling of the early Christian Fathers.

The principal motive behind

the distortion was the fact that the early Fathers were ex Initiates of the old Pagan Mysteries, and the Crucifixion enactment was a part of Pagan ritual in the ancient world — even of the old pyramid Egypt.

To use the identical Pagan ritual wording would utterly cheapen the top line propaganda these priests were planning to spread as a unique revelation. It would have classed Jesus with the ordinary initiates. (See Ralston Skinner's "Source of Measures", also "Secret Doctrine" vol. 3 1921 ed. by H. P. Blavatsky, for these facts and Hebrew manipulation). The same wording would also spoil the priestly scheme to pin the real and true function of the Cosmic Christ (Agathodaemon) or the real universal redeemer on an ordinary Initiate who had passed through the preliminary rites of regular Initiation.

It was the old trick of the priest, which strives to disguise real and natural truths to hoodwink mankind; to thereby fill their own pockets and beguile the weary but ignorant soul to put all his sins on Jesus.

All great Initiates actually do "take away the sin (Karma) of the world," but not by any process of mercenary priestly bargaining.

What a way to power this trick became!

Is the Biblical narrative important as a historical matter? If that life typified all that could ever be true for man, its historical fact or fiction matters nothing at all. If it was actual history, nothing whatever would be added thereby to TRUTH! It is important to portray the mysteries of LIFE in religious ritual; the personalities enacting the parts do not matter two hoots.

Therefore the writer asserts that Jesus was no actual living character of the period claimed by the Church; he is a spiritual abstraction or a prototype of every human soul in its struggle to know divinity.

The original physical prototype of Jesus was Apollonius of Tyana, an Essene Adept who lived a century earlier than the gospel date, who was one of the grandest and noblest of men. This gives a clue to the fact that Philo Judeaus, who was born well within the alleged lifetime of Jesus, is absolutely silent upon the matter of the events of Calvary. He carefully enumerates all the then existing sects and Brotherhoods in Palestine and the Jerusalem of his day, yet this seemingly wondrous event of the Christian drama is not even mentioned!

Yet all this does not detract from the value of Christian teaching.

The student must ask himself: Even if this Jesus is a myth-figure, is the real key to human unfoldment within this myth? That is the only important thing at all.

History in such matters is "bunk," and has ever snared the human mind from that which is psychologically real and true.

The only remaining problem is to sort out the distortions left to us by these racketeers of Church history.

All the great Initiates of the past were given the title of Saviour (Soter) for their wisdom actually does uplift and save unfortunate humanity.

Asklepios was such a Saviour, Apollonius, Plato, Orpheus and many others performed the essentials of all that is depicted in the mythical Jesus.

If the student is still persuaded that historically recorded Christianity is factual and literally sacrosanct, let him read Galatians IV: v. 22-25, where the two sons of Abraham are plainly stated to be "an allegory"!

Are we to suspect that Abraham himself was also an allegory? (!)

It is better that Spiritualists should refrain from vehement dogmatism as to the inclusion of the name of Jesus in reli-

gious services, but more properly to strive towards the esoteric gold in the crudities of the past.

This Christos of all the ancient nations is no monopoly of Christendom.

Christos — the spirit of kindness and decency — lies asleep "in the boat" of every man's inner life upon the lashing sea of the Galilee of daily struggle. To doubt the divinity of our inner SELF and the fact that this inward power is actually what men call GOD, as the highest expression of evolution, is to be foolish indeed. The scriptures are a series of ingenious allegories, a montage of psychological pressures in man — the scene and the actors could be anywhere.

In conclusion the writer will

cite a true incident during Ray Week long before the war. After destroying many rats, a farmer came upon a rat which slowly moved across his path, leading a blind rat to safety by a straw held in its mouth! The farmer could not find it in his heart to shoot this creature who risked his own life to save his fellow.

Here is the lowest form of creature carrying out the greatest teaching of Jesus: "Greater love hath no man than, that he should lay down his life for his friend!" He needed no priest, nor asked that anyone should be "crucified" as an example of conduct in life. This rat revealed the underlying elemental streak of that divine kindness which exists deep down in every creature.

God's Sense Of Touch

By ARTHUR J. BURKS

Psychic Observer, Staff Writer

In cooperation with the Universal Father, man heals himself. Nothing done by surgeon, physician, osteopath, chiropractor, psychiatrist, allopath, homeopath or faith healer alters that inspiring fact. Each of the latter merely guides man into ways of self-healing.

The mind of man, properly aligned with Divine Mind, controls his body. Man is well or ill in accordance with choice, personal choice, his own. If a man believes himself sick, he is sick, almost immediately, and no doctor can convince him he isn't, if the sick one insists. Obviously, it works the other way also; maintain faith in personal physical wellbeing and that personal wellbeing will maintain itself. Each and every cell of the human body is conscious. It knows itself. It knows its master and obeys him. It is fully capable of self-restoration.

Man can, and men of faith do, keep himself perpetually fit. He needs but to know and believe this.

Through the sense of touch man can help other men to heal themselves. It's no disgrace to need help. If you've something to lift that is too heavy for you it's proper to ask or hire someone to help you. It's the same with sickness, imbalance.

The hands, their palms, the fingertips are miraculously mechanical. They are even more miraculously spiritual. We use them every day, all day, in scores, hundreds of connections, taking their messages for granted, without even realizing outwardly that there are messages, and what they are. You note a book on a table or shelf. Automatically, without knowing why, you touch the book. The touch tells you something with which you are usually satisfied. Why? You don't know; but with a bit of self-analysis you can find out what, and what it was the book told your hands. A child cries. Mother or grandmother rubs the hurt away, or evaporates it, to the complete satisfaction of the child. More, the grandmother takes the child in her arms, snuggling it — but she holds her palm against its cheek or face. Why? She couldn't tell you, and the child couldn't, but both know something has happened. There has been some mysterious current of healing, soothing communication. The grandmother transmits, the child happily receives.

Every woman-fingers dress-goods. Partly she does it to test the fabric, but there is another, more subtle reason: her fingers tell her whether the fabric is, physically, hers. She seldom knows exactly why she touches the goods, other than to assure herself what it is, and that it isn't priced too high, but her "inner" knows. When she develops knowledge of what her "inner" tells her about the manual communication, she will know more, deeply more, about God's gift to her of the sense of touch, which communicates


so very much more than people outwardly realize.

Every cell in the human body is sensitive. It knows itself. It knows all about itself, including its lacks, its imbalances, which men call sickness. If this were not so, none of the gadgets used by physicians would report facts to the physicians, on which they could base diagnoses, from which they prescribe. But cells have a lot more to tell than any mechanical device can assimilate and report. They report them most accurately to their own kind, cells of other bodies, especially the cells of the miraculously sensitive human palm or fingertip. Human bodies "sense" in ways not generally known, believed, or scientifically accepted. I am convinced that everybody who walks, however absentmindedly, down a street or road, makes a complete record of that road which can be recalled. Whether or not the eyes see, the ears hear, the body still records the streets, houses, strangers or friends encountered, house numbers, signs, everything; most of which can be recovered in deep-hypnotic trance from the person who walked, even years later. The human body radiates; it also receives. It is always being bombarded with environment, inner and outer, in somewhat the same way the earth is bombarded by cosmic rays.

I can touch a person and "read" that person, in much the same way the blind person—who doesn't of course have to be blind to do it!—reads Braille. I can't of course, read that person if the person does not wish to be read; his mind shuts off communication and I might as well touch anything else, wood, or stone. But I wouldn't touch unless invited, anyway; reactions are too swift and heavy sometimes. When asked, however, usually by sick persons, cells give up their secrets, not all of which relate to the illness which causes the person to ask me.

"What makes my leg ache? Why do I get cramps? What causes the dull pain in my hip?"

Continued on Page 18



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Fact - Fancy - Fabulous Tales?

Pliny The Elder

Another Recorder For Consciousness

By Gaston Burrige
Special For Psychic Observer

Pliny the Elder's "Natural History" (Histori Naturalis) has been called "A priceless storehouse of information about ancient times." While part of this work is now considered only a mixture of borrowed fact, fancy and fabulous tales, stirred into Pliny's own observations, it endures as one of mankind's important pieces of his complete literature. For many centuries Pliny's writings stood next to Aristotle's as a standard of authority referred to by all educated Europeans.

Who was Pliny The Elder? He was a Roman scholar — a scientific writer who still is frequently quoted. After more than 1875 years gathering "the dust of death," modern scientific writers find many portions of Pliny's compilations worthy of note. Two recent books citing his Natural History are, "The World We Live In," and "Earth In Upheaval." These books are nearly opposite in point of view, but both authors found things in Pliny meriting their attention. He is one of the few writers to hold the distinction of having died by volcano! He was only 56 when it happened.

Pliny rates as a prodigious student. He was one of those men interested in ALL phases of nature. His life seemed afire with learning's desire. So great became his thirst for knowledge he even had something read to him while he bathed! Then he dictated notes in it while he dressed. Like today's man, Pliny never walked anywhere he could ride. While he rode he dictated, or someone read to him. If he had to walk, he was always accompanied by a scribe who took notes or dictation during the time consumed. If reports are correct, the scribe was furnished MITTENS during cold weather!

There are good indications Pliny made the first written reference to soap as we know it. He spoke of two kinds, "hard" and "soft." The soft variety is still with us! He gave the Gauls credit for soap's invention. Pliny said it was used by them, "for giving a bright hue to the hair!" Its affect on the skin is not mentioned, but I imagine the skin's hue was brightened also.

In 70 A. D. Pliny wrote about the "painful shocks" experienced by those who touched the "Torpedo Fish." He also knew about similar shocks received after "amber was rubbed with a pad of wool cloth." But there is no indication he associated these two phenomena as demonstrations of the same force — electricity.

Even today, no one is certain when glass was first discovered. Pliny suggested some Phoenician sailors discovered glass when they landed on a sandy beach in Palestine and used a few blocks of natron, a crude form of soda, to make a temporary fireplace. In the ashes next morning, they found lumps of glass formed from the heat, the beach sand and the soda. For many centuries this stood as the probable correct explanation for the discovery of glass. However, modern research traces the first appearance of glass far ahead of the date Pliny set.

Pliny the Elder is considered a Roman, though little of his actual life was spent in Rome. His full name was Gaius Plinius Secundus. He was born in 23 A. D. at Novum Comum, (Como) in Tran-

spadane Gaul. Some authorities believe Pliny was taken to Rome when quite young. It is known he studied law there, and later practiced it for a time. Like many young men of today, he got into the armed forces. Before long, because of his studious nature and apt application of his acquired knowledge, he distinguished himself. One of his first books is titled, "On Throwing The Javelin From Horseback." This volume was written while he was serving as Commander of a Cavalry regiment stationed in Germany. He was only 23.

Pliny's family was of moderate wealth and influence. This position allowed him to take advantage of a good education in Rome. After his military and legal stints were over, he returned to his native town to pursue literary works. Nero appointed him Governor of Spain. Pliny remained in Spain until 71 A. D. He again returned to Rome to continue his literary activities. He became Commander of the Roman Fleet in 79.

There were two Pliny's — Pliny the Elder, and Pliny the Younger. But Pliny the Younger did not become "Pliny" until after the death of his uncle, Pliny the Elder. Pliny the Younger was adopted by the Elder in 73. By the Elder's will, the younger became his SON and inherited much of the Elder's property. The Younger Pliny was to become as celebrated as his uncle, but in a different field.

In Pliny's day books were written by hand. It was not often more than one copy of a single volume was commissioned at a time. Among the things the Elder bequeathed to his nephew-son were 160 volumes of his writings. For these the Elder Pliny had been offered — and had refused — 400,000 sesterces by Largius Licinus. There is no accurate way we can translate this amount into terms of our buying power today, but as it has been recorded we may assume the amount represented was considerable.

The Pliny compilation most often quoted now is his NATURAL HISTORY. This collection was made up of 37 "Books." It is considered Pliny's most important scientific and literary contribution. In this work, Pliny quotes from 2000 different other compilations by 146 Roman and 327 Greek authors. Most of the quoted books have since become lost to civilization. This adds considerably more value to Pliny's work. From Natural History we obtain an excellent idea concerning the progress Science had made at that time. We can use it to compare later attainments.

To learn the scope of Pliny's Natural History, the list of separate books follows. It was really an encyclopaedia! Book One held a general preface for the complete work. In addition, it



Pliny the Elder—made from a photograph of a bust said to be Pliny's.

contained a full table of contents and a total list of the authors consulted and quoted.

Book Two dealt with a mathematico-physical description of the world as then known or believed to be. It was also concerned with the heavenly bodies like the sun, moon, planets, and fixed stars. Meteorological data was included. Further, this volume contained information covering the Earth's seasons, its seas and rivers, its outstanding springs and lakes.

Book Three through Six were devoted to geography and ethnography. Book Seven through Eleven were occupied with zoology. Of this section, Book Nine is considered the soundest, scientifically, based on today's knowledge.

Book Twelve through Nineteen are concerned with botany which includes forestry and agriculture. Book Twenty through Twenty-Seven were related to medical botany. Book Twenty-Eight through Thirty-Two delve into medicines derived from the bodies of men and animals as then practiced.

The remaining books had to do with mineralogy, metals, paintings, sculpture, gems and semiprecious stones.

From Pliny the Younger we learn of his uncle's studious habits. The Elder was a good friend of Vespasian, who was instrumental in having Pliny made Perfect of the Roman Fleet. The Fleet was based at Misenum, in Campania. It was one of the Empire's principle naval bases. Pliny would call upon his superior before daylight each morning, and learn his official duties for the day. Evidently, there was no objection to pre-dawn conferences. This is interesting, considering the degeneration of the Roman Empire at that time! After having performed his duties, if there was any time left, Pliny returned home, devoting the remainder of the day to study.

Lunch over, and especially if it were warm, Pliny would lie in the sun a while. During this time a book would be read to

him. This reading would be annotated and extracts made at his direction. It is said Pliny never read a book, or had one read to him, from which extracts were not made. In fact, he is quoted as saying there were no books, no matter how poor, which did not contain some useful information or hold at least one worthwhile thought. In the day of hand-written books, undoubtedly this was

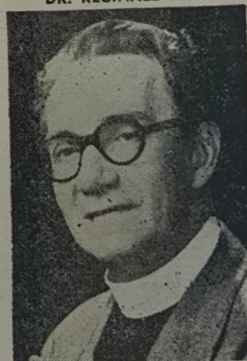
come from one of those who had been with the Elder and had seen him die. It seems quite certain the Younger was not present.

After surveying the eruption for some time from a boat on the Bay of Naples, Pliny took refuge with his friend Pompeianus, at Stabia, (Castellamare) on the southern shore of the Bay. There, in order to allay the anxiety of his friends, aroused by the fearful eruption, Pliny is said to have dined in a cheerful mood. After dinner, all retired early. In the night they were awakened by stones and cinders pelting the roof, and the terrible swaying of the house itself.

Tying pillows atop their heads to protect them from raining debris, Pliny, his friends, and their servants, sought safety on the Bay shore. They had planned to launch their boat and make away. But on arriving they found the waters so agitated from continual earthquakes and volcanic action they dared not venture upon it. But now, it was supposed to be daylight, but because so much ash and volcanic gas filled the air, little light could get through. The men's path to the shore was often lit by flames belching from the earth when new cracks appeared suddenly. After reaching the beach, Pliny sank exhausted. His throat had always been small and weak. The eruption's fumes closed it more. Pliny was given water which relieved him, but he could go no farther. Almost immediately he fell asleep on the shore sand. As his friends watched over him they noted a stream of lava coming toward them from a new crack in the earth. In haste, they awakened Pliny to help him escape. He took one deep breath, one look at the approaching lava, and collapsed, dying at once. He was left where he lay. The others fled. A search next day discovered Pliny's body remained as he had fallen. The lava had not quite reached him!

Man had sunk into an indolent state of mind in Pliny's time. This state of mind continued for many centuries afterward. Then, men were satisfied to learn what earlier men had discovered. This is important, of course, but had such an attitude continued we would have never had the X-ray, nor learned the true size of the Earth, nor flown between points of it. Wisdom is not hammered from mere facts alone. There must be a whisper of "Why" intriguing the eardrums — and a wish to SEARCH for the pleasant sound.

DR. REGINALD MILLS

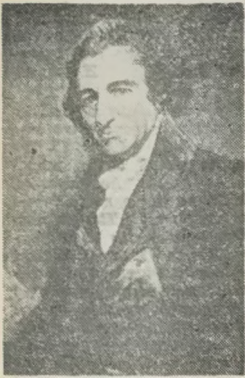


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In a letter to the historian, Tacitus, Pliny the Younger gives this account of the Elder's death. Its basis may have



THOMAS PAINE
1737-1809

ENGLISHMAN by Birth
FRENCH CITIZEN by Decree
AMERICAN by Adoption

The Age of Reason By Tom Paine

(Ed Note: This is the fourth installment of Thomas Paine's controversial classic, presented for our readers as being appropriate for thoughtful consideration today, as it was when originally published more than a century and a half ago.)

That which is now called natural philosophy, embracing the whole circle of science, of which astronomy occupies the chief place, is the study of the works of God, and of the power and wisdom of God in his works, and is the true theology.

As to the theology that is now studied in its place, it is the study of human opinions and of human fancies concerning God. It is not the study of God himself in the works that he has made, but in the works or writings that man has made; and it is not among the least of the mischiefs that the Christian system has done to the world, that it has abandoned the original and beautiful system of theology, like a beautiful innocent, to distress and reproach, to make room for the hag of superstition.

The Book of Job and the 19th Psalm, which even the Church admits to be more ancient than the chronological order in which they stand in the book called the Bible, are theological orations conformable to the original system of theology. The internal evidence of those orations proves to a demonstration that the study and contemplation of the works of creation, and of the power and wisdom of God, revealed and manifested in those works, made a great part in the religious devotion of the times in which they were written; and it was this devotional study and contemplation that led to the discovery of the principles upon which what are now called sciences are established; and it is to the discovery of these principles that almost all the arts that contribute to the convenience of human life owe their existence. Every principal art has some science for its parent, though the person who mechanically performs the work does not always, and but very seldom, perceive the connection.

It is a fraud of the Christian system to call the sciences human invention; it is only the application of them that is human. Every science has for its basis a system of principles as fixed and unalterable as those by which the universe is regulated and governed. Man cannot make principles, he can only discover them.

For example: Every person who looks at an almanac sees an account when an eclipse will take place, and he sees also that it never fails to take place according to the account there given. This shows that man is acquainted with the laws by which the heavenly bodies move. But it would be something worse than ignorance, were any Church on earth to say that those laws are a human invention. It would also be ignorance, or something worse, to say that the scientific principles by the aid of which man is enabled to calculate and foreknow when an eclipse will take place, are a human invention. Man cannot invent a thing that is eternal and immutable; and the scientific principles he employs for this purpose must be, and are of necessity, as eter-

nal and immutable as the laws by which the heavenly bodies move, or they could not be used as they are to ascertain the time when, and the manner how, an eclipse will take place.

The scientific principles that man employs to obtain the foreknowledge of an eclipse, or of anything else relating to the motion of the heavenly bodies, are contained chiefly in that part of science which is called trigonometry, or the properties of a triangle, which when applied to the study of the heavenly bodies, is called astronomy; when applied to direct the course of a ship on the ocean, it is called navigation; when applied to the construction of figures drawn by rule and compass, it is called geometry; when applied to the construction of plans or edifices, it is called architecture; when applied to the measurement of any portion of the surface of the earth, it is called land surveying. In fine, it is the soul of science; it is an eternal truth; it contains the mathematical demonstration of which man speaks, and the extent of its uses is unknown.

It may be said that man can make or draw a triangle, and therefore a triangle is a human invention.

But the triangle, when drawn, is no other than the image of the principle; it is a delineation to the eye, and from thence to the mind, of a principle that would otherwise be imperceptible. The triangle does not make the principle, any more than a candle taken into a room that was dark makes the chairs and tables that before were invisible. All the properties of a triangle exist independently of the figure, and existed before any triangle was drawn or thought of by man. Man had no more to do in the formation of these properties or principles, than he had to do in making the laws by which the heavenly bodies move; and therefore the one must have the same Divine origin as the other.

In the same manner, as it may be said, that man can make a triangle, so also, may it be said, he can make the mechanical instrument called a lever; but the principle by which the lever acts is a thing distinct from the instrument, and would exist if the instrument did not; it attaches itself to the instrument after it is made; the instrument, therefore, cannot act otherwise than it does act; neither can all the efforts of human invention make it act otherwise—that which, in all such cases, man calls the effect is no other than the principle itself rendered perceptible to the senses.

Since, then, man cannot make principle, from whence did he gain a knowledge of them, so as to be able to apply them, not only to things on earth, but to ascertain the motion of bodies so immensely distant from him as all the heavenly bodies are? From whence, I ask, could he

gain that knowledge, but from the study of the true theology?

It is the structure of the universe that has taught this knowledge to man. That structure is an ever-existing exhibition of every principle upon which every part of mathematical science is founded. The offspring of this science is mechanics; for mechanics is no other than the principles of science applied practically.

The man who proportions the several parts of a mill, uses the same scientific principles as if he had the power of constructing a universe; but as he cannot give to matter that invisible agency by which all the component parts of the immense machine of the universe have influence upon each other, and act in motion unison together, without any apparent contact, and to which man has given the name of attraction, gravitation, and repulsion, he supplies the place of that agency by the humble imitation of teeth and cogs. All the parts of man's microcosm must visibly touch; but could he gain a knowledge of that agency, so as to be able to apply it in practice, we might then say that another canonical book of the Word of God had been discovered.

If man could alter the properties of the lever, so also could he alter the properties of the triangle, for a lever (taking that sort of lever which is called a steelyard, for the sake of explanation) forms, when in motion, a triangle. The line it descends from (one point of that line being in the fulcrum), the line it descends to, and the cord of the arc which the end of the lever describes in the air, are the three sides of a triangle. The other arm of the lever describes also a triangle; and the corresponding sides of those two triangles, calculated scientifically, or measured geometrically, and also the sines, tangents, and secants generated from the angles, and geometrically measured, have the same proportions to each other, as the different weights have that will balance each other on the lever, leaving the weight of the lever out of the case.

It may also be said, that man can make a wheel and axis; that he can put wheels of different magnitudes together, and produce a mill. Still the case comes back to the same point, which is, that he did not make the principle that gives the wheels those powers. That principle is as unalterable as in the former case, or rather it is the same principle under a different appearance to the eye.

The power that two wheels of different magnitudes have upon each other, is in the same proportion as if the semi-diameter of the two wheels were joined together and made into that kind of lever I have described, suspended at the part where the semi-diameters join; for the two wheels, scientifically considered, are no other than the two circles generated by the motion of the compound lever.

It is from the study of the true theology that all our knowledge of science is derived, and it is from that knowledge that all the arts have originated.

The Almighty Lecturer, by displaying the principles of science in the structure of the universe, has invited man to study and to imitation. It is as if He had said to the inhabitants of this globe, that we call ours, "I have made an earth for man to dwell upon, and I have rendered the starry heavens visible, to teach him science and the arts. He can now provide for his own comfort, AND LEARN FROM MY MUNIFICENCE TO ALL TO BE KIND TO EACH OTHER."

Of what use is it, unless it be to teach man something, that his eye is endowed with the power of beholding to an incomprehensible distance, an immensity of worlds revolving in the ocean of space? Or of what use is it that this immensity of worlds is visible to

man? What has man to do with the Pleiades, with Orion, with Sirius, with the star he calls the North Star, with the moving orbs he has named Saturn, Jupiter, Mars, Venus, and Mercury, if no uses are to follow from their being visible? A less power of vision would have been sufficient for man, if the immensity he now possesses were given only to waste itself, as it were, on an immense desert of space glittering with shows.

It is only by contemplating what he calls the starry heavens, as the book and school of science, that he discovers any use in their being visible to him, or any advantage resulting from his immensity of vision. But when he contemplates the subject in this light, he sees an additional motive for saying that nothing was made in vain; for in vain would be this power of vision if it taught man nothing.

As the Christian system of faith has made a revolution in theology, so also has it made a revolution in the state of learning. That which is now called learning, was not learning originally. Learning does not consist, as the schools now make it consist, in the knowledge of languages, but in the knowledge of things to which language gives names.

The Greeks were a learned people, but learning with them did not consist in speaking Greek, any more than in a Roman's speaking Latin, or a Frenchman's speaking French, or an Englishman's speaking English. From what we know of the Greeks, it does not appear that they knew or studied any language but their own, and this was one cause of their becoming so learned: it afforded them more time to apply themselves to better studies. The schools of the Greeks were schools of science and philosophy, and not of language; and it is in the knowledge of the things that science and philosophy teach, that learning consists.

Almost all the scientific learning that now exists came to us from the Greeks, or the people who spoke the Greek language. It, therefore, became necessary for the people of other nations who spoke a different language that some among them should learn the Greek language, in order that the learning the Greeks had, might be made known in those nations; by translating the Greek books of science and philosophy into the mother tongue of each nation.

The study, therefore, of the Greek language (and in the same manner for the Latin) was no other than the drudgery business of a linguist; and the language thus obtained, was no other than the means, as it were the tools, employed to obtain the learning the Greeks had. It made no part of the learning itself, and was so distinct from it, as to make it exceedingly probable that the persons who had studied Greek sufficiently to translate those works, such, for instance, as Euclid's Elements, did not understand any of the learning the works contained.

As there is now nothing new to be learned from the dead languages, all the useful books being already translated, the languages are become useless, and the time expended in teaching and learning them is wasted. So far as the study of languages may contribute to the progress and communication of knowledge, (for it has nothing to do with the creation of knowledge), it is only in the living languages that new knowledge is to be found; and certain it is that, in general, a youth will learn more of a living language in one year, than of a dead language in seven, and it is but seldom that the teacher knows much of it himself. The difficulty of learning the dead languages does not arise from any superior abstruseness in the languages themselves, but in their being dead, and the pronunciation entirely lost. It would be

the same thing with any other language when it becomes dead. The best Greek linguist that now exists does not understand Greek so well as a Grecian plowman did, or a Grecian milkmaid; and the same for the Latin, compared with a plowman or milkmaid of the Romans; it would therefore be advantageous to the state of learning to abolish the study of the dead languages, and to make learning consist, as it originally did, in scientific knowledge.

The apology that is sometimes made for continuing to teach the dead languages is, that they are taught at a time when a child is not capable of exerting any other mental faculty than that of memory; but that is altogether erroneous. The human mind has a natural disposition to scientific knowledge, and to the things connected with it. The first and favorite amusement of a child, even before it begins to play, is that of imitating the works of man. It builds houses with cards or sticks; it navigates the little ocean of a bowl of water with a paper boat, or dams the stream of a gutter and contrives something which it calls a mill; and it interests itself in the fate of its works with a care that resembles affection. It afterwards goes to school, where its genius is killed by the barren study of a dead language, and the philosopher is lost in the linguist.

But the apology that is now made for continuing to teach the dead languages, could not be the cause, at first, of cutting down learning to the narrow and humble sphere of linguist; the cause, therefore, must be sought for elsewhere. In all researches of this kind, the best evidence that can be produced, is the internal evidence the thing carries with itself, and the evidence of circumstances that unite with it; both of which, in this case, are not difficult to be discovered.

Putting them aside, as a matter of distinct consideration the outrage offered to the moral justice of God by supporting him to make the innocent suffer for the guilty, and also the loose morality and low contrivance of supposing him to change himself into the shape of a man, in order to make an excuse to himself for not executing his supposed sentence upon Adam—putting, I say, those things aside as matter of distinct consideration, it is certain that what is called the Christian system of faith, including in it the whimsical account of the creation—the strange story of Eve—the snake and the apple—the ambiguous idea of a man-god—the corporeal idea of the death

Continued on Page 9



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Key To Bible Mysteries

Behind The Curtains Of The Scene

Man A Miniature Universe

By Dorothy Thomas
New Age Healing Ministry

Special for Psychic Observer

Man has often been called the microcosm of the macrocosm. He is a miniature universe, containing within himself in some form or other everything contained in the great universe itself—whether it be forces or substances.

The visible is a replica of the invisible. For every visible thing or physical act, there is an invisible counterpart. "As above, so below," says an ancient axiom. For every thought you generate there is an impression made on the infinitely sensitive all pervading invisible substance. There is a constant interaction between the visible and invisible. Therefore faith is spoken of as the "substance of things hoped for, the evidence of things not seen." To have CONFIDENCE in the unseen brings results.

The human body is an organized universe. Whereas in the great cosmos there are countless revolving planets, suns and stars, so in man there are revolving atoms circling around a center—as far apart from each other as the stars are from each other—relatively speaking. The single cell is a miniature universe in itself. Everything in the great universe has its correspondence in the body—active or dormant, known or unknown.

Different animal species represent specific forces, but man contains within himself all these forces. He is a very complicated creature whose mind can "dive" into great depths and "rise" to great heights. And he possesses dormant faculties and unused powers—enormous potentialities.

The mind of man is a wonderful instrument. It can project itself into the fathomless ocean or limitless space. It can measure distances and count light years. It calculates astronomical cycles, sizes and densities. It invents telescopes to peer into space, discovers millions of suns, planets and universes, measures rays and light waves, traps electricity, bridges time and space and finds ways and means to circle the globe on wings of metal. Not satisfied, it ferrets out the secret of matter, learns how to split the infinitesimal atom and thus harnesses untold power. And now man is building "rocket ships" to shoot into space and visit other planets!

However, the mind of man can also get itself into a lot of mischief, enslave the minds of others, and eventually destroy its owner. Unless guided by spiritual vision, it is truly a dangerous instrument, with the result that humanity has "fallen" from its original "first estate," when gods and men communed and "walked the earth together." And in those days disease did not exist, for men obeyed the laws of God. Then, just what happened—and why? Why did he "disobey" when disobedience meant such misery? Because man is a very complicated creature, the center of great opposing forces, and the battle to maintain his equilibrium was not easy! Just to say he "fell" does not explain the riddle of the "fall."

Let us look beneath this "surface" explanation—behind the curtains of the scene—into the very soul of the universe and Man: Briefly, both the universe and Man are ONE, but in this One there is great diversity—there are many beings, forces, realms and "many mansions."

For the sake of clarifying the almost incomprehensible, men of old have sought to comprehend and "classify" the different forces,

realms and beings. There is a two-fold, a three-fold, a four-fold, a seven-fold division possible (and others) depending on what is referred to. First, of course, was the One, the All-pervading, from which sprang forth the TWO, that is darkness and light—also male and female. These two polarities are contained in everything. They have also been classified as "negative" and "positive."

From the TWO sprang forth the THREE. Since time immemorial God has been called a Trinity. In the Christian religion (which is not very old) this TRINITY is called FATHER, SON and HOLY GHOST. And Man, being made in His image, consists of spirit, soul and body—the two latter being denser in substance. We have defined the soul as being composed of your thoughts and feelings. The Mind, let us say, is the THINKING PRINCIPLE—the Power with which we think—the power behind thought, but not thought itself. (You have to BE before you can think.) If we classify Mind alone (although it is a spiritual principle) we now have a four-fold division: Spirit, Mind, Soul, Body.

The human mind can—for clarity's sake—be divided into subconscious, conscious, and superconscious—each division or "realm" or state of consciousness referring to a certain "level" of consciousness (differing in rates of vibration) on a descending and ascending scale. There is, of course, no actual division, however the "waking consciousness" is distinctly limited, as is REASON.

Now, a human being, whether "he" has a male or female body, contains within himself both male and female principles. (Sometimes called love and reason.) God, of course, is both masculine and feminine, in other words, contains both principles of male and female within himself, but in relationship to man He is spoken of as male—being the dynamic Principle or Power, from which all proceeds. He contains within Himself the "womb" of creation. One can therefore explain the "Holy Ghost" as feminine—from which proceeds the SON. Nevertheless, a human being is always feminine and "receptive" in relationship towards his Creator, or the Holy Ghost. Therefore, God is spoken of as the "husband" in the Bible, and Christ is spoken of as the bridegroom—and the Church as the "bride." Please think this over carefully. There has been so much confusion in these matters.

Fix this clearly in your mind: the extreme "poles" of a human being (referring to his consciousness, of course) are

FEMININE. The conscious part of the mind, characterized by REASON (the middle part), is masculine, but both the subconscious and superconscious the feminine and "receptive" to the divine or "holy" influence of YHVH, the Creator, sometimes called Yehovah or YAHVEH. And the only "marriage" that is "made in heaven" is the marriage of the human spirit and the Divine—He who is called our "husband." "For the Maker is thine husband," says the Bible, "and thy Redeemer the Holy One of Israel." (Is. 54:5.)

Truly man is "made in the image of God," a miniature universe, with great potential powers and glorious possibilities—divine in essence. "Is it not written, 'ye are gods' said Jesus." But one thing is certain, as long as we are human, we are feminine in our relationship towards our Creator. When we forget this fundamental truth we get into trouble. But when we remember, we start on a divine "romance" that ends in everlasting bliss. No wonder, since time immemorial, mystics have always used sexual symbolism to illustrate their relationship with God, for sex has a spiritual correspondence.

Now, when man forgets his relationship to the Creator, he "messes things up" terribly. He forgets who he is, why he is here, and where he is going. When he is separated from his Maker in consciousness he literally goes into a "tail spin." Generation upon generation, he literally "inherits" this forgetfulness and sense of separation with resulting deterioration of the race. However, there have always been those who have tried to "stem the tide," pleading with man to "turn to the Lord." There have always been wise men—spiritually mature and ahead of their time—inspired by God—who imparted their wisdom to others... for they "remembered" their own divine origin. These are the prophets, seers and leaders—the "elder brothers" of the human race. In the past they gave us "rules and regulations," rules to live by, which were based on the knowledge of the universe, our inherent powers, and our relationship to the Creator. One of the earliest "set of rules" laid down to man for his guidance and preservation were the "Ten Commandments," also the Biblical allegories and parables, written in a definite symbolic "code language," which is the language of the subconscious and superconscious—the language of dreams and visions, which to be understood must be interpreted according to the science of symbolism.

Now, the sad truth is, that while many call the Bible the word of God, they seldom have any inkling of its great depth, and little or no understanding of the science of symbolism, which is the "code language" of the Scriptures. The Bible is like a human being. Some people see only a body of flesh, but those who are clairvoyant see much more—they see the psychic, the etheric and spiritual body—each one less dense, more ethereal and more radiant. We might also compare the Bible to a gold mine. Before one gets at the gold, one has to dig down through layers and layers of gravel, rock and earth. And as in mining—so in "searching the Scriptures" (which we are told to do) it takes knowl-

edge, courage and perseverance. The deeper meanings, of course, pertain to the inner spiritual realms. People who are timid or fearful lest their superficial, materialistic childhood "beliefs" be upset, should not "search the Scriptures" in earnest (go "exploring" for truth) but neither are they "fit for the kingdom of God." For to find it one must be dauntless in spirit and be willing to "let the dead bury the dead," to open up the mind and heart to new horizons, new truths and revelations. And this can sometimes be quite a shock at first; but turns into thrill of discovery—when sustained.

Just as there are worlds beyond worlds, universes invisible to the physical eyes, sounds we cannot hear with our physical ears, colors we cannot see with our physical eyes—so there are great hidden mysteries in the Scriptures that pertain to the spiritual life—hidden beneath the cloak of symbolism, parables and allegories.

Did Jesus not say, "Unto you it is given to know the mysteries of the kingdom of God, but to them that are without, all these things are done in parables; that seeing they may see and not perceive..." (Mark 4:11) This must be so, because no man can bear the burden of a spiritual truth for which he is not ready. Again Jesus says, "I have yet many things to say unto you, but ye cannot bear them now."

There are many, of course, who insist that the Bible must be taken literally that it means just what it says—on the surface. They quote the following passages to "prove their point." "All Scripture is given by inspiration of God... and no prophecy of the scripture is of any private interpretation." (Pet. 1:20) This means that when the inspiration was received the writer did not change the words to suit himself or give his own ideas about them, but wrote as he was "moved by the Holy Ghost." Let us examine this viewpoint, then draw your own conclusions: It is written, "Thou shalt not kill." To a materialist (even though he may call himself a Christian) this only means one thing: Thou shalt not kill a human body (of flesh and bones and blood). But to a person with greater insight it also means "Thou shalt not frighten, hurt another, offend, confuse, lead astray, or paralyze—for these also kill, or destroy another's soul. In this light, how childish and superficial is the literal interpretation of "Thou shalt not kill!" In the realm of the mind, there are subtle forms of torture. And so it is with each commandment. "Thou shalt not commit adultery," refers to much more than a physical, sexual act. It refers also to communing in thought with "false idols," (body identification), false beliefs, confused thinking, materialistic concepts—anything less than spiritual truth. "For thy Maker is thine husband, and thy Redeemer the Holy One of Israel," says Isaiah.

Or take the "keeping of the Sabbath," that some people make so much fuss about. Did you ever meet a strict "sabbath keeper" who at the same time was so mean and so "self-righteous," that you felt like running away? The deeper meaning of the Sabbath refers to a psychological rest and has little to do with a particular day in the week (although one day of physical rest in seven is obviously good!) But you can only rest psychologically when you have "solved your problem" whatever that might be! Did you ever go to bed and toss from side to side because you were worrying about something? Did you get much "rest?"

Now, Jesus came to tell us that Love is the fulfilling of the law. Seventh Day Adventists insist that if you break one commandment, you break all ten. How true that is when properly understood! If you love enough

you automatically and naturally obey all ten commandments. Jesus said, "I give you a new commandment, that ye love one another." But do we? If not, why not?

There are many difficulties and obstacles to perfect love as described in I Cor. 13. We are, as stated above, microcosms—miniature universes. Within us battle many forces for supremacy. The subconscious in each one of us functions on the level of instinct and is only concerned with survival. It acts according to what is impressed upon it by the conscious mind—good or bad. The superconscious, on the other hand—closer to Christ—is concerned with transforming the subconscious. The two do not agree. So there is a constant inner "tug of war." This is what the Bible means by the "natural" man being the "enemy" of God.

In the middle of these two extremes stands the conscious mind, literally pulled up and down. What a predicament! What a battleground is man. It is this internal warfare—unsuccessfully waged—that makes people sick, for it causes emotional disturbances, which result in malfunctioning of organs, retarded circulation of the blood, poor elimination, disharmony, disorder, "accidents" and pain. Especially destructive to health and happiness is suppression of feeling. On the other hand—uncontrolled emotions are just as destructive. Therefore, balance and discipline are the keystones to health and happiness.

Now, added to our internal difficulties, there are discar-

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Key To Bible Mysteries

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nate, evil entities that crave to function through human bodies, desiring at all costs to "pull down" the consciousness of man to their own level, so that they may have a "fitting" instrument to carry on their "low" desires. People who are physically and emotionally weakened by their own conflicts, so that their bodies have lost their natural "resistance" are an easy prey to such discarnate entities. Thus it can be truly said, that we fight not against "flesh and blood" but against "principalities and powers." There are also so-called "elementals"—"demons" who were never human, but who function and thrive on "low vibrations."

Of course, there are also good entities and angelic beings and forces that protect us, and we are therefore not alone in our struggle. However, to depend on angelic guidance and protection at all times, instead of thinking, is childish. It behooves us to do some thinking of our own—"to prove all things"—(lest we entertain devils unaware). In any case, man stands in the midst of a vast battleground of opposing forces—within and without—and the more knowledge we have, the surer will be our final victory, for knowledge is power. Blind belief in Jesus Christ is not enough to "win the war," or else "believers" would not be sick—which means a lost battle! But Jesus came to show us how to live and to use the spiritual forces and laws in the universe in order to win every battle and the whole war—to find our Way home to the Father and the Kingdom of Heaven.

Since time immemorial, the great underlying laws that govern all life have been set forth in symbols, parables and allegories. A symbol is an object, a number, a name, place or anything that is used to represent an idea, truth or principle. In other words, a physical object or a physical act (as in an allegory) is used to represent or to illustrate a spiritual reality, a law or a psychological truth or act. A symbol is a "device" of the superconscious. It conveys what words alone cannot convey. Symbols have universal meanings that never change. Therefore the "Word of God" comes to us in symbols. They illuminate the mind, are the language of inspiration and the content of dreams, says Dr. Farnsworth. Most people are incapable of understanding abstractions (ideas that deal with invisible things or principles), but they will listen to an exciting story about a villain or a murder and thus perhaps learn a certain lesson. This has always been the method of teaching the masses.

An allegory is a story in which the characters represent either certain types of people, forces in nature or even superhuman beings and their relationship to man, or they may represent the subconscious, the conscious, or the superconscious in man. The place represents the "level of consciousness" on which they function. The sexual act has always been used by great mystics to convey the impressing of the subconscious mind (by thought and feeling) and also the ecstasy that results from the conscious union between the soul and the spirit, or between the conscious and the superconscious. How else could the unspeakable bliss be conveyed? "As above, so below." Always remember when reading the Bible that for everything visible there is an invisible correspondence!

Now, this form of writing—using allegories and symbols—is not an arbitrary thing, or the invention of man, for dreams and visions always present themselves in symbols, or

symbolic acts, persons or animals. The four "beasts," "the Scarlet Woman," the four horsemen of Revelation, are good examples. The book of Ezekiel and Daniel are filled with strange visions and dreams, in the form of symbols, which have their counterpart in the invisible, and sometimes deal with things of the future. (But to God there is no past and future—only the eternal NOW.) So the more we know about symbols and their meanings, the more we know about ourselves, the universe, and how God and the Devil work.

There are two ways to get at the deeper meanings in the Bible: by the intellectual method—by study, research, following clues, making deductions, comparing notes, tracking things down to their original source—by looking up the meanings of words and names, also by the study of history, anthropology and ancient records.

Secondly, through direct perception, intuition and inspiration, which is possible to those who have developed their spiritual senses. One must not take too much for granted. No translation is perfect or tells the whole story. The ancient Hebrew language had no word divisions and a difference in division can indeed make a great difference in meaning, and there is no original manuscript extant. Another very important point is this: Each Hebrew letter stands for a number, for there were no numerals in ancient days. Therefore the deeper meanings of the Bible cannot be understood without the knowledge of the meaning of numbers, and numbers are definite and integral parts (the building blocks) of creation. More about this later.

As to the historical truth of the Bible. We do not deny that there are historical happenings recorded in the Bible. However, we are not dealing with history. Our purpose is rather to give you such psychological insight that will enable you to apply the great wisdom of the Bible in your own life.

Now, those who have read the Old Testament know that it contains some very strange stories which deal with harlots, sexual intercourse, cruelties, atrocities, deceptions and murder. Why? To show men the results of evil? But, strange to say, a good part of the time deception, cunning, theft and murder are not "punished" by the Lord as you will presently see! True, there are almost endless accounts of the "wrath" of God and dire threats of punishment in the Old Testament, but in certain stories the Lord seems quite pleased with tactics—that if taken literally would cause men in our times to be put away in penitentiaries or "done away with" in the electric chair.

To illustrate, let us take a few examples from the Bible. In Judges, for instance, Chapter 19, we read about a man who "offered" his concubine to a gang of men to be raped all night. And in the morning she was found unconscious on his doorstep. First he told her to get up, and when she couldn't be picked her up, threw her on his ass, took her to his house and cut her up—bones and all—"into twelve pieces," and sent them "into all the coasts of Israel." We are told that Abraham (our revered forefather) chased Hagar and his own son into the desert to die of starvation, just because Sarai was jealous (which is not considered a virtue by Christians) and that Jacob worked for seven years to get Rachel and then got so drunk on his wedding night, he didn't know that he had slept with Leah.

Then, later, the story continues, his sons committed so many heinous crimes (plundering and murdering women and children) that the old man accused them of causing him to "be a stink" in the land of their sojourn. (Gen. 34:30, 31) Thus the story reads—when it is literally interpreted, yet God "blessed" him. We are also told that Rahab, the "harlot," was given special consideration for her service while all other people in the city of Jericho were murdered—men, women, children and animals, and all valuables "taken over," and given to the Lord.

What is the meaning of all this? Why should tales of horror, murder, deceit, rape and prostitution be included in the Scriptures? For instance, Jacob, we are told, who had worked for seven years for a woman, then is deceived on his wedding night, would certainly not work seven more years for such a father-in-law! Especially in view of the fact that he (Jacob) had previously deceived his old father, stolen his brother's birthright, and afterwards used great cunning to "acquire" his "speckled" sheep and then fled like a coward "in the dark of the night." If we consider the Bible the Word of God, here we have a most serious problem to solve!

Now, the enemies of Christianity are using the above stories and strong arguments in an attempt to prove that the Bible is an immoral book. If you were to imitate the ethical standards of our revered forefathers, you would certainly be accounted a criminal and a scoundrel today! Should we say such things were permissible then? Yet we are told that God is One, and always the same! Did He punish these people for their immoral behavior? On the contrary, he blessed and prospered them!

How would you solve this strange riddle? According to St. Paul the ancient stories are "allegories." (Gal. 4:24) But strange to say, the literalists, while insisting the Bible is the word of God, do not agree with St. Paul.

For almost two thousand years the Christian Church has been giving only the literal, materialistic, surface meanings of the Scriptures. Let us now begin to decipher the ancient code, for Jesus said, "... know the truth, and the truth shall make you free." And once you understand the ancient "code language" in which they are written, you have in your hands the key to the Mysteries and the open door to Heaven!

Those who have studied Bible symbolism know that words like earth, river, water, light, fire, air, are a part of the ancient "code language" and stand for invisible things. We must also include among these words: foot, rib, hand, heart, cross, pasture, stone, grave, city, gate, chamber, bread, oil, war, famine, feast, a certain type of animal, bird or person, a wedding, the sexual act or the act of circumcision, and many other terms too numerous to mention here. Blood is in a class by itself and is discussed in "Hidden Mysteries of the Blood." Numbers are also especially significant.

We cannot possibly go into detail, but will have to limit ourselves to a few examples. A "river," for instance, represents certain currents or forces in the human body—usually dormant. A land or a place represents a certain "level of consciousness." A city represents man in his natural state. The "city of God" refers to the spiritual center in man or the Kingdom of God within—Man redeemed. The "gates" (to the city) are the avenues of approach—the necessary qualities to be developed by man. The plagues of Egypt refer to the abuse of spiritual power and its consequences. Sheep, birds, a lion, a tiger, a serpent represent the type of force in man that is characteristic of that particular

animal. Water represents the psychic or emotional nature of man. Air refers to the spiritual nature or to the Spirit. Thus, "We will meet Him in the air," does not mean in the stratosphere, but in the Spirit. "The dead" refer to the spiritually unawakened, or to the past. Jesus says, "Let the dead bury the dead." "A lamp unto my feet" means to "enlighten the mind." "Feet" represent understanding.

Prolonged study reveals that a "harlot" in the Bible is used repeatedly to represent the subconscious mind. A "man" is used to represent the conscious mind, and a "wife" is used to represent the superconscious. The sexual act represents the impregnation of either the subconscious or the superconscious, as the case may be. The subconscious is represented by a harlot because it does what it is told to do. It has no morals. It is not selective. It obeys. Therefore St. Paul says that "the woman should obey the man in all things." He did not mean an actual woman, for there are many stupid men and many intelligent women, and taken literally this would not make sense—then or now! A harlot is not necessarily evil. But we certainly would not classify her as "virtuous." She gives to men what men "desire."

The impression of the subconscious mind by the conscious mind (by thought and feelings) is a creative act—psychologically speaking. When the Bible says that "the man went in unto her, and she conceived" it means that the subconscious mind has been impressed (by the conscious mind) and objectifies the impression or "impregnation." When "the child" is born, it means the fulfillment of the desire—whatever it might be—good or bad. But when a man "goes in unto" his wife, it refers to the superconscious, and the offspring is invariably good. A "wife" conceives and brings forth "sons" or "daughters" which signify divine qualities. (There are twelve, as represented by the twelve sons of Jacob, or the twelve disciples. The twelve qualities are essential in order to attain spiritual illumination.)

The sexual symbolism is most obvious in King Solomon's Song of Songs. (Which, taken literally, would be a most sensual poem!) "By night on my bed I sought him whom my soul loveth... I found him whom my soul loveth: I held him and I would not let him go, until I had brought him into my mother's house, and into the chamber of her that conceived me." In this passage "he" refers to the fulfilled desire. "My mother's house" refers to the superconscious. During sleep we have a marvelous opportunity of impressing the subconscious mind, and of getting close to the subconscious and superconscious (two poles of the same mind) which brings forth our desire. (Sleep as a technique of healing and realizing our desire is discussed in How to Be Healed While You Sleep.)

The "wedding" between the conscious and superconscious mind also makes it possible for the "Holy Ghost" to "descend" upon us. It does not just "happen." The conscious mind must first impress the subconscious mind. When these "two agree," "become one flesh" and "are lifted up," the Holy Ghost descends with its great, dynamic, healing power.

The ancients knew and understood the Christ and His love for humanity—long before Jesus was born. We are also told that Jesus "was a priest of God after the order of Melchizedek"—one of the illumined ones of ancient times.

God is spoken of as "masculine" in the Bible. But this does not mean, of course, that He is

a MAN. But to us He is always masculine, as we are always feminine to Him.

Now, Christ spoke of Himself as the "door." That sounds simple enough, and is used by the literalists to prove how simple the Bible is—so simple that a child can understand it. But let us look a little deeper into this symbol. Was Jesus referring to his body, or the Spirit of Christ? If so, then merely believing that He died for us would not get us very far, unless we grew thereby to be like Him. For St. Paul says that "unless ye have the Spirit of Christ, ye are none of His." This is the only "door" and "way" to the Father.

Now, to become Christlike, to go through this "door" into eternal life (which means not losing consciousness at death, as some do temporarily) is indeed a great attainment—the goal of all mystics. This state of consciousness (that never "dies") is also the "window of heaven" through which He showers His blessings. It is the only "way" of healing, health and happiness.

Now, just what does the Spirit of Christ consist of, and how do we attain to this exalted state of consciousness? We must develop twelve qualities, which are represented by the twelve disciples. What these are is revealed to us in the meaning of the names of the twelve and their particular characteristics. Every one of us must "call" these twelve qualities (disciples) to us; in other words, we must discipline ourselves—the forces within us. (Disciple means disciplined person.)

One of the most significant symbols used in the Bible is the number. Everything in nature is numbered. The cells in your body, the number of chromosomes in the cell. Each color and sound has a definite number of vibrations. Yes, we are told "the hairs

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PSYCHIC HIGHLIGHTS

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(Written Exclusively for Psychic Observer)

Is Relativity The Key To Good And Evil?

"GOOD" AND "EVIL"

The so-called "problem," of "good" and "evil," seems to have been a stumbling-block down the ages, a perennial puzzle to thinking man, even, if not especially, to philosophers, never satisfactorily solved, even today, baffling at least a great many people.

It is a safe guess that, if you were to ask the next 30 people you met, what good and evil are, you would receive perhaps 29 different replies, not one of which would satisfy you as a full and complete answer.

I take leave to doubt, also, whether you would fare any better, were you to put your question to Spiritualists, many of whom claim to possess a sound and satisfying total philosophy of life.

In Spiritualistic journals and books, I do not recollect reading even one careful, penetrating, full analysis or discussion of the subject.

Nevertheless, nearly all of us constantly use the words "good" and "evil," in speech and writing. But, surely, it is most unscientific and unphilosophical to use words, the meaning attributed to which are obscure, varying from person to person, being in fact vague, muddled, conflicting.

Is it not time, therefore, to approach the "problem" afresh, with full impartiality, free from preconceptions or predilections, and really try our utmost to solve it?

The failure of others to penetrate the "mystery," rather than deter, should stimulate us to keep on trying, without laying ourselves open to a charge of rash temerity, least of all conceit.

As already said, and as history reiterates, an average person's notions of good and evil are so hedged, obscure, muddled and confused in determining what is "right," and what is "wrong," in any particular dilemma, that we surely cannot accept as universally valid or sufficient, in all circumstances, or in any way final, any "teaching" or pronouncement whatsoever, no matter what the source.

The whole question, of "teaching" and/or "teachers," is one which, I think you must agree, has very rarely, if ever, received adequate attention, or been probed to its roots. Here, space permits touching the subject only very lightly.

A prime reason for this investigation is that, down the ages, individuals, who have been set up, and/or who have set themselves up, as "teachers," have been in the habit of compiling lists of things, which should or should not be done, because, as the "teachers" state or imply, they are, essentially and always, either "good" or "evil."

An obvious example is that of the Biblical "Commandments," so often represented as being a complete code of action, an infallible, comprehensive guide to a "good" life.

A little thought, however, and a modicum of logic, will reveal that, in the nature of things, it is fundamentally impossible to lay down in advance specific, hard-and-fast rules or laws, which will be a universal, infallible guide to action, no matter what the circumstances of any particular case may be.

For one thing, were such a code practicable, and should we follow it, at all times, blindly, we

should have to surrender our own judgement, our own intelligence, our own assessment of the circumstances, and become just mechanical robots, no longer homo sapiens, machines rather than intelligent, reasoning beings.

The key to this problem seems to lie in the word "relativity."

As we shall see, again and again, we shall find—as surely is obvious—that everything in life is relative: we have no absolute knowledge of anything whatsoever: it is even arrogant to imagine that we could have such, at least at our present stage of development.

As I have often insisted, every phenomenon, of any kind, every action, is compounded of two elements: the deed or event itself, and circumstances—those things which (literally) "stand around" it. If you change, in the smallest degree, the "things-around," the circumstances, then, *pari passu*, the phenomenon, the deed or event, becomes a different one. Surely that is obvious?

That being granted—as I, think, it must be—it follows, that what we have the habit of calling "good" or "evil," is purely relative, never can be an absolute. What, at one time, in one place, for one person, in one set of circumstances, may be supremely virtuous, at another time, in another place, in another set of circumstances, may be supremely vicious.

Myriads of examples spring to mind. A classic is this: a man, possibly your father, brother, or best friend, races past you, pursued by a maddened mob, intent on lynching him. He turns down an alley to your right. Moments later, the mob arrives. "Which way did he go?" they shout at you. Would you tell the truth, and so condemn the fugitive to death, perhaps after torture? Or would you tell a deliberate lie and say "He went that way, to the left?"

You have been taught and trained to tell the truth, that it is "wicked" to lie. In the case cited, tell the truth, and you virtually participate in murder. Tell a lie, and you may save a life, as well as prevent others from becoming murderers.

You see a house on fire. You know the occupants are not at home, and also that there is no fire-extinguisher in the house. You know also that there are extinguishers in the next house, the occupants of which are also away. Would you let the first house burn down, or would you commit the "crime" of burglary and theft, secure the extinguisher, and probably save the burning house?

You and your wife and children are starving. You are out of work, have no money, have tried in vain to obtain food. You know a place where mountains of food are stored, food that is "surplus," cannot be sold, and is rotting. Would you let your family starve to death, or would you burglarise and steal food for them from the "surplus" store?

The underlying principle is: would you remain true to your code, your set of rules, your "Commandments," thereby causing suffering, even death, to innocent people, or should you, taking into full account the circumstances break your rules, make yourself technically a criminal, or so save from suffering and/or death innocent people, including little children?

Would the technical "crime" be truly a crime, or would it be a courageous, kindly act of virtue?

Do not even the few examples given make it abundantly clear that no person, however wise, however well-informed, however experienced, however clever, can truly say in advance what is "right," what is "good" to do, unless he be fully informed of the circumstances of each particular case?

Neither can we lay down for ourselves any code of behavior—except, perhaps, in the most general terms—concoct any rules or regulations for our actions, which can and should be applied to every predicament or dilemma in which we may find ourselves. To do so would be another *reductio ad absurdum*, as Euclid would say.

Each particular case has to be considered and dealt with strictly on its own merits alone. What, to you, might have been right yesterday, may be wrong today: today's wrong may prove to be tomorrow's right: what may be right for you to do, may be quite wrong for another to do, because your relationship to another person, the way you and the other person regard each other, may be quite different from that of someone else, or for other reasons.

In plain terms, or virtuous, ethical, kindly behavior, it is very, very far from being sufficient merely to have the friendliest intentions. Far more than this is necessary. Intelligence also must be brought into vigorous play. Each case must be examined, analysed, weighed up, appraised, with every faculty you possess, and then, only then, will it be possible for you to determine and decide what is really and truly the "best," most helpful, most gracious thing to do.

Life cannot and should not be reduced to hard-and-fast rules, to what a "teacher" or a book has said. A sense of awareness of the total situation, an understanding of the whole environment, all the circumstances, is essential, for optimum results. You have to be alert to all possibilities, causes, consequences, effects.

It is thus scientifically, philosophically, metaphysically, ethically unwise, not to say foolish, to neglect or shirk the use of your own intelligence, your own judgement, in deciding what, in the long run, will prove to be the best, the most proper, the most friendly and helpful thing to do, in each particular set of circumstances, which change from moment to moment.

Hence you have to live "from moment to moment." No two problems are or can ever be identical. No problem ever remains the same for more than an instant, but changes at every tick of the clock, at every millimetre of movement of this or that, at every change in yourself, or in some other person affected. Every problem is unique, and continues to be unique, from moment to moment.

"All things flow," as the Greeks used to say. All is in a state of flux. As Orientals express the idea: "No man can bathe in the same river twice." The river moves on, and so does the bather. Every act is different, in how-ever small a degree, from every other act. Every actor is different every instant.

In the final analysis, precedents are of little or no value.

Each occasion, in its entirety, can arise once, and only once. Every single decision must be independent of all others. Never before have you made that particular decision, nor will you ever be called on to make it again, through eternity.

Inescapable is the responsibility: and it is yours, not that of anyone else. The drama of life is not written in advance (so far as we know.) We are compelled to write it ourselves, from instant to instant. We ourselves are both author and actor. We write the script, and play the part. We ourselves have to improvise every line of it, every word, every movement, feeling, thought, and all else, in the part that we play. In so far as we do not do this, we are robots. Even then, we are still responsible, because we ourselves decided to be and act as robots.

Perhaps it may be in order to give a few more examples of the insufficiency of carrying out instructions, "teachings," "commandments," injunctions, sayings from books, scripture or other, to meet the needs of each and every occasion.

The Golden Rule is typical: "Do unto others as you would they should do unto you."

Why should you set up yourself, with all your personal idiosyncracies, shortcomings, predilections, and so forth, including your likes and dislikes, as the universal standard to be applied to everyone else? Would not such a course be the height of arrogance, conceit, egotism?

Would it not be incomparably preferable, as well, probably, far more effective, to put yourself in your "brother's shoes," look at matters through his eyes, and then, using every faculty of judgement you can muster, select that which is most likely to be acceptable to him, in the way of advice or assistance, and therefore to be most helpful to him in his difficulty?

Or take the text: "Love thy neighbour as thyself." Should you love yourself? Is self-love to be commended? Even as a child, that used to bother me! Other texts enjoin you to forget yourself!

Does the word "as" mean "as much as?" If so, should you not love others even more than you love yourself? Why should you give to the other fellow only 50% of your love? In Nature, does not a mother, even—nay especially—an animal, love her young far more than she loves herself, even unto death?

As I grew older, I realized—though no parson or other teacher ever told me—that the true, occult meaning of the saying could only be: "Love thy neighbour as being thy SELF," meaning, as being LIFE, LIFE that is in all creatures, that is no "respector of persons," that LOVES all, just as the Sun shines impartially on all.

In passing, we cannot but note the danger and folly of construing scriptural or other sayings literally, without careful, deep study, and probing to their true meaning: In other words, without using our Intelligence, our own judgement, with eyes wide open, in proper focus, not blindly following a set of words, which we have not taken the trouble to study till we fully understand.

Some two-and-a-half millennia ago, this all-important, crucial point, was expressed by Gautama the Buddha: "Do not believe, because the written testimony of an ancient sage is shown to thee. Do not believe anything, merely on the authority of your priests and teachers. But whatsoever, after thorough investigation and reflection, is found to agree with reason and experience, as conducive to the good and benefit of mankind, and of the world at large, that only accept as true, and shape your life in accordance therewith."

Shall we now return to the Re-

lativity of what-we-call good and evil, for this seems to have all the marks of being the core and heart of our problems?

What could be more relative than "good and evil?" Numerous sayings enshrine this fact: "One man's food is another man's poison;" "tastes differ;" "one man's heaven is another man's hell."

Here are some examples, deliberately chosen as extreme, in order to bring home the point—that "circumstances alter cases."

In normal life, what could be more "evil" than killing, stealing, destroying, burning, lying, deceiving, injuring? Yet, in time of war—invariably priest-blessed as "righteous"—these same acts are considered "good," praiseworthy, strictly in the line of duty, perhaps earning admiration, titles, ribbons on your tunic.

Brotherhood, friendliness, helpfulness—are they not endorsed by ethics and religions, yet, in war-time, they are denounced as criminal, treacherous, as "giving aid and comfort to the enemy?"

At the same time, "Love your enemies" is what people are told, and read-to out of the Book—but, while war rages, you may do so only at your peril!

To tell the straight truth, to a sick man, may often be dangerous: it may discourage him, the shock might kill him, or at least fill him with fear and despair. In the long run, it may often be better and kinder to tell him what we call a "white lie," a phrase which unmistakably emphasises the relativity of ethical or other precepts. Even a deliberate lie may be ethical.

To help others, in what they are doing, is certainly a good "rule," as a general principal. But, if the person you help is engaged in some nefarious undertaking, such as making a bomb to blow up a safe, a house, a church, or keys to fit someone else's lock, for purposes of burglary, obviously we should not help him, unless very exceptional circumstances come into play.

Once more, such examples plainly tell us that, before we can decide what is "good" to do, and what is "evil," we must know and be able to evaluate the whole of the circumstances surrounding the occasion.

It cannot, perhaps, be too often reiterated that, to follow rules or precepts, no matter from what "authority," and also to have the kindest, most benevolent intentions, are not enough. Intelligence, reasoning, logic, commonsense, must also be brought into play, and exercised to the full. "No fool can be good," as has been said.

In spite of all this, "good" and "evil" surely may stand for something real, valid, actual, something that we must take note of, you may say: there must be some meaning of significance behind these words?

Suppose we look at the matter in this way: with the general idea of Evolution, we are all familiar. Evolution stands for progress, development, advance towards perfection. So may we not say that anything which helps Evolution, which makes for progress in virtue, kindness, friendliness, helpful service to others, is "good," whereas anything that retards Evolution, that is retrogressive, we are entitled (perhaps?) to designate as "evil." In terms of mathematics—in the science of measurement, of evaluation—we could with reason and pertinence call anything that helps Evolution, in a particular set of circumstances, "plus," anything which retards, hinders, throws back Evolution, "minus."

An analogy, which may help to clarify our ideas, is that of a Ladder, the Ladder of Evolution, on some rung of which each of us stands. If a person has his foot on, let us say, rung 19, then anything that helps him to attain to rung 20, would be "good,"

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Good And Evil

Continued from Page 8

while anything that tends to push him down to rung 18, would be "evil".

But, if the person has reached rung 21, then anything which tends to make him step on rung 20, would now be "evil." Hence rung 20 at one moment is "good," at another moment is "evil."

Once again we see the undeniable Relativity of "good" and "evil." Neither of the two can ever be permanent, absolute. Our whole attitude towards the very terms "good" and "evil" must undergo a radical change, a transformation. All ideas of permanency, of absolutism, vanish: each represents merely a passing phase, a stage: each is ephemeral, in a state of flux, having but a short life only.

If we pursue the Ladder-analogy further, to its logical culmination, we arrive at an entertaining result.

Wherever we stand on the Ladder, all lower rungs we shall regard as "evil," all higher rungs as "good." Hence, as we mount ever higher on the Ladder, the rungs below us will increase in number. The amount of "evil" we shall see in the world will grow ever bigger and bigger, more and more massive.

Now suppose that an individual has reached very high up on the Ladder: he is close to the top, he is near perfection. Then the rest of the world, an overwhelming proportion of it, being on rungs lower than the one on which he stands, will all be "evil!" The prospect is the very reverse of pleasant to contemplate: it is dismal, even shocking! Relatively, almost the whole world becomes, to the top rung fellow, "evil!"

Hence is indicated, very strongly, the need for a drastic re-valuation, re-assessment, re-appraisal, of what we have formed the habit of calling "good" and "evil."

In the last analysis, what is this thing we know as "evil," essentially? Is it not, transparently, neither more nor less than ignorance, immaturity, evolutionary youth, childishness, even infantilism?

Is it not, therefore, the height of folly, of stupidity, of shortsightedness, of lack of comprehension of Evolution, of the whole whole World-Process, to apply the man-made, insulting term of "evil" to youth, to evolutionary children, to immaturity?

Let us make use of another graphic analogy, to illustrate the principle involved.

Suppose you are a very learned, wise person, with vast experience, having acquired virtually all knowledge available. You visit a school. You note how little the pupil, from lowest to highest grade, know, when compared with what you know.

From your lofty stature, all the pupils, relatively, are ignorant, "evil." Worst of all is the kindergarten class, where the youngsters know almost nothing, a very pit of "evil."

Yet another classic example of *reductio ad absurdum*. Nevertheless, can you deny that it is the logical outcome of our self-made notions of "good" and "evil," bringing forcibly into the limelight the absurdity of prevailing views regarding what is "good" and "evil?"

It is not, in fact, sufficient to induce us to discard as useless, as even harmful, the very words "good" and "evil?"

Personally, I may say that I find the very words themselves undesirable, misleading, unnecessary. Instead of "evil," and similar words, I find "ignorance," "immaturity," "youthfulness," "childishness," incomparably more descriptive, more accurate, more definitive, more realistic.

Further than this can I go. Quite a large, and growing number of common words, I find unnecessary, even harmful, being themselves signs of immaturity of outlook, of lack of comprehension of "What IS." I allude to such words as vile, nasty, loathsome,

fearsome, fearful, abominable, hateful, every one of which implies an attitude of dislike, disgust, repulsion, rejection, in a word — HATE — another word which (I trust!) never crosses my lips!

For, is not HATE an admission that you dislike what IS, a condemnation and rejection of the world as it IS, of Creation, and, consequently, disapproval of the "Creator" and "His" works, of Evolution, of the whole process of Life, of the Total Scheme of Things, and therefore the very apotheosis of arrogance, implying that the "Creator" might have done a better job, without messing up everything with "evil?"

As I am finding all the time, the solution of each and every "problem" lies, not outside, but right within the problem itself. If one probes, analyses, dissects, examines from every angle one can devise, any problem whatsoever, sooner or later the solution reveals itself, leaps into view, stares one in the face.

If we may stretch the dictum "the Kingdom of God (nearly always misquoted as the Kingdom of Heaven) is within," to mean that the solution ("God's" meaning, thought, intention), the explanation of all things, is *within* the things themselves, that, if questioned and cross-questioned tirelessly, they will speak for themselves, then we have a general formula for all investigation, in the search for truth, to wit, as J. Krishnamurti keeps reiterating: becomes "aware" of What IS, see everything as it IS, and we cannot fail to understand.

Observation, of the keenest type, that overlooks nothing, should be our formula. Observe Nature, question her, and she will tell you, or perhaps it would be better to say, she will expose to your vision, her innermost secrets.

But She does not volunteer information. You must "ask, that ye may receive." And that means asking questions, doubting, querying, exploring, investigating, boring (as one does for oil!), and then, thinking, reasoning on what you have perceived.

All that means effort, hard work. So what? Purely incidentally, what can be more pleasurable than effort that brings results, than toil that pays such huge dividends?

As some of us have found by experience, when we concentrate our whole powers, all our faculties, on seeing What IS, the moment we "get there," the problem vanishes, dissolves, melts away: it explains itself: all becomes clear, transparent, patent, obvious, virtually a platitude, self-evident, undeniable.

What, then, remains of our age-old problem of "evil?" So far as I can see, not a shred. It has melted away, before the piercing probe of intelligence, of logic—a science and an art sadly neglected today.

Yet still we hear of Evil being opposed to God, being anti-God, "God" Who is wholly Good and nothing but Good: of God actually hating Evil! curious theories of Evil having somehow been introduced into a "good" world, not by God, but in some manner identified with a Devil, a Satan or Beelzebub, the Evil One, and so forth: the question "Why does God permit Evil?" Why does He not interfere and put an end to it?

Moreover, if we again make use of our Ladder-Analogy, the whole of our world, being less than perfect, has Evil in it, and, therefore, to God or Good, the whole world, all manifestation of Life in Matter, all God's Handiwork, must be Evil! And so it must remain, till such time as Spirit can express itself, perfectly, without hindrance, inhibition or diminution of its power-for-good: which makes one wonder whether such a time can ever come!

We have reasoned also that, essentially and fundamentally, the thing we have named Evil is vir-

tually synonymous with ignorance, youth, immaturity, weakness, imperfection, in a word, with Evolutionary Children. Then, in the next breath, we hear that, of Children is the Kingdom of God!

By such lines of reasoning, it would thus seem that the very notion of Good and Evil is illogical, foolish, unnecessary, in fact definitely stupid, harmful, and Evolutionary "minus." Before we can become wise, "good," or strong, we have to be unwise, ignorant, weak, in the nature of things. Thus there would seem to be truth in the old sayings that "evil is good in the becoming," that "nothing is either good or bad but thinking makes it so," that "the first lesson of history is that evil is good" (Emerson), that "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things" (Isaiah 45.7).

The very words, "good" and "evil," thus become barely if at all necessary, so it would seem best to avoid them. They have become so misleading that we can well do without them, as an invention of a primitive misunderstanding of the total situation. Automatically—if I may be personal for a moment—I find I rarely, if ever, employ such words—except in quotation. The very notion of Evil has no habitation in my ancient cranium. It has taken an infinite vacation, having become an illogical myth, a nightmare, and left no address. The late tenant has been exposed as a ghost, a specter of the imagi-

ination, a pretence, and his or its name has been almost forgotten.

Now, Readers, I leave the matter in your hands. Criticise what is written here, all you please. Find flaws in the logic, if you can.

Please do not let the matter drop. Have we, or have we not, arrived at a solution? Has the very notion of Evil dissolved into nothingness?

Is not the topic sufficiently important to merit being continued? Will you Readers send in your views?

Perhaps I may add one more reflection. Evolution being what it is, seemingly, a struggle of Spirit to master, to express itself through, Matter — which has an obstinate, recalcitrant disposition — the stuff we label "evil" must necessarily exist. Without it, there would be no struggle: without struggle, there could be no progress, no Evolution. Without Evil, Evolution would never achieve its objective, in fact, there could be no Evolution.

Unfortunately, the illegitimate child fell into the hands of persons (and others), who baptised it, and gave it a false, misleading name, which has haunted and plagued us ever since.

The baptismal formula should have been: "In the name of Evolution, we hereby name you "Youth." May you grow from Immaturity to Maturity, from Weakness to Strength, from Ignorance to Knowledge, from Blindness to Vision. May you see through the illusion of Maya, and KNOW THYSELF.

"May you grow to Manhood."

Brothers, Neighbor Report UFO Here Bright As Moon

(From The Peoria Journal Star)

A Peoria drug salesman reported seeing an unidentified flying object "just about as bright as the moon but not as high" at 10:30 p. m. Saturday as he went out to move his car. J. H. Baker, 2725 Renwood Ave., Hamilton Park, said he at first thought the object was an airplane, but it then appeared as "a round large ball of white light."

The phenomenon, said Baker, could be seen moving rapidly from southwest to northeast at a height of 10,000 to 12,000 feet.

Baker said the object also was seen by his brother, R. J. Baker, visiting here from Chicago, and by a neighbor, Jack Rhodes, 2724 Renwood. The brother trained a powerful pair of binoculars on it.

The strange object stayed in sight from 4½ to 6 minutes.

"It was moving much faster than a jet plane," Baker reported.

(Thank You Mr. Luecht For This Reporting.)

THE AGE OF REASON

Continued from Page 5

of a god—the mythological idea of a family of gods, and the Christian system of arithmetic, that three are one, and one is three, are all irreconcilable, not only to the divine gift of reason that God hath given to man, but to the knowledge that man gains of the power and wisdom of God, by the aid of the sciences and by studying the structure of the universe that God has made.

The setters-up, therefore, and the advocates of the Christian system of faith could not but foresee that the continually progressive knowledge that man would gain, by the aid of science, of the power and wisdom of God, manifested in the structure of the universe and in all the works of Creation, would militate against, and call into question, the truth of their system of faith; and therefore it became necessary to their purpose to cut learning down to a size less dangerous to their project, and this they effected by restricting the idea of learning to the dead study of dead languages.

They not only rejected the study of science out of the Christian schools, but they persecuted it, and it is only within about the last two centuries that the study has been revived. So late as 1610, Galileo, a Florentine, discovered and introduced the use of telescopes, and by applying them to observe the motions and appearances of the heavenly bodies, afforded additional means for ascertaining the true structure of the universe. Instead of being esteemed for those discoveries, he was sentenced to renounce them, or the opinions resulting from them, as a damnable heresy. And, prior to that time, Vigilantius was condemned to be burned for asserting the antipodes, or in other words that the earth was a globe, and habitable in every part where there was land; yet the truth of this is now too well known even to be told.

To Be Continued

Primer Foundations Of Psychical Research

By CHADWICK H. SKINNER

Special For The Psychic Observer

It may be in order to set forth some of the plainly discernable facts in the true elements of Psychical Research, as they bear upon man's physical and spiritual estates. Since man is a free moral agent, he may accept or reject whatever comes within his view regarding the great universal question of life after death.

All religion in the heart of man, or outside of it, connects itself with the philosophy of the whys and wherefores of man's existence. The great mysterious journey being taken by the human race is aimless indeed, if there is no consideration given to whatever indications of man's origin or his true qualities of existence, or his divine destiny.

Considered from the physical and material standpoints, the destination of man upon this planet earth, may be determined with startling suddenness, for in this day of super-electronics and atom bombs, it is not impossible that some frenzied scientist may discover, or invent, the means of blowing this earth entirely off its orbit and into outer space.

However that may be, there still remains to be considered that mysterious creation Man! Since we profoundly believe that God specifically had a mind to His creation the great and important speculation concerning the human race. Philosophers have, from the early history of man, set forth their conclusions, nay, prophecies, about man and his destiny.

Job said of man: "There is a spirit in man, and the inspiration of the Almighty giveth him understanding." And again, "Thou hast clothed me with flesh, and hast fenced me with bones and sinews."

Christian theology has passed through the stages of Fundamentalism and Modernism in interpreting the Bible; in these present days it is splitting up into various segments of liberalized thinking. None of these deny that presence and action of the Universal God and Father of all creation. We may have

different names for this supreme First Cause, but we all adhere to the belief of the certainty of His existence!

Many Bibles and many books testify of Him. All races, in some way or another bow down in worship before His presence. Beneath His shining sun blazing in the heavens, it is declared that all secrets shall be revealed.

Tennyson sings: "Our little systems have their day; They have their day and cease to be; They are but broken lights of Thee, And Thou, O God art more than they."

(In Memoriam) In Psychical Research we have an earnest effort made by stalwart scientists to examine what-

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Key To Bible Mysteries

Continued from Page 7

of your head are numbered," also that "He counteth the number of the stars . . . He bringeth out their host by number . . . God hath measured the waters in the hollow of His hand, and meted out the heaven with a span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance . . ." Nature is numerical, and recently a Russian scientist, Dr. Ivan Panin, spent fifty years of his life, twelve to fifteen hours a day, working out the strange numerical pattern of the Bible.

The Bible is a numerical book. As previously stated, the ancient Hebrew letters each stood for a definite number, and without this key to the Mysteries the Bible cannot be deciphered. Why, we haven't even begun to scratch the surface of its mysteries. Yet, some folks tell you the Bible means just what it says!

Seven is a very sacred number. We read of the seven days of creation, there are seven days in the week, seven colors, seven openings in the head, seven major organs in the body, and seven tones in the scale. In Revelation, we read about seven churches, seven lampstands, seven seals, seven trumpets, seven vials, seven stars, seven spirits, etc. Seven is mentioned altogether fifty times. In the Old Testament, we read about seven years of plenty, and seven years of famine in Egypt. There are seven cardinal virtues and seven deadly sins. We are also told that when the city of Jericho was captured, the people and seven priests who had seven trumpets marched around the city seven times, after which the walls "fell." Solomon was seven years building the Temple. After completion he held a feast for seven days. And St. Paul speaks of seven heavens. There are also seven great events in the Life of Jesus; His birth, baptism, temptation, transfiguration, crucifixion, resurrection, and ascension. These represent seven great Mysteries and each has seven subdivisions, and we must experience them in our own lives in some form or other—on our way to spiritual illumination or healing.

Why so many sevens? Because SEVEN is the number of seven realms of being—visible and invisible. The physical body corresponds to the earth. There are six more invisible bodies, and six invisible realms in space—worlds upon worlds. According to great mystics there is first of all the ABSOLUTE (which man cannot conceive of) 2. The Supreme Being or Creator. 3. The ELOHIM (great creative beings). 4. The angelic world (Seraphim, Cherubim, Thrones, Dominions, Principalities and Powers, Virtues, Archangels and Angels) 5. Man and animals (who were not created to be eaten by man). 6. The vegetable Kingdom. 7. The mineral Kingdom.

Each of these realms has a corresponding state of consciousness and man can go up or down this "ladder"—with certain limitations. Below certain depths, he "dies in his sins," and beyond certain heights he ceases to be MAN. Christ is the highest state of expression, state of consciousness that man can conceive of. What lies beyond that we cannot—in our present state, comprehend.

To "rise" to a higher state of consciousness—"to be made whole"—one must proceed in an orderly manner. There are no "jumps" in nature (or the spirit world) although at times it appears that way, but "sudden" things never happen without due preparation—whether you know it or not. All must proceed in orderly sequence. There are rules and regulations

to every process—whether it be cooking, building a city, or creation itself. There are seven steps in Creation—and everything else.

These "secret" rules and regulations have been taught since man appeared on earth. They were taught in the so-called Mystery Schools of old. Among other things, twelve qualities or powers have to be developed. The life of Jesus Christ is a pattern of the Mysteries, and the twelve disciples represent the twelve qualities—each disciple being a different "type" of person. Other references to these twelve qualities or powers are represented by the twelve signs of the Zodiac, the twelve months of the year, the crown of twelve stars on the "woman clothed with the sun," in Revelation, the twelve yearly gates to the "city foursquare," the twelve sons of Jacob, the twelve tribes of Israel, etc.

These twelve powers can be divided into six feminine qualities and six masculine qualities. Sickness often results from an unbalanced development, such as too much sweetness and not enough reason, or too much severity and not enough compassion, etc. To be whole (healthy) one must be balanced.

The Way of Salvation (return to the Spirit) (to be made whole in soul and body) is a long one, but it is worth the price. We not only have to develop twelve qualities to perfection before we can go through the "open door" to the Father, but we have to gradually "lift" our consciousness so that we habitually function on a higher level. Sickness often results from the lack of one or several of these twelve qualities. Every time we proceed to a new "high" and stay there habitually (sudden high emotions avail little—except to "whet the appetite" for higher things.) And as each plane of consciousness has a corresponding keynote, we may be said to "strike a new note." Every time we "die" to a sin or overcome some weakness or suddenly gain a new insight (as you are now doing—I hope; you also strike a new note. You vibrate at a new rate of speed and are really a new person to the extent of your change in consciousness and insight.

The Bible tells us that when we finally strike the last key note "we shall be changed; in a moment; in the twinkling of an eye at the last Trump." But before we hear the "last" Trump which may refer to that state of consciousness which is beyond human comprehension—or at least "super human," there are many intermediary notes to be sounded, many things to learn, many tests and trials, many dangers and obstacles to overcome. Let us see what the Bible has to say about some of these obstacles.

The Ancients knew about Christ and the Christ consciousness and the Way to God long before Jesus was born. Remember Jesus said, "Before Abraham was I AM." Christ was speaking. And we must not suppose that He hid Himself from humanity before the birth of Jesus, for humanity in His special responsibility and He loves and guides us constantly, and has done so for ages past. He appeared to Moses in the burning bush, and surely on other occasions and places not recorded in the Bible. That He revealed the Way to the Father long before the birth of Jesus is obvious to those who have studied the Ancient Mysteries.

Now, all allegories in the Bible deal with the Way to spiritual illumination—or at least phases connected with it. Jacob, we are told, steals Esau's birthright, whose name implies "red" or "hairy." Jacob, whose hand took hold of Esau's heel, means "under-

standing." In other words he was the more spiritual of the two. In truth the blessing belonged to him (although on the surface it appears like a deception). Isaac says of him, "The smell of my son is as the smell of a field which the Lord hath blessed. In other words, the soul of Jacob was "fragrant."

In "New Age Bible Interpretations," by Corinne Helene we read, "The blessings and curses of the Bible are but allegorical statements of the nature and operations of spiritual laws as they manifest in man and nature." Esau, the material-minded man, shall live by the sword (in other words, the strength of his body) and shall "serve" his brother. The lesser must always serve the greater.

Space does not permit a detailed explanation of this wonderful allegory, but further on, we are told, Jacob went out from Beersheba and went toward Haran (a mountain.) In other words he is "rising" in consciousness. There he put a "stone" under his head and saw angels ascending and descending. In other words he became clairvoyant and saw the angelic worlds. (This was his first glimpse into the spiritual realms, which whetted his appetite.) He next sees Rachel and "desires" her. Rachel represents the superconscious. She has charge of Laban's "sheep." In other words, the superconscious controls the thoughts of the aspirant. Laban is the spiritual teacher of Jacob. Laban means "white" or "shining," the white light of illumination. (Note that later Jacob acquires only "speckled" sheep.)

Rachel represents the higher self—the feminine principle of Love and Compassion—the outstanding characteristic of Christ. Jacob "desires" Rachel, but he has to work seven years, at the end of which he is given Leah, the "tender-eyed." In other words, he gets the lesser light. Leah means "weariness." He is weary, but he does not give up. He works for seven more years, during which time Leah "brings forth" four sons, Reuben, Simeon, Levi and Judah—each representing definite qualities which Jacob developed. When Leah conceived Judah, she "praised the Lord," which is very important, etc.

Now, at the end of seven more years, Jacob is given Rachel, but — she is "barren," during which time Leah conceives more sons. This means that Jacob had "spiritual birth or flash of illumination, but it didn't "bear fruit." Finally Rachel brings forth a son and calls him Joseph, which means "one who brings light out of darkness."

And so, the wives and children of Jacob represent various faculties at various states of soul development, and if you continue to read the story and search for deeper meanings, (by following clues and further study) you will receive surprise after surprise. The story of Jacob is everyman's story, who seeks for "illumination." How many give up "seeking" after the first seven years! But Jacob, although weary and disappointed, continued to "work for seven more years!"

There are various and deeper interpretations possible of this wonderful allegory. Not all teachers agree because each functions on a different "level." But the important thing for YOU is to learn whatever you can from it, as it applies to YOU, now, at your particular stage.

The meaning of the names in the Bible is all important. Zilpah, Leah's handmaid, means "one who advances," and Rachel has a handmaid by the name Bilhah, which means "modesty and humility," so, if you will look into the meaning of names as given in a good concordance, encyclopaedia or dictionary, you will learn

many things about the requirements necessary to be "made whole." For sickness is always the result of some unbalance. To be well-balanced, one has to develop both strength and tenderness — masculine and feminine qualities. Rachel is stronger than Leah, but Leah, the "tender-eyed" brings forth strong sons. In other words, tenderness begets strength.

Now, Rachel, we are told, finally conceives and gives birth to Dinah, the first female child (or quality), but not until after Leah has stopped conceiving. Dinah means the Virgin—"purity." In other words, Jacob developed the masculine qualities first, then purity. The masculine qualities (Reason, strength, justice, perseverance, firmness, discrimination) are very important. The conscious, reasoning mind, therefore, has a very important role to play in getting us to and through the "door" to the kingdom of heaven. But many people do not like to think and would rather go to "revival meetings" and have their emotions stirred up. But these things have their value, although "whipped up" emotions cannot be sustained. Miracles may occur in this artificially tense and "high" atmosphere, but, in the long run, clear thinking, knowledge and understanding are absolutely essential. To be "made whole" is to be balanced, not lop-sided! The other day a woman wrote, telling me to be sure to hear a certain evangelist who was conducting "revival meetings." She said it was "a transforming experience." Two days later she wrote saying that she was "at the lowest ebb of despair!" Emotions, like waves, go up and down. Reason is a steady influence.

Now, in the story of Judah, the King, and Tamar, the harlot, we have another important allegory. Judah sees Tamar sitting at the roadside (who, disguised, acts the harlot), and he wants to "go in unto her." But she has a price! Taken literally this would be a "lewd" account of a king bargaining with a prostitute (who happened to be his daughter-in-law)—which is ridiculous. A king can command obedience, and especially in those ancient times women did as they were told, especially when ordered by a King who could have any woman he wanted! If she "happened" to be married, he had the husband killed—as King David did. (Later in the story we are even told that Judah, hearing Tamar is pregnant, ordered her to be "burnt!")

Now, we are told that the king first offered her a kid from his flock, but that she demanded his signet, bracelets and staff "as a pledge." Then we are told he "went in unto" her and that she "conceived." And later, that she brought her offspring to him, in his court, demanding to be recognized.

Here we have the entire teaching of modern psychology and metaphysics in a "nutshell." Interpreted as an allegory, Judah, the King, represents the conscious mind. It desires something. It can only have the fulfillment of the desire by cooperation (union or cohabitation) with the subconscious, impressing it by thought and feeling. This, however, has a price. It takes discipline, energy and perseverance. It demands your best. A staff in your hand guides the staff represent his royal identity. A staff in your hand guides the "feet" (which represent understanding.) It also represents rulership. The conscious must rule the subconscious.

Many people try to offer their "second best," but the subconscious cannot be fooled. If you try to fool it (play around with an idea for a while, then "give up"), it just doesn't conceive. The child, of course, represents the fulfillment of desire. How this is brought about is discussed in HOW TO

BE HEALED WHILE YOU SLEEP. The story of Judah and Tamar is a wonderful allegory, revealing many deep secrets.

Could spiritual truths be more masterfully presented? Modern psychologists write volumes about these things; but the Bible tells it all in little allegories—the Way to the Kingdom of Heaven, and all about the latent powers of the subconscious, how to impress it, how to control it, the most effective means to make it obey the conscious mind, the dangers and pitfalls, the penalties for abusing power and enslaving others, and the glories of spiritual illumination — of which healing is but one of its phases. It is the healing of the soul that is the most important. The rest will follow in due time.

For thousands of years these secrets have been known to the few only, for it is a dangerous knowledge when used selfishly and abused! But to those who "believe in Christ" and want to help themselves and others, this knowledge means health, happiness, freedom and success in all things.

The thrill of a new truth is the quickest healing. Many are instantly healed when they feel this transforming power. But this is not the end. For there is more to learn, and that goes on—forevermore!

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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 4-1990.

ARKANSAS

Hot Springs, Arkansas
Church of Spirit and Truth, 120 Garland Ave. Services: Sun. 7:45 P.M. Wed. evening Circle 7:45 P.M. Minister: Rev. Julia Martin, Phone 4-1615.

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

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

Burlingame, California
Chapel of Truth, Meetings Friday evenings at 8 in Burlingame Women's Club; chartered by The Church of Revelation. Minister: Rev. Guita Prince; Phone Diamond 3-8596.

El Monte, California
National Federation of Spiritual Science, Church No. 171; 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.

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

Hanford, Calif.
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 4-8807. (P-503)

Hollywood, California
Spiritualist Science Church of Hollywood, 5230 Hollywood Blvd. Services: Wed. 2 and 8 P.M.; Fri. 7 P.M.; Sun. 7:30 P.M. Minister: Rev. Mae M. Taylor; Phone Hollywood 3-6916; Sec'y., Ann Boddy, 1807 N. Harvard Blvd.

Long Beach, California
Long Beach Cosmic Research Society, 807 Cerritos Ave. Meets 1st and 3rd Sat. of each month 7:45 P.M. Linden Hall, 208 Linden Ave. Revs. Robert and Vera Anderson, Directors, 807 Cerritos Ave. Phone HE m l o c k 2-4326. Consultations daily.

People's Spiritualist Church, 841 Junipero Ave. 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 GE 4-2230.

Joshua Temple, 426 Rose Ave. Services: Wed. 2 and 7:30 p.m.; Sun. 7:30 p.m. Pastor: Rev. Stephan Paul Douglas, Phone HE 6-7706; Sec'y: LeRoy E. Johnson.

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: 8-2316; Church phone 9-9214.

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. Pirtle; Sec'y., Dell Niles; Phone, GARfield 3-2477.

Los Angeles, Calif.
Los Angeles: Christian Church of Fellowship, 4505 S. Vermont Ave. Sun. 6:30 p.m. Absent Healing, 7:15 p.m. Healing, Worship; 2nd Fri. of the month, Message Circles, 8 p.m. Rev. Mabel Behymer, Pastor. PL 3-7022.

Church of Spiritual Research, 4488 Whittier Blvd. Services: Sun. 7:30 P.M.; Wed. 12:30 and 3:30 P.M., Pot Luck & Circles; Wed. 7:30 P.M., Service. Fri. 7:30 P.M., Service. Pastor: Rev. Zeta Copeland, 747 So. Ford Blvd.

All Message Service; First Fri. each mo., 8 P.M. All message service, circles; First & Third Sun. afternoons 2 P.M. Open forum, messages. Pastor: Rev. Mabel Behymer, Phone PL 3-7022.

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 9-2345.

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

Spiritual Church of Revelation, Embassy Auditorium, 839 So. Grand Ave.; Services: Sun. and Thurs. 2 P. M.; Minister: Rev. Stephanie Jean Sebree, Phone NO 2-5551; Sec'y: Irene Faust, Phone CL 5-1060.

Temple of Spiritual Logic, 2400 South Western Ave.; Devotional Service Sunday 8 P.M.; Personal Problem Clinic, Sealed Billets, Tuesday 7:30 P.M.; (Doors close 9 P.M.) Pastor Chaplain: M. Monroe Howard (U.S.N.-Ret.) Phone: REpublic 1-7601.

Spiritual Church of Friendship. Services: Sunday 11 AM at rear of Pastor's home 2433 W. Del Amo Blvd., Torrance. Unfoldment class Tues. 7:30 P.M. Rev. Hazel Sladek, Pastor, Phone FA 8-2008.

Church Of The Galilean, 4163 West 3rd St. Services: Sun. 2:30 p.m., Devotional, 7:30 p.m., Candlelight Healing, 8 p.m., Devotional; Tues. 7:30 p.m., Universal Candlelight Healing, 8 p.m., Devotional. First Sunday of Month Communion Service incorporated within 2:30 Service and Pot Luck Dinner to follow on first Sunday of month. Rev. Warren B. Newton, Pastor, Rev. Marjorie M. Moon, Ass't. Pastor. Consult'n by app't. Tel. DUNKirk 3-0116.

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

Montebello: Church of the Illuminati, 2424 Via Lucia, Montebello. Services: Sun. — Adult Services 10:30 a.m.; Thurs. — Study Group 7:45 p.m. Pastor: Dr. Y. Crouch, Phone Oxford 5-0219; Asst. Pastor: Rev. N. Z. Butler, Phone Parkview 1-2417.

Oakland, California
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 5-2936.

Palo Alto: Spiritualist Science Church of Life, 2300 Wellesley Ave., South Palo Alto. Services: Sun. 11 A.M. Helen Hayden, President, 450 Miramonte St., Palo Alto, Calif.

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.; Class: Thurs. 7:45 P.M.; Minister: Hal Styles, D.D.; Phone Dickens 2-8712; Sec'y.: Leonore Cordial.

Sacramento, California
Universal Spiritualist Church, 3340 M. Street. Services: Sun. 2:30 P. M. Minne T. Mobley, Pastor. Phone GI 1-1895.
The Aquarian Hall of Truth, U.C. M. 1614—21st St. Services: Sun. 7:45 P.M. Healing services: Wed. 7:30 P.M. Rev. Alice Cook, Pastor; Revs. Flora Hara and Irene Cobler, Co-Pastors. Phone HI 7-5774.

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

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.

Fraternal Spiritualist Church, Inc., 1502 Second Ave. Services: Sun. 11 AM and 8 PM; Divine Healing 7:00 PM. Rev. Jack Ryder, Pastor, Jennie Niles, Pres.; Mildred Slaff, Sec'y.

San Francisco, California
Golden Gate Spiritualist Church, ((N.S.A.)) 1901 Franklin St. (Cor. Clay). Services: 8 P.M.; Wed. 7:30 P.M. Minister: Rev. Florence S. Becker, 100 Robbinhood Drive, Phone JU 6-3000. Sec'y: Donald H. Haddick; Treasurer: Rolla Haddick. Church Phone: TUXedo 5-9976.

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 Scheierman, 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. Beatrice M. Burnham; Sec'y.: Pricilla Hull, Phone JU 7-2491 (P-491)

The Spiritualist Church, 414 Mason St. Services: Sun. 7:30 P.M. Minister: Mary E. Taylor; Phone JU 7-1232; Sec'y.: Eli Goodreau.

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. Lindennau.

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

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

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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, 230 East Fremont St. Services: Sun. 7:30 P.M. Pastor: Rev. Edna M. Rencher, Phone HO 3-2285; Sec'y.: Cecelia Isert, 3147 Cherryland, Stockton 5, Calif.

COLORADO

Denver
Spiritual Science Association, The Mining Exchange Building, Suite 603-4-5, 1030 15th St. Services: Sun. 7:30 P.M.; Fri. 8:00 P.M. Tues. and Thurs., 1:30 P.M. Tues. 8 P.M., Message Circles. Minister: Rev. Sophie Busch-Tracy.

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

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

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

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Church of Spiritual Truth, Orange Hall, 706 Delaware Ave. Services: Sun. 7:30 P. M. Rev. Bertha Ford, Pastor and Founder.

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First Spiritual Science Church, 1424 K. St., N.W. Phones, ME 8-0973, CO 5-1149, AD 4-8700. Services: Sun., Tues., Thurs. 8 P.M.; Tues. 2:30 P.M. Minister, Rev. Alice Wellstood Tindall.

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

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

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.

Jacksonville, Florida
The Spiritual Lighthouse, 1049 Crestwood Ave. Services: Sun. and Thurs. 8 p.m.; Class: Tues. 8:30 p.m. Minister: Rev. Ida Pierce, 240 Franklin Road, Jacksonville 8.

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Metaphysical Science Church (N-SAC), 601 S. W. 7th St.; Services: Sun. 8 P. M.; Wed. 2 and 8 P. M.; Minister: Rev. Frances Treas; Ward Statler. Stevenson, Phone HI 8-0051;

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. Vincotski.

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

Church of Revealing Faith, N.W. 71st St. and N.W. 4th Ave. Services: Sunday 8 P.M.; Minister: Rev. M. L. Sackett; Ass't Pastor: Rev. Frank Mead.

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

Universal Harmony Foundation (formerly UPS) Ministerial Association and Seminary, 625-639 12th St. North. Services: Sun. and Thurs. 7:30 P.M.; Seminar classes, Tues. Inquiries welcome. Ph. 53-6543. Rev. Helene Gerling.

Spiritual Center, 853 15th Ave. South. Services: Saturday, 7:30 P.M., Clinic, Thursdays, 1:30 P.M. Pastor, Rev. Florence Cole Heckman; Phone 79-334.

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FIRST CHURCH OF DIVINE LAW, Summer season "Little Church" held at parsonage, 1269 1st Street, Apt. 4 until Oct. 1st at 2:45 P. M. Sunday afternoon. Classes held at parsonage 8 P. M. all year. WINTER SEASON CHURCH held in Women's Club Bldg., Paul and Park Pl. at 7:45 P. M. Sundays. Minister: Rev. Nina Hughes. Co-Pastor and Manager: Rev. Joe Snyder, assisted by Rev. Wealthy Gimbert and staff of workers. Phone RI 7-7779.

Tampa, Florida
Church of Eternal Light, NSAC, 209 Magnolia Ave. Services: Sun. 2:30 P.M.; Healing at 7 P.M. Messages and lecture at services. Pastor, Mary P. Mendez, 2523 Palmetto St.; Phone, 8-79861. Pres., Virgil A. Simmon Sr., 109 W. Emma St.; Phone, 3 36792.

ILLINOIS

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

Chicago, Illinois
Silent Prayer Sanctuary, 3662 West McLean Ave.; Healing Service: Tues. 9:30 to 11 A.M. Other services: Sun. 10:30 A.M.; Wed. 8 P.M.; Phone: ALbany 2-6417; Leader: Sophia Shaffer.

Friendly Church of Christ, 2044 N. Halsted St. Services: Healing Service, Sun. 3 P.M.; regular services, Sun. and Tues. 8 P.M. Ministers, Rev. Harold Klingemeier; Ass't. Pastor, Rev. David Ware.

Puritan Spiritualist Church, 812 West 69th St. Services: Sun. 7:30 P.M.; Minister: Rev. Rose MacKay; Phone: REgent 4-1979; Sec'y.: Violet Krammer, 1616 West 72nd St.
Church of The Spirit, 2651 North Central Park Ave., (Chicago's Oldest Spiritualist Church) Services: Sun. 10:30 A.M.; Messages: Wed. 7:30 P.M.; Minister: Rev. Ernest A. Schoenfeld, 3501 Shakespeare Ave.; Phone: BE 5-2911.

Liberal Psychic Science Church, 3449 West Altgeld Ave.; Services: Sunday 2:45 and 7:45 P.M.; Wed. 7:45 P.M.; Class: Thurs. 10 A.M. and 7:45 P.M.; also Friday 7:45 P.M.: Social last Saturday each month; Candlelight services last Sunday each month; Minister: Rev. Anthony Camardo; Phone: CApitol 7-6333.

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

Church of Divine Revelation, 207 S. Wabash Ave., 2nd floor, Hall C, Chicago, Ill. Sunday services at 3 p.m. LESSON Lecture on SOUL GROWTH, Group Meditation, Divine Healing and communication service. Pastor: Rev. W. W. Mueller. Associate Pastor: Rev. E. Boyer.

Englewood Psychic Science Church Inc., 6514 S. Ashland Ave.; Services: Sun. 7:30 P. M.; Minister: Rev. Harry A. Tuffs; Phone WA 5-4750.

Spiritual Science Ch. No. 3, 1715 West 64th St.; Sun. 3 and 8 P.M.; Minister: Rev. John Skinner; Phone: HEMlock 4-9181.

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

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 Turnbull; Phone: Gr 7-6254.

Spiritualist Church of Truth, 3349 West North Ave. Sunday, healing, 7 P.M.; Service, 7:30 P.M. Pres., Theo Siers; Phone, ES 8-0984.

The Independent Spiritual Science Church, 6330 Stony Island Ave. Services: Sun. 4 P.M. and 7:30 P.M.; Divine Healing, Sun. Jessica Chambers; Phone: Drexel 3-0024.

7:30 P.M. service; Wed. 8 P.M., messages and service; Fri. 8 P.M., all-message. Minister: Rev. St. Paul's Spiritual Church, 724 N. Cicero Ave. Services: Sun. 7:45 P.M.; Healing, Wed. and Fri. 7:30 to 8:30 P.M. Pastor, Rev. Louise Quinn; Phone, ES 9-6434.

First Roseland Spiritualist Church, 10957-59 South Park Ave. Services: Sun. 3 P.M.; Fri., class 8 P.M. Pastor, Deon Fry; co-pastor: Elsie Traver; Phone, TR 4-9862. Private consultation and class, 202 S. State St., Ste 1324, daily 11 to 8 P.M. Class, Wed. 8 P.M.; Phone: WE 9-5898.

Second Church of Higher Spiritualism, 549 N. Cicero Ave. Phone: CO 1-2429. Services: Sun. 8 P.M.; Healing service Wed. 8 P.M.; Fridays. Open House from 1 to 9 P.M. Last Sun. of month, Candlelight service. Pastor: Rev. Ruth Foster Huderik; Asst. Pastor and Healer, Rev. John Fastert; Medium, Beatrice Mahaley; Healer, Mrs. John Lilly.

Temple of Love, 3018 W. Wabasha Ave. Services: Wed. 7:45 P.M.; Sun. 7:45 P.M. Pastor, Rev. Dolores Lauterbach; Phone, DI 2-7705.

Flower Candlelight Guide Spiritual Science Church, 4042 N. Western Ave. Services: Sun. 3 and 8 P.M., Wed. 8 P.M. Pastor, Rev. Mary Kearney; Sec'y., Mrs. Louis Segal; Phone, CO 7-9760.

Cicero, Illinois

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

East St. Louis: United Spiritualist Church, 51st and Ohio Ave. Services: Sun. and Wed. 7:45 P.M. Pastor, Rev. Hazel E. O'Flaherty, 11 Commodore Dr., Belleville, Ill.; Asst. Pastor, Earl Cranmer, 2103 N. 60th St., E. St. Louis; Sec'y., Mrs. Ottilie S. Dry-off.

Joliet

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

Peoria, Illinois

First Universal Spiritualist Church (USA), G. A. R. Hall, 416 Hamilton Blvd. Services: Sun. 7:30 P. M. Pastor: Rev. Virgil Keith; Sec'y.: Lillie Smeltzer, Phone Peoria 6-2054.

Church of Harmony, 109 Homewood Ave., Creve Coeur. Services: Sun. 10:30 A. M. Pastor: Rev. Gladys Cunningham; Phone: 5-8926; Sec'y., Hattie M. Caughey.

Rockford, Illinois

United Science Mission, 217 South Rockton Ave., Services: Sun. and Wed. 7:30 P. M.; Minister: Rev. Blanche McCarl; Phone: 8-7912.

Streator: Universal Spiritualist Church, 525 W. 5th St. Services: Sun. 2 P.M.; Rosemary Keith, Sec'y.

INDIANA

Elkhart, Indiana

Clark Memorial Psychic Church, 316 Division St. Services: Sun. 7:30 P.M. Thurs. 7:30 P.M.; First and third Sundays 2:30 and 7:30 P.M. with church dinner 5 P.M. Pastor-President: Ruth Sutterby, Jackson 40053. Secretary: Harold Stone, Jackson 27811, 321 Division St., Elkhart, Ind.

Christian Spiritual Temple, 109 Division St. Services: Sun. 8 P.M. Minister, Rev. Harry Sutton, R. F. D. No. 5, Elkhart.

Fort Wayne, Indiana

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

Gary, Indiana

First Spiritualist Church, 2430 West 11th St. Services: Sun. 8 P.M. Pastor, Rev. Velma H. Dickson; Pres., J. S. Reed; Sec'y., Reba Schallion.

Indianapolis, Indiana

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

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., George Jackson, 6948 Evanston Ave., Phone CL 5-2375.

Spiritualist Center Church, 1901 Lexington St. Services: Sun. 7:45 P.M. Wed., 2:30 and 7:30 P.M. President, Hazel Davis; Sec'y., Grace Driskell, 2235 North Butler Ave.; Phone IRVington 9427.

Michigan City: First Spiritualist Church, 220 West 10th St. Services: Sun. 10:30 a.m., Lyceum 9 a.m.; Wed. Circle 8 p.m.; Friday Circle 2:30 p.m. Rev. Amelia Hüllinger, Pastor; Gertrude Rochar, Sec'y. Phone 2-1618.

Peru 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.

South Bend, Indiana

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. Irene Murphy.

IOWA

Clinton, Iowa

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

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

MARYLAND

Baltimore, Maryland

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

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

MASSACHUSETTS

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, 7-0513.

Sunshine Church, 198 Dartmouth St. Services: Daily, 8 P.M.; Sun., 2:30 and 7:30 P.M. Pastor: Richard Finley.

Fitchburg: First Spiritual Alliance Church, 22 Knowlton Terrace. Services: Sun. 3 and 7 P.M. Sec'y & Treas.: Mrs. Marion Pelletier, 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.

Westfield: The Golden Eagle Spiritual Shrine, 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 NOrmandy 2-3387; 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 (I.A.S.); Pres., Rev. John Falls; Vice Pres., Glenn R. Brenner; Sec'y., Rev. Eudora Falls; Treas., Florence M. Brenner.

Bayshore, Michigan

The Golden Rule Spiritualist Church. Services: Sun. 2:30 P.M. Pastor: Rev. Elsie Beesley, Asst. Pastor: Rev. Gladys Elmqvist, Phone (Boyne City) JU 2-6634.

Bay City, Michigan

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

Benton Harbor, Mich.

First Church of Higher Spiritualism, 867 East Empire. Services: Mon. & Thurs. evenings at 8 P.M. Pastor: Rev. Zenas Disbrow, Phone WALnut 5-5381. Secy: Mrs. Shirley Disbrow.

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, Henrose Hotel, Ford Room, 3rd Floor, Cadillac Sq. and Bates. Services: Sun. 7:45 P.M.; Pastor: Rev. Hazel Damrau, Phone Trinity 2-6282; Assoc. Pastor: Rev. Jack F. Teeters, Phone Valley 1-4774.

All Souls Memorial Church (I.G. A.S.), 2619 Cass Ave. Services: Sunday 7:45 P.M. Minister, Rev. Constance Newby; Phone Un. 1-3346.

Bible Christian Spiritual Church, 6484 Casa Ave. Services: Sun. 2:00 P.M.; Minister, Rev. John Veysey; Phone, Tasnmos 5-9134.

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

Ferdale: Metropolitan Spiritualist Church of Greater Detroit, MSSAC; Ferdale Women's Club Bldg., 1256 W. Nine Mile Road; Services: Sun. 7:30 P.M.; Oct. thru June—2nd Sun. of month, 2:30 and 7:30 P.M.; with church dinner 5 P.M.; Pastor-Pres: Margaret McDaniel, Juniper 8-2723 (Clawson); Sec'y.: Marie Royman, 16216 W. 11 Mile Rd., Royal Oak, Mich. Phone ELgin 6-4771.

Flint, Michigan

First Universal Spiritualist Church, 524 Asylum St. Services: Sun. 7:30 P.M. Pastor and Pres: Rev. Edna Humphrey.

The Flint Spiritualist Church, 412 McCreery St. Services: Sun. 7:30 P.M. Minister: Rev. Pearl Reinhardt, Phone 9-1022.

Spiritual Episcopal Church, Dartmouth and Ave. "A". Sunday 7:30 P.M.; Minister, Rev. Noah Rice, 515 West 2nd Ave.

Flint Spiritualist Church, 118 East Belvedere Ave., Sun. 7:30 P.M.; Minister: Rev. Pearl Reinhardt; Phone 9-1022.

Grand Rapids

Universalist Church of Good Will, 802 Wealthy St., S.E. Services: Sun. 3:30 and 7:30 P.M.; Wed. 8 P.M. Rev. Emma Farrington, pastor; phone, GL 1-0128; Sec'y., Patricia A. Baughman.

First Church of Truth, 26 Shelby St. Services: Sun. 3:30 and 7:30 p.m. President: John Lovett; Sec'y.: Nettie Vasterling; Treas.: J. Veenstra.

Jackson, Michigan

The Aquarian Church, 1636 East Michigan Ave. Services: Sun. and Wed. 7:30 p.m. Rev. Harold C. Durbin, Presiding Clergyman. Sec'y.: Mrs. Fearn I. Detwyler, 549 Woodward Ave.; Phone ST 2-5545.

Universal Spiritualist Chapel, 1014 Leroy St. Services: Wed. 7:45 P. M., Sun. 3 and 7:30 P.M. Phone State 9-9141. Sec'y., Mrs. Ella Gulick, 115 Ellery Ave., Phone State 2-1262.

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

Pontiac, Michigan

Church of Spiritual Fellowship, Malta Hall, 82 Perkins St. Services: Sun. and Thurs. 7:30 P.M. G. Vincent Myers, President, Dorothy Boomer, Secretary.

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

Whitmore: 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 Mich.

Mio, Michigan

The Advanced Spiritualist Association, Inc., Center, 1028 Cherry Creek Rd., 2 miles North and 2 miles West of Mio. Services: Sun. Services 2:00 P.M. during July & August; Sun. Camp Meeting at 2:00 P.M.; Healing Service 4:30 P.M. Message Circle Friday 2:00 P.M. and 8:00 P.M. Minister and Voice Medium, Rev. Vera Gruel, Phone Van Dyke 6-2247; Sec'y: Vera M. Gruel, Rt. 1, Mio, Mich.

MINNESOTA

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

Minneapolis, Minnesota

Christian Ministry, 614-620 East 15th St. Services: Sunday 11 A.M., 3 and 7:45 P.M.; Wednesday 8 P. M. Pastor and President, Rev. H. M. Paulson.

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

MISSOURI

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 No. 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, Elsie Andeas, member of Burkett Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bridge. Sunday services 10:30 A.M.

Church and Institute of Mystic Mind Science, 5862 Delmar; Services: Sun. 9:30 A.M.; Wed. 8 P.M.; Minister: Rev. Bernice G. Bennett, 1624 Belt Ave.; Phone FOrEst 1-7137.

Burkett Spiritualist Church, Inc., 2653 Natural Bridge Ave. Services: Sunday 10:30 A.M. Acting Pastor, Florence G. Ware (Licentiate); Sec'y., Dorothy M. Buss, 1836 Switzer Ave.

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 "E" St., Lincoln 8, Nebraska; Phone 2-3486.

NEW HAMPSHIRE

Portsmouth: First Spiritualist Science Church, 114 Maplewood Ave. Services: Sunday 3:30 and 7:30 P. M. Wednesday 7:30 P. M. Minister: Rev. Frank Daley, Phone Geneva 6-4270.

NEW JERSEY

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 5-4668.

East Orange: Church of Spiritual Harmony, 7 Hollywood Plaza. Services: Wed. and Sun. 8:00 P. M. Tues., Thurs., and Fri. 1:00 P.M. Minister: Rev. Connie Clark, 144 Hollywood Ave., Phone OR-1-6514.

Elizabeth: Seventh Church of Psychic Science, 415 Madison Ave. Sun. P.M.; Wed. 2 and 7:45 P.M. Rev. Veronica Fleishman; Phone 2-3515.

Glenrock

Guiding Star Spiritualist Church, 348 South Maple Ave. Services: Thurs. 2 and 7:30 P.M. Rev. M. Balbirski, Mental and Physical Medium, I.G.A.S. Phone: Gilbert 4-0946. Closed July and August.

Newark: Psychic Science Temple, 532 Springfield Ave. Services: Wed. 1:20 P.M., Rev. Claire Stevens; Wed. & Thurs. 7 P.M., Rev. Dortha A. Morris; Thurs. & Fri. 1:30 P.M. Rev. Rebecca Barrett; Fri. 7 P.M. Rev. Dortha C. Dencer; Sun. 3 and 7 P.M. Guest Mediators. Healing at all services, Wed. 7 P.M. Rev. Mathew Matulich. MOTHER TEMPLE OF PSYCHIC SCIENCE, services Tues. 1:30 and 7 P.M. Rev. Dortha C. Dencer, Pastor; Phone HUmboldt 2-1773.

New Milford: First Spiritualist Church, 485 Elizabeth St. Services: Wed. evening; Private and group consultation by appointment. Phone: DUmont 4-6795. Pastor: Rev. Luisa Christiansen; Corresponding Sec'y.: Mae Richardson.

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CHURCH DIRECTORY

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

Union City, New Jersey

Rev. Anna Doerner Simms Memorial Spiritualist Church Divine Psychic Mission, 419 - 38th St. Services: 2 and 8 P.M. daily; Minister: Rev. Herbert C. Millare; Phone: Union 3-5823; 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; Fri. 8 P.M. Healing at all services. Developing class. Phone UN 4-0393. Rev. E. Richter, pastor; Rev. Fred Boech, 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. Mrs. Carrie Kellenberger in charge of Thurs. service. Rev. Ann P. Rugar, Pastor, in charge of others.

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, messages and social; Mediums Day, 1st Sun. 3 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.

Binghamton, New York
St. Elizabeth Spiritual Church, 1034 East 22nd St., Bronx 66, N.Y. Rev. Clara & Anthony Penneyfeather. Services: Sun., Tues., Thurs., 7:30 P.M. Consultation by appointment. Tel. KI 7-5821.

Buffalo, N. Y.

Temple of Divine Science, Spiritualist Church, 267 Sycamore St. Sun. 7:45 P.M.; (Medium's Day, 4th Sun.); K. L. Henderson; Phone WA 4651.

Cortland, N. Y.

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

Jamestown, New York

Jamestown Spiritualist Church, (G.A.S.), 503 E. Second. Services: Sun. 7:30 P.M.; each 4th Sun., 8:30 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. and 8 P.M. Lyceum: Sun. 10 A.M. President: Paul Johnson.

Long Island

East Rockaway: Golden Rule Spiritualist Church, Inc., 22 Barnstable Rd. Services: evening classes by appointment only. Pastor, William J. Donnelly; Assoc. Minister, Elinor Donnelly.

South Ozone Park: Helen Memorial Spiritualist Church, 143-16 Sutter Ave. Sun. 8 P.M.; Tues. 2 and 8 P.M.; Minister, Rev. Grace E. Wagner.

New York City

United Spiritualist Church, 213 W. 53rd St., Room 402. Services: Sunday Morning Worship, Spiritual Healing & Lecture at 11 AM; Evenings: Sun., Tues., Wed., & Fri. 7:30 to 9 PM; Afternoons: Wed. & Sat. 1 to 3 PM; Healing Demonstrations 1st Sunday each month 2:30 PM. Ministers: Sylvia Brooke and Martha Feldstein.

Spiritual Science Mother Church, Inc., Studio 1010 Carnegie Hall, 56th St. and 7th Ave. Ent. Sermon and Message Service Sun. 7:30 P.M. Rev. Glenn Argoe, Minister. Message Services Tues. 5:30 to 7:30; Wed. 2:00 P.M.; Fri. 5:30 to 7:30. Phone Columbus 5-2952 for Special Events.

Temple of Light (I. A. S.) Suite 708, 152 West 42nd St. Rev. Marlon Owens, minister; Sun 11 A.M., inspirational Address and Healing Service; Holy Communion 1st Sun. each month; Messages: Sun., Tues. and Thurs. 7 P.M.; Rev. Minnie Corb and Rev. Leifab Haas alternating; Fri. 7 P.M., Rev. Allan Lynd; Sat. 7 P.M., Study Unfoldment, Mon. 7 P.M., Rev. Owens; Mon., Tues., Thurs., Fri., Sat. and Sun. 2 P.M., Messages, Elsa Siemsen, 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. 7 P.M., I.A.S. Classes: Mon. 7:30 P.M., Messages: Mon., Wed., and Fri., 2 P.M.; Associate Minister: Rev. Flora L. Chagnon Borg; Phone: Webster 9-5861.

Cathedral of Faith, 41 West 73rd St. Services: Sunday 6:15 P.M. (Worship); 7:30 P.M. (Messages); Wed. and Sat., 1 P.M.; Wed. and Fri. 6:30 P.M. Minister, Rev. Richard Renford; Phone TRafalgar 3-0994. (Coffee Shop on premises.)

The National Congress of Healers and Spiritual Consultants, Inc. (G.A.), 124 West 72nd St. Services: Fri. 8 P.M. Founders, Rev. George Henry Clark and Rev. Elsa Strassburger; active pastors: Arnold A. Mowbray, Rev. Kay Lavars, Bishop David Stanton, Rev. Irene D. Boyd, Rev. Dr. Paul H. Herman, Rev. Josephine D. Corninalli and Rev. Joseph Vitolo (healer). Mail address: Rev. Elsa Strassburger, Sec'y, 124 West 72nd St., New York 23, N. Y.

Cathedral of God, Inc., 53 West 82nd St., up stoop, front. Message Services: Tues. and Thurs. 7:30 P.M., Sat. 3 P.M.; Classes, unfoldment. Bible. Fri. 7:30 to 9:30 P.M. Minister, Rev. V. Barbara Lesnowich; Phone, AP 7-0338.

Aquarian Brotherhood of Christ, Inc., 133 E. 65th St. Minister: Rev. Carolyn C. Duke; Co-pastors: Rev. G. Henry Landwehr, Rev. Sylvia Greco. Services: Sun. 6:00 P.M.; Mon. 6:30 P.M.; Wed. 2:00 and 6:30 P.M.

First Church of Spiritual Vision, Suite No. 301, 100 West 72nd St.; Services Tues. and Fri. 6-9 P.M.; Thurs. and Sat. 1-3 P.M.; Sunday 7-15 P.M.; Minister, Rev. Angela Cali Wanderer; Phone: TRafalgar 3-8525.

Stead Memorial Center, Apartment 5-B, 211 West 106th St.; Class: Wed. and Fri. 8 P.M.; Minister: Rev. Bertha Marx Luescher. Phone Riverside 9-0319.

Center of Divine Guidance, Suite 229, Great Northern Hotel, 118 W. 57th St. Services: Sun. 7 P.M.; Thurs. 10 A.M. and Fri. 2 P.M. Classes, Wed. 2 P.M. and Fri. 2 P.M. Pastor, Rev. Martha K. Seidler; Phone, Circle 5-4915.

The Franciscan Order of Good Will and Harmony, 1091 Arthur Ave. (BRONX, 60, N. Y.); Services Mon., Wed. and Sun. 7:30 P.M.; Minister: Rev. Angela J. Sessa; Phone: Tremont 8-9134; President: Leopold Sessa.

Helen Brand Memorial, 1425 Broadway, Studio No. 36. Services: Sun. 2:30 P.M. Minister, Rev. Hazel Brand Herrejon.

Divine Church of Metaphysics, 1674 Broadway (near 52nd St.), Room No. 302. Message Services: Sat., Sun., Tues., Thurs., Fri. 8 P.M., also Sun. 3 & 5 P.M.; Class in Yoga Wed 8 P.M. (Psychometry: Wed. 2 P.M.) Dr. Sant Ram Mandal of India, Phone IN 3-5827.

Little Cedar Spiritualist Church, Room No. 401, 100 West 72nd St.; Services: Sun., Tues., and Fri. 7 P.M.; Wed. 1:30 P.M.; Minister: Rev. Beulah Brown; Phone: TRafalgar 3-7890.

Spiritual Church of Peace, 208 W. 88th St. Services: Sun. and Fri. 7 P.M.; Tues. 2 and 7 P.M. Pastor, Rev. Margaret M. Heaney; Phone TRafalgar 7-5331.

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

Rochester, New York

Church of Divine Inspiration, 27 Appleton St., Services: Wed. and 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.

Rochester, N. Y.

Plymouth Spiritualist Church, Corner Plymouth Ave., South and Flint St. Services: Sun. 3:30 & 7:30 P.M.; Wed. Message Service 7:30 P.M.; Guest Mediums every 4th Sun. Pastor: Rev. Eleanor Gutzmer. Pres: E. A. Gutzmer. Sec'y: Mrs. S. Copenhagen.

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

Syracuse, New York

First Spiritualist Church, 535 Oakwood Ave. Services: Sun. and Wed. 8 P.M. Dinner every Wed. 6:30 P.M. Minister and president, William O. Davies; Phone: 75-3973; Sec'y., M. Frances Morse.

Wayside Spiritualist Church, 220 E. Washington St. Services: Sun. 7:30 P.M. Pastor, Rev. Luania Calley; Sec'y., Ruth Wilcox; Phone, GR 9-5235.

OHIO
Ashley: White Lily Chapel, 20 S. Main St. Services: Sun. and Wed. 8 P.M. Minister, Margaret Fling; Church Phone, 3372; Minister's Phone, 2065; affiliated with Ohio State Spiritualist Association.

Ashtabula

First Spiritualist Church, Main Ave. at 43rd St. Services: Sun. and Thurs. 7:30 P.M. President, Ralph D. Cutlip; Phone: WY 27-340.

Cincinnati, Ohio

Temple of the Open Door, 1268 Coolidge St., Mt. Washington, Cincinnati 30, Ohio. Leaving Government Square, Bus 24 to Coolidge St. Services: Second and fourth Sun. every month, 2:30 P.M. Phone BE 1-7195. Rev. G. E. Mills.

Universal Brotherhood of The Cosmic Age, 3756 Reading Rd. Services: Thurs. Healing and Messages 7:30 P.M.; Sun. 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. Wrede; Sec. 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: 1st and 3rd Sunday, 2:30 P.M.; Class: Mon., Wed. and Thurs., 7:30 P.M.; Minister: Rev. Paul M. Strakey; Phone: Colonial 1-4682.

Cleveland, Ohio

St. Ann's Holy Spiritual Church, 3922 Prospect Ave., Apt. 109. Services: Sunday at 6 PM to 8 PM; Thurs. 8 PM to 10 PM. Tues. and Thurs. Classes. Correspondence course available. Dr. Zora W. Baker, Jr., Bishop and Pastor. Rufus Curtis, Sec'y.

Cleveland, Ohio

The White Temple of Spiritualist Faith, 1885 Fulton Road; Services: Sun. 3 & 7:45 P.M.; and Friday 8 P.M. Rev. I. L. Peterson and Rev. Shirley May Grampa, co-pastors. Phone WO 1-6180.

Cleveland, Ohio

Sunflower Spiritualist Church, 192-04 Pawnee Ave., Services: Sun., 10:00 A.M. Sunday School; 10:30 Morning Worship; Sermon—Healing Messages. Last Sunday each month includes All Message Service at 7:45 P.M. Pastor: Rev. Jay Messner 25520 Zeman Ave., Phone AN 1-1241, Sec'y: Mary W. Laymon, 1464 Clarmont Road, Phone IV 1-6732.

Columbus, Ohio

The First Linden Spiritualist Church, 1751 Aberdeen Avenue, Services: Sun. & Thurs. 7:30 P.M.; Minister: Maudelina Rowe, 37 East Frimber Ave.; Phone: WA 2752; Church: JE 1631; Sec'y., Evelyn Gosnell.

Dayton, Ohio

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

The Universal Temple of Truth Foundation, Miami Hotel, 2nd and Ludlow Sts. (Aviation Room). Services: Sun. 4 P.M. Pastor: Rev. Nellie Steffen Tharp, 1516 Gummer Ave., Dayton, Ohio.

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 Street. Cecil Engle.

Good Will Spiritualist Church, 1515 Ottawa Drive. 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 Tues., 7:30 P.M. Pastor: Rev. Fred L. Felix; Sec'y., Sylvia Haynes; Phone: CH 9-5389.

Youngstown, Ohio

The First Spiritualist Temple, 323 W. LaCade Ave. Services: Sunday evening, 7:30 P.M. President: Mr. D. C. Kerner, 343 W. Delavan Ave., Youngstown, Ohio. Phone RI 6-1480.

OKLAHOMA

Tulsa, Oklahoma

Second Spiritualist Church, 919 South Cheyenne St. Services: Sun. 7:45 P.M. (Healing 8 P.M.); Rev. Adella Reynolds, Minister. Church of Psychic Science, "U.H.F." Pastor: Rev. Hazel E. Miliken, Phone LUther 3-2883; Asst. Pastor: Rev. Lloyd E. Purkey, 4632 E. Admiral Place, Phone TE 5-4770; Healer: Rev. Alice M. Services: Sun. and Wed. at 8 P.M. Carson, Phone Cherry 2-4877.

Portland, Oregon

Spirit Guided Friends, Inc., "Christian Spiritualists" Temple, 5729 S.E. Boise. Services: Sun. and Wed. 8 P.M.; Healing at all services; Minister: Rev. Jean Krause; Phone: PROspect 1-8986; Sec'y.: Dulcie Jackson.

CANBY. First Spiritual Religious Ass'n of Clackamas Co. Inc. Rt. 1, Box 575—New Era Camp season June 7th thru August 30th, 1959. Balance of year—first and third Sunday each month 2:00 P.M. Phone Canby 3814—Rev. Rachel Nunamaker, President.

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 1-4541.

PENNSYLVANIA

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 Duyzers, D.D. Office of Secretary; 46 Chestnut St., Apt. 3.

Charlertof, Penna.: Church of Divine Guidance, 215 Washington Av. Services: Sun. 8 P.M. Sara Ackard, Associate Minister.

Harrisburg: First Spiritualist Church, 607 N. 2nd St. Services: Sun. 2:30 p.m.; Pres.: Rev. J. F. Kreisa, Harrisburg, Pa.; Pastor: Rev. E. Fabian, Norristown, Pa.; Sec'y: Freda Marburger.

Philadelphia, Penna.

Second Church of Spiritualist of Philadelphia, 1418 Walnut St., Belevue Court Bldg., 9th floor entrance in court. Services: Sun. 7:45 P.M. and healing, 7 P.M. Pastor: Rev. Ahda Neige; Phone: KT 5-8827.

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. Rese.

Dorothea Psychic Center, 3307 Walnut St. Services: Tues. and Thurs. 7:30 P.M.; Wed. 1:00 P.M.; Pastor: Rev. Ruth B. Gallagher; Phone GR 2-8831; Sec'y., Margaret Beecher; President: Charles W. Gallagher.

Fourth Spiritualist Church, 427 W. Wingochocking St. Services: Sun. 2:30 P.M. and 8:00 P.M., and Fri. 8:00 P.M. Pastor: Rev. Harry R. Brunning, Phone Gladstone 7-3375.

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

TEXAS

Beaumont: Golden Rule Spiritualist Church, 812 North St. Services: Tues. and Fri. 7:30 P.M. Pastor, Rev. Pearl M. Davis; Phone, TE 2-0869.

Dallas: First Spiritualist Church (N.S.A.) 4921 Reiger Ave.; Sun-day, 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.; developing class Wed. 8 P.M. Pastor, Rev. Blanche Hanley; Phone Edison 6-0975.

Houston, Texas

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

Divine Light U.C.M. Church, 5111 Inker. Services: Sun. 2:30 P.M.; Mon. and Thurs. 7:30 P.M. Pastor, Rev. Grace Fisher, Phone, UN 2-3447.

San Antonio, Texas

Universal Soul Science Temple, 421 Brooklyn Ave. Services: Fri. and Sun. 8 P.M. Healing and Resident Seminary. Rev. C. A. Williams, Pastor and Teacher. Phone Capitol 7-8048.

Bethlehem Spiritual Christian Church, 1604 S. St. Marys St. Services: Sun. and Wed. 7:45 P.M. Pastor, Rev. Alton C. Joseph; Pres., Charles Valencia; Phone LE 2-8954.

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News is not known
to our readers if you
don't write up your
news and send it to The
Observer.

Associations

Your association can be listed in these columns for a low yearly rate. Let people who are organizing churches or groups know about your organization—ADVERTISE HERE. Write for advertising rates to Psychic Observer, Drawer 90, Southern Pines, North Carolina.

UNIVERSAL CHURCH OF THE MASTER: National Headquarters, 516 31st St., Oakland 9, California; Dr. B. J. Fitzgerald, President; Phone: OLYmpic 5-6782. Address all mail to: P.O. Box 457, Oakland 4, California. (P-514)

ECCLESIASTICAL COUNCIL OF THE SPIRITUAL COUNCIL MOTHER CHURCH, INC., of New York. Hqts.: Studio No. 1010, Carnegie Hall, 56th and 7th Ave., N.Y.C. 10. N.Y. An Ecclesiastical governing body authorized by an act of the legislature of New York with an institute to establish churches, issue charters license mediums throughout the country. President, Rev. Glenn Argoe; Vice President, Rev. Myrtle Pinckney; 2nd Vice President, Rev. Frances Parker; Sec'y., Rev. Beatrice Hejda; Treas., Rev. Elizabeth Fourton; Trustees: Rev. Jennie Moore and Rev. Bernard Weinberg; Phone, CO 5-2932. (P-502)

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THE NATIONAL SPIRITUAL ALLIANCE of the United States of America. Headquarters R.F. D. 1, Keene, New Hampshire. Secretary, Marion A. Pelletier; Pres., Rev. George L. Guilmette; 1st vice president, Jeanette Brown; second vice president, Rev. Leon Shaw; third vice president, Rev. Kathrine Himberg; directors: Louis Lupien, Rev. Folke Tegna, Rev. Bertha J. Schaff, Ruth Algers, Amy Merrill; Rev. Lillian Wright and Rev. George D. Webster; treasurer, Alice Therman. Camp season, entire month of July. (P-520)

FEDERATION OF SPIRITUAL CHURCHES AND ASSOCIATIONS, INC., Headquarters: P. O. Box 3219, Columbia Heights Station, Washington 9, D. C. Officers: Clarence Haas, president; Rev. Harry A. Tuffs, vice president; Rev. Alice Wellstood Tindall, sec'y-treas.; trustees, Rev. Bert Welch, Rev. Minnie Corb, Rev. Alda Scheierman and Rev. Floyd Austin. (P-507)

NATIONAL PSYCHIC SCIENCE ASSOCIATION, INC.: New Jersey Psychic Science Association, Inc., auxiliary under the National Psychic Science Association, Inc., Headquarters 532 Springfield Ave., Newark 3, N. J. President, Rev. Dortha C. Dencer; vice president, Rev. Matthew Matulwich; treasurer, Rev. Theodora Renner; Chairman of trustees, Rev. Edward Beander. For information re: Charters for State and/or Temple, write Rev. Dortha A. Morris, secretary. (P-499)

GENERAL ASSEMBLY OF SPIRITUALISTS, Incorporated by Special Act of the Legislature of the State of New York, Laws of 1914. Headquarters: 237 West 72nd St., N.Y.C. Directors: President, Rev. John Heiss; Vice President, Rev. Lillian Bleser; Sec'y., Rev. Rose Ann Erickson; Treas., Rev. Grace E. Wagner; Trustees: Mabel Hammel, Rev. Marion Newbie, Ernest Andrews, Rev. Raymond C. Torrey and Rev. Lillian Bleser. (P-512)

After over one hundred years something should be done to protect true Spiritualism. In some states fortune tellers have to take out a license but it does not seem right that they should be allowed to use the word SPIRITUALIST, because:

"A Spiritualist is one who believes, as the basis of his or her religion, in the communication between this and the spirit world by means of mediumship. AND WHO ENDEAVOURS TO MOLD HIS OR HER CHARACTER AND CONDUCT IN ACCORDANCE WITH THE HIGHEST TEACHINGS DERIVED FROM SUCH COMMUNION."

This is one of the definitions adopted by the National Spiritualistic Association on October 9th, 1914, and October 24, 1919.

When I attended the I.G.A.S. convention in Norfolk, Virginia, last year a man said to me, "I think there should be an agreement among all our churches in all Spiritualist organizations to bring before the public just what mediumship is and what it is for. Far too many only care for the phenomena because they have not been taught the science, philosophy and religion. We need more education along these lines in our churches. Go into details and explain that the phenomena is to give proof of life after death of the physical body and not to be used for purely material purposes." He was correct for there are churches or rather places called churches where messages are the "all and everything," and where the beautiful teachings of Spiritualism are never taught because those in charge have not had the training or education to teach. I remember a church I attended where the minister told her students that "reading was not necessary," their guides would tell them "everything necessary to know." As she had never read anything herself she could not advise them what to read and she did not know where to look in the Bible for spiritual phenomena. I am not speaking about the workers in our fine recognized Spiritualist organizations that demand the best from their workers and insist on tests and examinations to prove their psychic ability, but about organizations that give certificates to individuals who feel they want to be mediums and healers without any proof or tests to warrant a certificate. In fact some years ago I was asked to join such an organization and "No questions asked." What was meant by the latter statement I never troubled to find out. The only thing that seemed important was that I send in the fee of \$25. I do know from personal experience certificates were given to people who called themselves healers and mediums because they came to our church, and it was very evident they did not have any qualifications to merit such certificates and the International General Assembly of Spiritualists would not grant them. However in two instances they were obtained in a few days for a fee and the individuals who received them set themselves up in "business" which lasted only a few weeks because when it came to meeting the general public they did not have anything to give.

All abuses such as these make hard for tried and true Spiritualist organizations and their ministers who are trying so hard to abolish such abuses carried on under the guise of Spiritualism. One of the greatest steps forward for us is that the Psychic Observer is appearing on some of the news stands. Many will buy it and by so doing gain a real understanding of mediumship, which after all was given to the world for one reason only. To prove by its phenomena that life continues on after death of the physical body.

About The Bible

What Shall We Believe?

By REV. CONVERSE E. NICKERSON
Special For The Psychic Observer

When we consider that the word Bible is simply a collection of many books, as the word "bible" indicated, we enter into a critical estimation of that celebrated book. Perhaps more copies of the Bible are sold and circulated each year than any other published book. Why is this? Because for generations we have been taught that the Bible is a sacred book, and that it is the only guide to personal salvation. We have surrounded it with a halo of superstition and placed it at the cornerstone of religious belief, Jewish and Christian.

The Bible does not declare itself to be the "Word of God." There is no evidence within its covers that it is the Word of God. Always the term "word of God" meant the spiritual manifestation of psychic power. The prophets were never considered to be real prophets until they could prove that they were mediums possessing psychic power.

In 1st Samuel, 9:27, Samuel tells Saul of this power: "But stand thou still awhile, that I may show thee the word of God (Jehovah)."

Samuel had no Bible in his hand from which to read to young Saul; the Bible had not been gathered into a book. But Samuel had psychic powers, and through these powers, he proposed to show Saul what the message was that came from Jehovah, the spirit god of the Jews.

The Rev. Moses Hull, renowned Biblical scholar, says this:

"The Bible is read in various ways for various purposes, and from many different motives. Until recent years one party of religionists has made a kind of a fetish of the Bible; it has regarded many sayings in that book as true because they are there. In the solemn belief of the authors, they believed them to be true. But they would have been equally true and as divine if they had been found in any other book. Others have regarded the Bible as the production of a perverse and wicked priesthood; made with the design of deceiving a superstitious and ignorant public. The world wants the truth about that book; it also wants to find a natural and sensible interpretation of the truths and errors it may contain."

Much research has occupied the great Biblical scholars during the past century. The latest revised edition of the Bible, made at great pains and expense, found hundreds of errors in the texts. To those who have believed the Bible to be infallible, this must come as a shock to their religious faith. If the Bible is infallible, then no word or verse in it should be changed. The scientific and scholarly men who put forth this latest edition have ripped holes in the argument that claims for the infallibility of the Bible.

The customs of the priests of Jewish times, were borrowed from the nations round about them; nations wherein they had sojourned during the many years of wandering. Egypt's mysterious lore which kept the faith of that nation alive, was the rituals of their temples; the altars of Egyptian temples furnished Moses with all he knew about ceremonial worship. This knowledge he took with him when he led the Hebrews away from Egyptian bondage.

The symbols of the Christian Faith, as they based their religion upon the sacrificed blood of Jesus on the Cross of Calvary, were borrowed from the Greeks and the Mithra worshipper who preceded the Greeks. The sacrifice of blood dated from earliest Hebrew times, borrowed its awesome ceremonies from the blood sacrifices of Mithra.

The Jews were taught that "without the shedding of blood, there is no remission of sin."

Their spirit god Jehovah instructed them to bring a blood sacrifice before his altar. He led them to believe that their sins could be taken from them by the superstition of a scapegoat.

In Leviticus, 16:20, 21: "He shall bring the live goat; And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the Children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited."

This was the superstitious law of Jehovah, and the Jews believed it. In some mysterious way it has crept into the Christian religion and so Jesus, slain upon the cross of Calvary, becomes the "Scapegoat" for the sins of the world. But do we believe it? Yet, once we say that we reject this superstition, our friends and neighbors cry out 'atheist' upon us, smothering reason and spiritual truth, as they denounce any who dare to doubt the works of the Holy Bible.

Jesus said, "Whatsoever a man soeth, that shall he also reap." This contradicts an atonement by the death of another. It rejects the need of a scapegoat, and places responsibility squarely upon the shoulders of him who commits the sin.

The many books of the Bible were written by as many writers, —and more; they contain the thoughts of different ages and generations of men. For instance, Revelation comes to us at the hands of more than a dozen writers. It had been in existence generations before Christ. Some things in it testify to the existence of kings who were not in being at the time Jesus was born. Yet, Christians assert that it is the direct message of Jesus to the churches of Asia. This is, on the face of the contrary evidence, falsity and speculation.

There is not a word in Revelation that can be ascribed to Jesus Christ! John the revelator, of course, was not John the disciple. His identity is lost. It is purely a Jewish Apocraphal book, doctored to suit the beginning times of the early Christ Church. Jesus surely could never be the author of so much blood and slaughter and vengeance as is contained in the book of Revelation.

Much of the history of Jesus has been lost. The Dead Sea Scrolls which are causing so much flurry and conjecture today, are hoped to shed some light upon the life of the Man of Nazareth. So far, nothing has come to light that gives us any facts concerning Jesus. The Scrolls are conceded to be genuine, yet who is to say that they are not cunning forgeries placed in the caves centuries ago to either gain fame for their authors, or to mislead future students of religion.

Spiritual truth is for all ages, not exclusive to one religious sect that would decide what is truth and force everyone to subscribe or be damned. If only the Christians are to 'enter into the divine king-

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HELPING INVESTIGATORS UNDERSTAND

Continued from Page 2

himself by a rather odd ring which he wore on his right hand. The man begged to attend a fourth seance and we agreed to let him come. Then, after all the proof he had received, seeing the cabinet put up at the foot of the rostrum before all those present he asked if he could search the house and look under the large rug that covered the floor in the area of the cabinet. He said we might have "accomplices" hidden in the house and a trap door under the rug. Of course we let him carry out his "investigations" and he then gave us all his verdict that we were "honest," this of course meaning the medium, my husband and myself. How strange it is that radio, television and other scientific marvels are accepted without question because we can see the mechanism through which they operate, and yet mediums who broadcast for the spirit world are doubted even

when every proof is given of their integrity.

A great many people become interested in Spiritualism by first consulting fortune tellers calling themselves Spiritualists, when they do not have the slightest idea of what that word means. I remember a short time ago when we were driving through a large city seeing a woman dressed like a gypsy, Hollywood style, sitting outside a shabby store. The windows were decorated with a sign in large red letters that read, "SPIRITUALIST MEDIUM. STEP INSIDE LADIES AND GENTS. KNOW ALL THE FUTURE."

People who are ignorant of Spiritualism, not having investigated, see such signs as this and brand us all as fortune tellers. We who are giving our lives to proving survival of the spirit long for the day when the words Spiritualist and Medium will be respected by everyone, but before that day arrives there must be something done whereby these words will be protected in some way and not be permitted to be used by any individuals who want to put out a sign and proclaim to passers by that they are SPIRITUALIST MEDIUMS.

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KNOW YOUR GUIDES and get in touch with them. For this help and on other problems of your life, write, send a Love offering & stamped envelope to: DR. & REV. E. L. ARCHER, 1530 SANTA CLARA AVE., ALAMEDA, CALIFORNIA, Phone LA 2-6327 for appt. (P-504)

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PRIMER FOUNDATIONS

Continued from Page 9
soever of evidence to be found that can indicate man's spiritual and immortal existence beyond death. They have been tireless and exacting, these scientific minds; to determine truth, and to reject falsity, as voices, lights, and even forms have been described seemingly from the borderland of here and the hereafter.

The scoffer may refuse to consider for one moment the findings of a Crookes, or a Lodge, or a Barrett, but still the evidence does persist, and minute records of the evidence are still available in our public libraries, for any fair minded examination.

Scientific examiners sent over one hundred persons to sit for spirit interviews with the noted Leonore Piper. Her control, George Pelham, had known personally forty of these persons while on the earth plane. These he greeted by their first names from spirit. The others were as strangers to him. This was a most remarkable test of an outside personality controlling the medium Prof. Myers says in his report to the British Society of Psychical Research: "Few persons have been so long and so carefully observed; and she (Mrs. Piper) has left on all observers the impression of thorough uprightness, candour and honesty."

There never was the slightest detection of fraud in the physical mediumship of Daniel D. Home. His work truly did proclaim the truth of spirit communication.

Some kindly poet has written:
"Death is only an old door
Let in a garden wall,
On gentle hinges it opens
When the thrushes call.
There is nothing there to trouble the heart,
Nothing at all;
It is only a quiet door
Let into a garden wall."

We stumble in the darkness often, as we try to think about the change called death. Only the weak glimmer of our hopes that there is nothing to fear, comes to most of us. The taper-candle of hope gleams faintly in the darkness. Christian faith, not completely defined, seeks to keep the candlelight bright. Not until the records of psychic manifestation came with the Fox Sisters at Hydesville, did we find Modern Spiritualism holding out any certain comfort, — at least for our part of the world, and in our day.

The portions of the Bible which tell of man's communion with spirit, are glossed over and avoided by the preachers of the pulpit as if to meet with a ghost were an accursed thing! Jesus himself did not shrink from meeting ghosts at the Mountain of Transfiguration. (see Luke, 9th chapter.)

The central themes of all the prophets of old, and of every loving disciple of the great Master of Nazareth, are all of the immortality of the soul.

Let us instance one illustration in the lives of the Bible prophets: When the prophet Elijah was nearing the end of his earthly journey, a certain prophet came to Elijah's friend and pupil, Elisha, and said that soon Elijah would be taken away. Thus prepared for the separation, Elisha took one last walk with his friend and master beside the Jordan.

"And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me."

And he said, Thou has asked a hard thing, nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not it shall not be so.

And it came to pass, as they still went on, and talked, that

behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven.

And Elisha saw it, and he cried: My Father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more."

— 2nd Kings 2: 9, 10, 11, 12

The conditions rested completely on Elisha's mediumship, (Clairvoyance.) If he could psychically behold the spirit of Elijah leaving his earth body and being taken up into spirit, he would be conditioned as a prophet to carry on the work of Elijah.

Elisha cries out in astonishment as he sees the chariot of spirit and the spirit beings in it. They had been seen before by beings of earth. The Jewish prophets knew about the 'heavenly host' and their chariots. Did not Joshua come out to meet the man with the drawn sword, who announced himself to be the spirit captain of the hosts of Jehovah? (Joshua 5: 14)

Joshua did not know that this man was one who had laid aside his physical body Joshua now engaged to hold conversation with, this 'angel-man' and probably thought of the words of Moses, "I will send an angel before thee." (Exodus 32:34)

I refer to these instances in the Bible to show that from early times immortal spirit personages have been seen by people of earth. At the Transfiguration account, the record says "They saw his glory, and the two men that stood with him." These two men were not clothed in flesh; they had heavenly garments of resplendent light. Such a happening must be scientifically true if the Bible story can teach us anything.

The psychic scientist of today simply asks how these things are made possible. The Bible theologians want no questions asked, and quietly accepts the story on faith. 'Faith without works is dead,' — in any case, faith without scientific reality back of it, is useless and is of none effect.

Physical man was made out of the dust of the earth (figuratively) if you please, and physical man will return unto the dust of the earth from whence he came. But of his spirit, we must look for a higher destiny.

Sir Oliver Lodge has set down some weighty and much-to-be-considered observations on this point. Hear what he says:

"The body of matter which we see and handle is in no case the whole body; it must have an etheric counterpart which in the case of living beings, is, I suspect, truly animated. In my view, life and mind are never directly associated with matter; and they are only indirectly enabled to act upon it through their more direct connection with an etheric vehicle which constitutes their real instrument, an etheric body which does interact with them and does operate on matter."

The great scientist is seeking to find some solution as to how we can go on living in a spirit world after the physical body has been discarded. Wouldn't Christian believers also like to know something about this fact? I presume so.

The materialist proclaims of life and matter, as did Hamlet's mother: "All there is, I see."

In truth, the great mystery of being, and of true realization, is that all about us is a spiritual existence of beauty and life and consciousness.

Whittier, the poet, calls it "The truth to flesh and sense Hamlet knew that his father lived on in spirit. He had seen him."

Whittier also knew that spirit is real, and that our friends continue to be themselves, unknown."

inhibited by the trammels of the flesh. He cries out in "Snow-bound":

"Alas for him who never sees
The stars shine through the
cypress trees!

Who, hopeless, lays his dead
away,

Nor looks to see the breaking
day

Across the mournful marbles
play!

Who hath not learned, in hours
of faith,

The truth to flesh and sense
unknown,

That Life is ever lord of Death,
And Love can never lose its
own!"

Man is quickened only by the
powers of spirit. In them and by

them we can truly say that he
is the offspring of God. "In Him
we live, and move, and have our
being."

These great thoughts are
the true Primer Foundations
of Psychical Research. The
scientific framework of all
creation, — planets, suns,
stars, moon, and earth, must
depend upon the Intelligence
of Divine Mind. Man, training
along, carries for us the illustration in action of this great
and glorious outpouring of
God Almighty! Revealed by
the forces of spirit, from earth
to the farthest star, Light, —
eternal Light, — beams forth
the Divine Dictum "There Is
No Death."

SUCCESS

While You Sleep

By REV. LEO LOUIS MARTELLO

In "Brave New Worlds" famous Author Aldous Huxley predicted that sleep learning would be the education of the future. Officially known as hypnopædia, this concept is not new, but its practice is. In ancient Egypt there were numerous "slumber temples" where the priests recited the scriptures and holy books aloud to the sleeping novitiates. The existence of the subconscious mind was known centuries ago although it took the findings of Freud to prove it.

The Universities of North Carolina and Georgetown and the Institute of Logopedics proved that the mind could learn while asleep. The Coronet-Universal Institute of Sleep Education, one of the foremost pioneers in this field, in Hemstead, N. Y., have many courses which the student can study in the privacy of his own home, without conscious effort or distractions. The most popular one is, on "Self Improvement" comprising such subjects as the following: Complete Relaxation, Positive Thinking, Confidence, Vital Energy, Physical Perfection, Perfect Memory, Dynamic-Magnetic Personality, Natural Refreshing Sleep, Dynamic Will Power and Dynamic Faith.

The course consists of a Hi-Fi Columbia phonograph, an under pillow speaker, a time clock plus ten 33½ playing records. One record is played for two weeks to give the subconscious time to absorb the material. The best time is the first hour going into sleep and the hour before arising. The time-clock sets the phonograph to go on automatically. All the records are on a high spiritual plane, worked up by psychologists who worked for the Government O. S. S. in the training of our men "behind the lines" not to break under stress or strain.

Last year the American Medical Association officially recognized hypnosis as a powerful tool for investigation and therapy. It took hundreds of years. Sleep learning is not hypnosis, which requires two persons, and usually the consent and participation of the subject. This is auto-suggestion in the form of repetitious positive affirmations. There is no effort, no strain, no resistance.

Scientific research has found that there are from seven to twelve billion facets of the brain capable of absorbing an idea, gathering knowledge, storing information. Yet in a lifetime it has been estimated that a person doesn't use more than ten million. That leaves over six billion unused mental assets. Some psychologists claim that people don't use more than one-half of one per cent of their potential. The mind is like an iceberg: One-tenth above the surface, nine-tenths below the surface. Have you ever felt that you weren't using all of your innate abilities? That you were "missing out in life" because you couldn't tap this inner reservoir?

The subconscious mind never sleeps. The Sleep Research Foundation of Scientific Studies

pointed out that while most of the lines between the conscious and the external world are disconnected during sleep, certain vital trunk lines are plugged in. For instance an overtired mother in deep sleep will not stir when airplanes roar overhead. But just let her baby cry out or cough, and though the sounds are almost inaudible, she awakens instantly.

After many tests and studies it was noted that certain phenomena of the subconscious formed the basis for sleep education. These were:

1. The subconscious mind never sleeps.
2. The subconscious mind is constantly amenable to control by the power of suggestions.
3. The subconscious is in its most receptive state: a. Soon after consciously falling asleep and b. During the first hour prior to conscious awakening.
4. The subconscious has absolute control of the functions, sensations and conditions of the body. (Ex: In surgery under hypnosis the heart beat and blood flow can be regulated by suggestions to the subconscious.)
5. The subconscious has the unique power to reason deductively from a given premise to a correct conclusion and this power is practically perfect.
6. The subconscious is endowed with a PERFECT MEMORY.

"I'll sleep on it" is a commonly used expression. It's used without the conscious recognition of its inner truth. Yet solutions to their problems were found by their unconscious utilization of the subconscious mental processes. One of the best examples of these "sleep thinkers" is Bernard Baruch. His psychologist brother, Dr. Herman Baruch, published the claim that his brother, Bernard, has the best developed subconscious mind in the country: "He can go to sleep at night thinking about a problem — and awaken in the morning with the answer — satisfactory and complete."

Art Linkletter, the "People Are Funny" M. C. on a dare learned to speak Mandarin Chinese in 10 days. Using the records and under pillow speaker that goes with the course, he played these nightly. On the follow-up show he introduced the Vice-Consul of China to his audience and amiably chatted with him in Mandarin. The Vice-Consul announced that Mr. Linkletter was indeed - conver-

sant in the language and could travel any part of China and converse understandably with those speaking the elegant dialect, considered one of the most difficult in the world. Some of the celebrities who are regular users of this method are Rudy Vallee, Bing Crosby, Burgess Meredith, Gloria Swanson and Paul Winchell, the ventriloquist. Ramon Vinay, the Chilean opera star, had to perform at La Scala and wanted his Italian to be letter-perfect. By using recordings for just one week he was able to go on stage with his Spanish accent entirely absent. Many of the quiz contestants on "64,000 Question" used sleep learning devices to prepare for the brain-wracking questions. So did those on "21" and the "Challenge."

On the TV show "You Asked For It" a student learned and demonstrated his ability to speak conversational French — picked up in seven days! He was tested by one of the leading authorities on the French language. This method is used by singers, actors, public speakers, businessmen, diplomats, etc. Huge business firms use it to train their sales force. The Office of Strategic Services — the O. S. S. — trained their agents this way. This proved the only reliable way — through the subconscious — so that agents would not give themselves away. The Navy taught the Morse Code in this manner. At Yale University a woman with average intelligence, a high school education, was given a four year college course on tape while asleep. Nine months later she was able to pass a college exam on the same course while fully awake.

It's estimated that at present there are over eight thousand college students and over one hundred thousands adults in the U. S. who are students of Sleep Education — according to the Wall Street Journal. Dr. Jim Odell, of the Parsons Training School for Retarded Children has had sufficient positive results with this method to launch a full scale investigation. Repeating a given message, over and over, while they sleep, helps them to learn faster and easier. An Omaha man successfully trained a parakeet with sleep learning. He attached a speaker to the cage. Each word was repeated twenty times on a tape, the bird subjected to a continuous bombardment day and night. At the end of nine days the bird had a speaking vocabulary of 1300 words, including complete passages from Shakespeare. He received national publicity. But three months later

Continued on Page 18

CLASSIFIED

Continued from Page 15

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SOME INTERESTING OLD PROPHECIES

By DR. ERIC G. HAGEN

Special For Psychic Observer

It has now become a custom of spiritual and astrological magazines to publish at the end of each year some prophecies for the next year which often prove more or less correct with hindsight, but are sometimes contradicting each other. Their language often is vague, and everybody must make his own judgement whether he wants to follow the advice or not; Probably we are too near to those events to come and have not the proper perspective.

On the other hand we have some prophecies from former centuries which prove to be astonishingly correct. Some of the oldest prophecies come from Michael Nostradamus who published his verse quatrain in 1555. They are written in a disguised manner and difficult to understand, but there have been many translations from the original medieval French. Within the last twenty years several English translations have been published here at moderate prices; For this reason I will omit some samples of Nostradamus because all those translations represent only the opinion of the translator and often are pure guesswork.

I therefore prefer to give several older, not so easily accessible prophecies which prove to be accurate. The most amusing and interesting come from an English woman "Mother Shipton," first published in London in 1641. Eighteen of her predictions were quoted by the English Astrologer William Kelly in 1645. Mother Shipton is said to have been born at Knaresborough in Yorkshire in 1488 and died in 1651. Her grave is in the Yorkshire Village of Clifton and has a tombstone with the following epitaph:

Here lyse who never lyd,
whose skill often has been
tried, Her prophecies shall
still survive and ever keep
her name alive."

There are many early English editions of Mother Shipton's prophecies some illustrated as the Faibourne Edition from London and the Bell Boyd edition published by Bellock of New York in 1865 available in microfilm at the New York Public Library 42nd Street which I used for this article. At the library are also in the Reserve Department the rare original editions of 1641 and 1645, therefore there can be no doubt about the authenticity of these predictions.

I will give now some of the most accurate predictions:

By Mother Shipton

Carriages without horses shall
go, disaster fill the world with
woe, (Automobiles.)

Around the earth thought shall
fly, in a twinkling of an eye.
(Radio, Telegraphy, Television,
Radar etc, Teletype.)

Through towering hills proud
man shall ride, no horse or ass be
at his side, (Railroad and Tunnels.)

Beneath the water men shall
walk, shall ride, shall sleep,
Shall even talk, and in the air
men shall be seen, in white, in
black, in green. (Undersea boats,
Underwater cables, Airplanes
and Ships.)

Iron in the water shall float
as easy as a wooden boat Gold
shall be found in stream or stone
(Steamships, California.) In a
land that's now not known.

The states will lock in fiercest
strife, and seek to take each
others life, when North shall
thus divide the south. (American
Civil War.)

An Eagle shall build in the
Lions mouth, And Tax and blood
and cruel war shall come to ever
humble door, (United States
Revolutionary war against Eng-
land, Lion, Teapot.)

The British olive then shall
twine, in marriage with the

Germanwine, (Queen Victoria
and Prince Albert.)

Three times shall lovely dun-
ny France be led to play a bloody
dance Before the people shall be
free, Three Tyrant rulers shall
she see, This may apply to Na-
poleon and the Three German in-
vasions 1870, 1914 and 1943.

Three times the people rule
alone, three times the people's
hope is gone, each sprung from
a different dynasty, then when
the fiercest fight is done, Eng-
land and France shall be as one.

(This applies to the dynas-
ties of the Bourbonism Orleans
and Napoleon and the three Re-
publics.)

The time will come when
seas of blood, shall mingle with
a greater flood; Great Noise
there shall be heard great
shouts and cries, And seas
shall thunder louder than the
skies.

Then shall three Lions fight
with three, Joy to the people
and honor to the king. (The
Two World Wars.)

The same period is described:

When pictures look alive
with movements free, (Movies)
When ships like fishes swim
beneath the sea, (Submarines)
When men outstripping birds
can soar the sky, (Airplanes)
The half the world deep
drenched in blood, shall die!
(World Wars)

And now a verse belonging to
our present times.

And now a word in uncouth
rhyme,
Of what shall be in future
time;

For in these wondrous far off
days,

The women shall adopt a craze,
To dress like men and trousers
wear,

And cut off all their locks of
hair,

They'll ride astride with brazen
brow,

As Witches do on broom sticks
now.

The Love shall die and mar-
riage cease,

And nations wane as babes
decrease,

And wives shall fondle cats and
dogs,

And men live much the same
as hogs,

Just for food and lust.

Here is a single prophecy with
a definite date.

In 1936-Build houses light
with straw and sticks For then
shall mighty wars be planned
and fire and sword shall sweep
the land.

(This predicts the prefabri-
cated houses and the two world
wars.)

Over a wild and stormy sea,
shall a noble man sail, who to
find will not fail, a new and fair
country; from whence he will
bring an herb and root that all
men shall suit. And please both
the plowman and king and let
them take no more than mea-
sure, Both shall have the even
pleasure, in the bell and brain.
(In 1586 Sir Francis Drake and
Sir Walter Raleigh brought to
England the first tobacco and
potatoes from Virginia USA.)

Adams make shall be disputed,
And Romans Faith shall be up-
rooted. The first applies to Dar-
wins and Wallace's theory of evo-
lution and the second to the
severance from Rome and the
Roman Catholic Church by the
Anglican Church.

Heinrich Heine, the great Ger-
man Poet who lived in exile in
Paris, France, and is mostly
known in the United States by
his "Book of Songs" has written
many satiric and critical studies
about his Fatherland. In his
book About Germany, 1855, he
foresaw the re-awakening of a
strong nationalism which found
its incentive in the writings of
the German philosophers such as
Kant, Fichte and Hegel, Bismarck
as well as Hitler and his follow-
ers quoted these nationalistic

ideas. Heine must have been
clairvoyant, as the following lines
written in Paris in 1842 prove.

"When revolution starts
spreading around the world, we
shall witness the advent of the
most frightful of all foes who
ever set out to fight against the
established way of life. This op-
ponent has not appeared as yet
but will arise under the name
"FACISM" and will be the most
component enemy who ever has
counter-marched against the ex-
isting order. War will be only
the first scene in the titanic
drama, and will be just a cur-
tain riser. The second act will
be the European revolution and
world revolution, the gigantic
conflict between those who
have, and those who lack.

(This prophecy leads us with-
out any doubt into the appear-
ance of Hitler and Mussolini.)

And the terrible disaster and
battles of World War Two, as
well into the following worldwide
revolutions nationalistic inde-
pendence movements of the
present time. Remarkable it is
that Heinrich Heine uses the word
"Facist" which historically was
not used since the time of the
Roman Empire, until Mussolini
took up again.

Another astonishing prophecy
comes under the name of a nun,
St. Odile of Hohenbourg in Al-
sace, born blind, who began see-
ing at the age of 12 (born Dec.
657 A.D., died Dec. 713.) She
was canonized and There is a
celebration in her honor Every
December 13th in Alsace.

However there is no proof
that this prophecy originated by
her, as there exists only one
Original in Latin, influenced by
French which makes it probable
that the prophecy was written
later. However whoever wrote
the prophecy was a clairvoyant.
The first French edition was
published in 1916 by George
Stoffler in Paris which I found
in the Public library of New
York and translated into Eng-
lish. When it was published, it
was believed to be fabricated in
order to describe the First
World War and Kaiser Wilhelm
II, but it does not fit into this
period and clearly describes the
World War Two and Hitler's
conquest and defeat.

Now The Prophecy:

Hear, hear, my brother, I have
seen forests and mountains
tremble. The nations will be stu-
pefied because they have never
seen such a disturbance on the
planet. The time has come when
Germany will be called the most
warlike nation of all. The time
has come when the terrible hour
will start by which the world
war will be unfettered. HE is
the one whom the belligerent na-
tions will call the "Austrian." He
is the one of whom the moth-
ers cry like Rachel, mourning
their many children and for
whom there is no consolation,
because those children do not
exist anymore and all their
houses are destroyed. From the
rivers of the Danube arrives the
Conqueror, great among the prin-
ces, who sets free a fight which
humanity has never witnessed
(Hitler was born in Braunau,
Austria.)

His swords are sparkling, and
the helmets of his soldiers
pointed and like lightning
while with their hands they are
swinging fire torches by which
the victims lie lifeless. His vic-
tories have two sides, on the
earth and on the ocean. They ex-
tend to the heavens, and I see,
war-experienced men, with
wings in frightening exploits, fly-
ing against the adversaries, seiz-
ing the stars (bombs) and throw-
ing them against the towns of the
whole earth in order to burn
them with these etheric fire-
brands.

The nations are dismayed and
say: whence comes his force?
How far will his war might go?

The earth seems to be out of bal-
ance under the choc of his arm-
ies. The rivers seem to be red
of blood and under the ocean
there are Monsters which cause
a stupendous conflagration, while
black storms are devastating
everything. Coming generations
will be astonished that some
mighty enemies of the conqueror
were able to stop the march of
his armies. But the war is not
over, yet; however the first time
has arrived when his bloody vic-
tories will be slowed. This will
come in the sixth month of the
second year of this war.

The Conqueror will say to his
enemies: Accept my Yoke, but
the adversaries will not accept
his proposals and the war will
go on. He will say: It will be
your bad fate because I will be
the victor! However the time
has come of his decline when the
half of the war time has passed.
(1943-1944). Arrived is the time
of great surprise when the peo-
ple of this earth are still tremb-
ling, when twenty nations com-
bine their forces. At this period
the towns of the counties of the
Prince will cry: "Give us peace!"
It is not yet the end of the war,
but the beginning of the end
when there will be a man to man
fighting in the city of the cities.

Under his own followers will
be an uprising and some will
try to stone him to death and in
the east (Russia) many sur-
prises will come to pass. The
time of foreign invasions has
come which will not be of long
duration and the prince is stu-
pefied about the condition of his
armies. In fact, as a just reverse,
his country suffers all over a
vast devastation because their
people have been faithless and
injust.

I see around a high mountain,
torrents of blood of human be-
ings. The victorious nations will
say grace in the temple of the
LORD for the liberation from
this terror, because in this
struggle has appeared the Prince
of Princes (USA) who will final-
ly disperse the armies of the
conqueror. The soldiers of The
conqueror will suffer from a
new plague unknown up to this
appearance, and die. The Victo-
rious nations will then say: The
finger of GOD is just!

All events of the world war
two and the Hitler conquest up
to 1945 are contained in this
prophecy.

Finally I will report some pro-
phesies by Andrew Jackson
Davis, called the seer of Pough-
keepsie New York, published in
his book "Penetralia" in 1856.
He is the Author of 23 books
about the world of Spirit and its
derived philosophy and is known
as one of the fathers of modern
Spiritualism. His predictions
about future developments of in-
dustry and science are as follows:
"Other herbs than cotton and
flax in the forests of North
America will be cultivated by
special machines, Great trees
will be wrought on into beauti-
ful fabrics (This predicts the
artificial fibres such as Rayon,
Nylon, Dacron, etc.)

Great improvement in motive
forces provides a method of
travelling upon dry land and
through the air. New construction
of luxurious railroad cars with
salons and sleeping facilities
throng to California, in 4 days.
Hotel Cars with state rooms and
parties.

Carriages will be moved by a
strange, beautiful and single ad-
mixture of aqueous and atmos-
pheric gases, simply condensed
and ignited and so imparted by
a machine resembling our en-
gines, but entirely concealed and
managed between the forward
wheels.

A mechanism will be invented
to transcend the adverse currents
of the air, this power will come.
The aerial cars will move through

the sky from country to country,
and their beautiful influence
will produce a universal brother-
hood of mutual acquaintance.

New buildings of a new litho-
logic composition, readily manu-
factured, will replace lumber;
New uses will be found for gutta-
percha (rubber) in combina-
tion with iron and artificial mar-
ble. Prefabricated houses ready
in two weeks, artificially ventila-
ted, will be made.

"In this prophecy concerning
things which did not exist at
all in 1855 we have all our new
inventions and progress for the
modern way of living up to our
present time.

I selected only those prophe-
cies which will and can be fully
understood and appreciated by
this generation. There are many
others, just as astonishing. Who
after reading those predictions
would dare to say that pre-cog-
nition and prophecies are illu-
sions?

They exist without any doubt
and will still be made by gifted
persons. However just as in old
times the present generation will
doubt or not fully believe when
they are made known, and only
much later with hindsight will
recognize their truth.

Those who wish to know more
of these and other prophecies
can find additional material in
the books "Prophecies and Porte"
by Rolfe Boswell (1942) and
The story of Prophecy by Henry
James Forman (1936).

Message From 'Dead' Is Described

(From The Charlotte Observer,
Charlotte, N. C.)

A Duke University parapsy-
chology symposium heard a re-
port Tuesday on a four-year-old
boy who received what a re-
searcher called a message from
his dead father leading him to
valuable papers left stored in a
safety deposit box.

The report came from Dr.
Louisa E. Rhyme at the start of
the symposium on "evidence of
survival of the human person-
ality after death." Dr. Rhyme
concluded the evidence was
strong.

She told of the boy who was
scribbling what appeared to be
a form of shorthand during a
kindergarten class. The teacher
identified the shorthand as an
old type no longer used.

She was able to translate it,
Dr. Rhyme said, as a message
from the boy's father who had
died two weeks earlier.

The message concerned im-
portant papers in a safety de-
posit box which the dead
man's family had not known
existed.

The case was one of four
which Dr. Rhyme said could
have been caused only by "spir-
it agents."

She said she studied 8,000
cases which she divided into var-
ious categories including those
"unquestionably from spirit
agents."

Others included those in which
a spirit hypothesis was possible
or probable.

Research has shown, Dr. Rhyme
said, that something of the per-
sonality functions over and above
the conscious portion of the
brain but "exhaustive investiga-
tion has only unearthed a founda-
tion."

She said "this unknown in-
gredient is thought of by many
as the soul in terms of survival
after death."

GOD'S SENSE OF TOUCH

Continued from Page 3

There are scores of questions like these, and the answers are transmitted to palms by the bodies of the persons who ask. As the hands move over the body, each part tells its little story, provided the person's palms have trained themselves to listen, feel, record, report. No use experimenting, no use guessing, for of course the—shall we say "patient?"—patient knows when the reporting is wrong, knows that the body either has told nothing, or the palms have not correctly sensed what has been told. Also, I am sure, if the palms lack development in sensing, the cells know that, too, and communicate nothing—except irritation, perhaps, or disappointment.

Since time immemorial men have "healed" other men by the "laying on of hands." Jesus touched those whom He healed, though not always. Many sincere healers today alleviate the pains and aches of their patients by touching them; and many accomplish the same results at a distance, in absentia. Aborigines make contrary use of this fact to injure their enemies; usually by sticking spines into clay counterparts of the enemies. It's generally held that the victim has to know what's being done to him. In healing, this helps, for there is then expectancy, faith, but good can be done without the knowledge of the "patient."

What is healing, or alleviation of aches and pains, by the laying on of hands, and who can do it? Everybody can do it some, many can do it, or develop the ability, or gift, with tremendous success. The faith of the healer is a requirement. Without the faith of the patient something can be done; with it, everything can be. What heals is less easy to define. Call it vital force. It's that creative force in man which paints pictures, writes inspiring stories, composes haunting and unforgettable music, fathers and mothers children: the creative force. It may or may not be that of the healer, so long as he is a properly dedicated channel of the force. The channel must carry no taints of any sort, or it will not be used. If used in spite of feelings of lust, anger, greed, hatred, fear, in the healer, the effect on the "patient" is definitely not good. The cells of the patient's body hasten to protect themselves against this mysterious invisible assault exactly as white corpuscles hasten to guard the ramparts when the body is cut, bruised, or otherwise injured. If, also, the patient is something less than impersonal, the results may be doubly injurious, because . . .

Healing is most effective when the healer and patient are of opposite sexes. Women respond to the palms of a trusted man healer for a very obvious, simple reason: there is more sympathy between men and women than between men and men, women and women. Women healers, dedicated to the requirements of healing, are the best channels for the healing of men. This is true even if the patients are half-grown children. Below the average age of six, sex doesn't seem much to matter.

Where personalities are allowed to intrude into the matter of healing, grave consequences, and no healing at all—quite the reverse—are certain to eventuate. This should be clear to persons desirous of learning how most effectively to make use of God's gift of the sense of touch. I believe this should be obvious to every adult, as of course it is to every physician, surgeon, psychiatrist, psychologist, osteopath, chiropractor. Many crimes have been done in the name of "faith healing," "divine healing," the "laying on of hands," "magnetic healing," simply because the contact between patient and healer, of opposite sexes, were something more or less than that between patient and healer. Even so, if

the healer doesn't understand divine love, and transmit verbally to his patient something of what it means, what it can do, he is far less the healer than he might be. The healer who loves every patient impersonally, is a true healer; not that any healer, of himself, heals, but that he thus makes of himself an increasingly efficient channel for healing.

How, and why, channel?

The cells of the patient's body know what they need. Supplied with a channel to the "universal vital force," they send for what they need, and inevitably receive it. The cells tell the palms, the palms transmit to the healer, who submits himself as the channel, making sure that it is wholly without negative taint of any sort.

More and more, as the sincere who desires before all else to help his ailing fellowman, offers himself as a channel, and so lives that he is deserving, the cells of patients tell him facts, which he absorbs, increasingly understands and can interpret in words that which the cells, and the body as a whole, or any segment of it, report to him. The cells always know, including those in the hands of the healer; it is required of the healer that he make himself aware, by deliberate development, sincere desire to benefit others. If he does not, the results could be catastrophic, but for one thing: God's gift of the sense of touch is God's gift, and complete sensitivity of hands is automatically denied the "healer" improperly motivated.

★ ★ ★ A COMMENT ON ARTHUR J. BURKS

By L. RON HUBBARD

From IS Magazine

I have known Arthur J. Burks longer than almost anybody, except perhaps Arthur J. Burks.

When I was a starry-eyed young writer of fiction after my University days, Arthur J. Burks was the altared hero of all of us. He was already pedestaled as the dean of American action writers, and while his name jammed the news stands, Arthur Burks dominated our thoughts and writing philosophies in those hectic days of the late twenties and early thirties. Then, in order to be a writer and still live, it was necessary to grind out as much as 100,000 words of fiction a month. The hungry maws of the magazines were many, the writers were few, and the rates were fewer.

Burks, enthroned before an old, battered Underwood typewriter which served him for fifteen years (after already giving up its ghost prior to his ownership) ruled the sway and trends of American fiction from his suite in one of New York's leading hotels. Head of the American Fiction Guild, a prime mover in the world of thought, his drawing room was nightly thronged by the young, eager and energetic who came to him to touch his hand and perhaps carry away some of the magic with which he ruled his own domain. This was the way the world saw Arthur J. Burks.

But as many who came, as many who read—and these numbered millions—hardly anyone knew Arthur J. Burks. That would have taken years of elbow rubbing in fair weather and foul. That would have taken an insight deeper than that which most others are willing to have of their fellow man. But this was the superficial view. This was the parade-ground Burks. This was the face which the dean of American fiction showed before the backdrops of New York.

It required a cloak-and-dagger outlook and persistent association to get to know the real Arthur J. Burks.

Perhaps because we had, each of us even at that time, if mine the much slighter, had a bowing acquaintance with his Alma Mater, the United States Marine Corps, perhaps because both of us had known the Orient and the West Indies, perhaps only because he was kind, and perhaps for no reason at all, I came to know and love Arthur J. Burks better than others.

What was this sturdy, energetic, even hard-faced man like underneath?

Seldom has there been a greater variance between a man's public face and his private activity. The first day I became aware of this was the day I was told that Burks maintained a side door, a bed, a kitchen, and a well-stocked larder for the use of down-and-out writers who, during the great depression, could not keep up with the pace we harder ones were maintaining. Without advertisement or public knowledge or hope of thanks, the vast sums Burks earned in writing found their way, usually, into charity. And this to such an extent as to leave him the victim of personal debt, from which he was almost never free. This was a different man than the man on public view.

And this writer of rough, tough, knock-down and kick-out adventure flying and detective stories, as much as he had his name in lights, did not limit his charity to writers to the ordinary necessities of life. At least half a dozen stellar names in the slick paper magazines (and this is a very deep secret never entrusted to me so I can divulge it) attained publication in the Saturday Evening Post, Ladies Home Journal, and many other top-flight publications only because Burks, often without reward, was their very silent ghost writer. Here we have the oddity of a man obtaining publication in the best mediums of print in the land for others, to such a degree that they became ultimately much more famous than he. But then he always poorly bore the burden of fame. At least one "noted explorer" owes his fame today to the fact that Burks, without pay, wrote his books for him, and this on top of all Burks' other writing production.

We formed a tight band, at last, those few of us who were the high-production writers of America, but besides myself even his closest friends probably never suspected the true tastes and inclinations of this "hardy man of action."

For with all his public front, Arthur J. Burks was a spiritual being, who thought more about the human soul than the hardships which appeared in his fiction.

Perhaps it was because he had once been the advisor of a Chinese princess, perhaps because he had served his time in the West Indies—where spiritual matters take dominance over other, more earthly interests, and perhaps, because he was simply Arthur J. Burks, his information about and concentration upon matters spiritual had led him down strange paths and had disclosed to him many secrets hidden from other eyes.

Not until World War II was almost upon us did Burks relax enough to give fuller sway to his natural bent. Any material he has written for Orion Magazine stems from these researches begun by him in 1939 or thereabouts. Yet prior to this period, his interest running deep had yet informed him more fully than most men on spiritual matters.

I recall a book of his, "The Great Amen," which first revealed to me that his interest in spiritual affairs was more than a passing glance.

Laying aside, to a large degree, his tremendous writing production, in 1939 forward until now, he has been much more honest and outspoken about the primal urge which has undoubtedly dominated his entire life—his overpowering desire to help his fellow man.

From 1939 on, his influence in the world began to be felt. At first his studies and practices in

early Christianity were limited to a very small number of people, those whose names, disguised, appear in his book, "Monitors." But later on he was given greater work to do.

In World War II, our marines died fighting, but a large percentage of those who died "went west" without fear because they had had the privilege of knowing Arthur J. Burks who was their instructor at Parris Island, the Marine training base, and this is certainly true, for I have talked to men who have been trained by him. I have talked to some in the far-flung, lonely zones of combat, where God seems far away. Nor was his spiritual influence reserved only for privates and non-commissioned officers, for I have heard a Marine Corps General say

that the inspiration brought to the corps by Arthur J. Burks was more valuable than many additional battalions, and the general said it with a moist eye.

Just how far Burks has traveled into the unknown only Burks knows. But that it has brought him peace and an enduring place in the hearts of his friends is without argument.

The most sincere man I know, and easily the greatest Christian, is Arthur J. Burks, rough, tough, hard-boiled fighting man, whose presence in three great areas of the world made them better places.

I am very glad that I have known him, and I am happy that others have the opportunity to do so.

ABOUT THE BIBLE

Continued from Page 14

dom, what is to become of the millions of Jews who reject the gospel of Christianity?

Spiritualism teaches that immortality is a divine inheritance. That it is not bought with a blood atonement. That it is essential in the great Divine Plan. Jesus said to his disciples, "Because I live, ye shall live also." He means that if he has immortality, then they too have it. "Where I am, there ye may be also," is his earnest promise. Paul said, "To be absent from the body is to be present with the Lord (Jesus)." He, too believed in an impartial immortality that was not based upon creed or any superstitious rite of a church.

Men's minds are misled by the superstition that worships a book. Their eyes are blinded by the rich altars and creeds of Christianity. They become blind adherents to the Church and not to spiritual truth.

SUCCESS While You Sleep

Continued from Page 16

was a sad ending—the cat got him.

What can this mean to you? Simply that here's a way at last to better yourself, awaken your subconscious, utilize your talent, change your thinking—all without conscious effort. Instead of having to take time out to go to a self-developing class, or a language school, you actually ADD two hours to your day. When both the conscious and the subconscious work together you are then able to attain the highest degree of self-expression and achievement, free from mental stress. At last you have something which is a daily companion: You become the person you want to be: Dynamic, Positive, Self-Confident, Energetic and Productive. If you aspire to the higher planes of spiritual and psychic development you have a key to unlock the doors of your subconscious, releasing a flood of latent talents, energies, impressions and creative material which heretofore were untapped. You meet life's problems with ENTHUSIASM; every obstacle becomes a challenge; every setback a stepping stone. You not only think this way: You live this way!

Everyone wants success, health and happiness. And these desires can be fulfilled through sleep, education, utilizing the best of modern psychologically proven techniques. Children have been taught to stop nail biting, bedwetting, self-confidence, lying, stealing. Harassed business executives have learned how to relax. Artists have been able to release their dammed creative energies. Ministers to sustain their faith. Ordinary persons find life worth living. You can become the person you want to be. "What the mind can conceive and believe, it can achieve." Sleep on it!

Spiritual truth is universal; it belongs to no race of people and is not confined within the walls of any church. It is free to the enlightened soul. Enlightenment frees the mind from superstition and allows the true sunlight of God to come in.

Why should men believe that God, Our Heavenly Father, would elect any one nation, or any one creed, to be supreme over all else? If, as we say, "The doorway to reformation is never closed against any human soul, here or hereafter," then there is no time throughout eternity when the repentant soul cannot come into peace and forgiveness.

IF OUR SPIRITUALISM WERE PREACHED OFTEN—AND CONTINUALLY TAUGHT, IT HAS THE POWER TO OBLITERATE SUPERSTITION AND RESTORE THE BEAUTY OF SPIRITUAL WORSHIP TO ALL MANKIND.

'Mediums' Called Aid To Science

(From The Charlotte Observer, Charlotte, N. C.)

A Duke University parapsychology symposium was told Thursday that mediums, persons who are supposed to receive messages from the dead, could prove useful to science.

Dr. J. G. Pratt of the parapsychology laboratory at Duke said "a number of mediums have helped parapsychologists in their search for evidence of the human personality in survival after death."

He said a method was developed at Duke 10 years ago in which evidence submitted by self-declared "mediums" could be evaluated. He said the method was accepted throughout the world.

"Mediums usually make their living by holding seances in which the living receive messages from deceased persons," Dr. Pratt said. "Cases involving such persons have been recorded since 1880 by the Psychical Research Society of England."

He said each medium works with a dead medium to whom he refers as his "control."

MORMON ELDER refused to pray, finally does and is given a message. Affidavit attached—most encouraging. Soldier boy twice given presence of Christ—now a successful minister. Christian mother-teacher talked with her brother after death—brought her perfect peace which remained. Get direct touch with Heaven. All three records \$1. (refundable).

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Dayton, PO, Va.

(P-500)

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Richmond, Virginia
The Universal Temple, UHF, 1110 McDonough St. UHF Branch Seminary. Classes Sun. Tues. and Fri. 7 to 9 P. M. Pastor: Rev. Ernest S. Longest. UHF. Phone: BE 2-9110.

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

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

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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., Walda Solibakke; Phone: ME 2-9095; Librarian, Esta Richards.

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, EA 4-6046.

Adult Lyceum: Pres. and Pastor: Rev. Mary B. Crisp, 410 — 14th Ave. Phone EA 2-6021.

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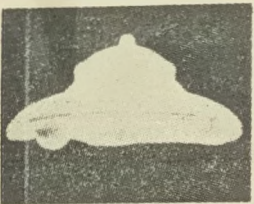
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Many persons do not stop to reflect how closely linked are common courtesy and peace. The peace of the entire world is at stake when the golden rule of courtesy and consideration to the neighbor is not observed. The jostling and pushing about on the world's chessboard is checkmating Divine Law, which provides peace and plenty for all. The devious ways to achieve a goal which, at best, is not going to endure very long (or life itself is but a moment of time when eternity is considered), needs careful legislation of the leaders of the world. United behind the leaders should be a powerful surge of world prayer. Prayer is forward thinking. Everything is a thought before it is an accomplished reality. If those who dwell on God's earth could only realize and have it come strongly into their workaday mentalities that all striving toward a merely material gain is of no lasting value, then a general re-valuation of world activities could begin. A mature sense of values would result.

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Peace in the world today can only grow out of fellow-consideration. The Golden Rule is the only medicine and until the world learns to take it the flower of manhood will be sacrificed, leaving hearts broken and lands destitute. The world cries out for maturity of reasoning and for the simplicity of kindness and for the placing of the mind-power on truly constructive pathways. The Spirit of God calls out to us to examine His great Creations—his stars, his planets, and to consider and ponder the shortness of the earth-span. In the heat of enthusiasm over a pet idea or project, many of us are apt to lose track of the really worthwhile and everlasting values of eternity. We must live for the world and we must live for the spirit so there can be peace and harmony and neighborliness.

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