

AFTER
DEATH
WHAT?
—
THIS
PAPER
TELLS
YOU

PSYCHIC OBSERVER

JOURNAL OF SPIRITUAL SCIENCE

TRUTH
For
Authority;
NOT
Authority
For
TRUTH

NO. 501

SOUTHERN PINES, N. C., SEPTEMBER 25, 1959

TWENTY CENTS

THE BLUE ISLAND

W. T. STEAD
through the hand of ESTELLE STEAD

C
O
M
P
L
E
T
E

I
N

T
H
I
S

I
S
S
U
E

A Letter From Sir Arthur Conan Doyle

Dear Miss Stead,

I found the narrative most interesting and helpful. I have no means of judging the exact conditions under which it was produced, or how far subconscious influences may have been at work, but on the face of it, speaking as a literary critic, I should say that the clear expression and the happy knack of similes were very characteristic of your father.

We have to face the difficulty that the details of these numerous descriptions of the next spheres differ in various manuscripts but, on the other hand, no one can deny that the resemblances far exceed the differences. We have to remember that the next world is infinitely complex and subdivided — "My Father's house has many mansions" — and that, even in this small world, the accounts of two witnesses would never be the same.

If a description were given by an Oxford don, and also by an Indian peasant, their respective stories of life in this

world would vary much more than any two accounts that I have ever read of the world to come. I have specialized in that direction — the physical phenomena never interested me much — and I can hardly think that anyone has read more accounts, printed, typed and written, than I have done, many of them from people who had no idea what the ordinary Spiritualist scheme of things might be.

In some cases the mediums were children. Always there emerges the same idea of a world like ours, a world where all our latent capabilities and all our hidden ambitions have free and untrammelled opportunities. In all there is the same talk of solid ground, of familiar flowers and animals, of comfortable homes, of human pleasures, of congenial occupations — all very different to the vague and uncomfortable heaven of the churches.

I confess that I cannot trace in any of these any allusion to a place exactly corresponding

to the Blue Island, though the color blue is, of course, that of healing, and an island may be only an isolated sphere — the ante-chamber to others.

I believe that such material details as sleep, nourishment, etc., depend upon the exact position of the soul in its evolution, the lower the soul the more material the conditions. It is of enormous importance that the human race should know these things, for it not only takes away all fears of death, but it must, as in the case of your father, be of the very greatest help when one is suddenly called to the other side, and finds oneself at once in known surroundings, sure of one's future, instead of that most unpleasant period of readjustment during which souls have to unlearn what their teachers here have taught and adapt themselves to unfamiliar facts.

A. Conan Doyle.
Crowborough, Sussex, England.
September 1922.

Preface

When in April 1912 the Titanic sank in mid-ocean and my father passed on to the next world, I was on tour with my own Shakespearean Company. Amongst the members of that Company was a young man named Pardoe Woodman, who on the very Sunday of the disaster foretold it as we sat talking after tea.

Experiences of a New Arrival Beyond the Veil Communicated by W. T. Stead

Recorded by
Pardoe Woodman & Estelle Stead



Psychic Photograph of W. T. Stead given at Crewe, 1915

(See Introduction)

He did not name the boat or my father, but he got so much that pointed to disaster at sea and the passing on of an elderly man intimately connected with me, that when the sad news came through we realized he must have been closely in touch with what was about to happen.

I mention this incident because it formed the first link between my father and Mr. Woodman, and as it is largely due to Mr. Woodman's psychic powers that my father has been able to get through the messages which are contained in this book, I think, therefore, it will be of interest to readers and should be put on record.

A fortnight after the disaster I saw my father's face and heard his voice just as distinctly as I heard it when he bade me good-bye before embarking on the Titanic. This was at a sitting with Etta Wriedt, (who passed away at Detroit, Michi-

gan, October 15, 1942) the well-known American direct voice medium.

At this sitting, I talked with my father for over twenty minutes. This may seem an amazing assertion to many, but it is a fact vouched for by all those who were present at the sitting. I put it on record at the time in an article published in Nash's Magazine which included the signed testimonies of all those present.

From that day to this I have been in constant touch with my father. I have had many talks with him and communications from him containing very definite proof of his continued presence amongst us. I can truly say that the link between us is even stronger today than in 1912, when he threw off his physical body and passed on to the spirit world. There has never been a feeling of parting, although at first the
(Continued On Page 3)

PSYCHIC OBSERVER

Published twice monthly, 10th and 25th, by Psychic Observer, Inc. Editorial and advertising offices at Drawer 90, Southern Pines, North Carolina. Editor-Publisher: Tom O'Neil.
Printed by Western Carolina Publishing Company at Lincolnton, North Carolina, with 2nd class postage paid at Charlotte, N. C.
ADVERTISING RATES
Display Advertising: \$4.00 a column inch; 6 consecutive insertions for the price of five. Rates close six weeks in advance.
Classified Advertising: 20¢ a line. No contract accepted for less than 6 insertions. Minimum charge, \$6.00.
SUBSCRIPTION RATES
Subscription rates for Psychic Observer are: One year, \$4.00; two years, \$6.00; and three years, \$8.00.
FIVE HUNDRED ONE

You will find this number in the upper left hand corner of the first page. This number is advanced every two weeks — showing the number of Psychic Observers issued up to date. The date of this paper is:

SEPTEMBER 25, 1959

If the number on your wrapper corresponds with the number in the upper left hand corner of the Front Page, then your subscription has expired. You are cordially invited to renew your subscription some time ahead of its expiration. Watch the number on your wrapper! When renewing your subscription write your name and address plainly. Make all checks payable to: Psychic Observer, Inc., Drawer 90, Southern Pines, N. C.

FIVE HUNDRED ONE

20¢ COPY

Change of Address: Requests for change of address must reach us at least thirty days before date of issue with which it is to take effect. We are not responsible for copies lost through failure to provide us with change of address as per above request. The Post Office does not forward newspapers and magazines. This Notice is important. All checks, drafts, money orders and correspondence should be addressed and payable to: Psychic Observer, Inc., Drawer 90, Southern Pines, N. C.

BIBLICAL SPIRITUAL SCIENCE

—By—
REV. EVAN SHEA



People seem to criticize our beliefs and our religion so easily!! One would think its the thing to do! They condemn any and all phases of spiritual phenomena out of one side of their mouths and piously praise the phenomena of the miracles of the bible, out of the other side of their mouths, without the slightest thought or question. Yet, they seem to completely overlook the fact that the phenomena of the Spiritualists is produced by the same 'power' that made possible the miracles of the bible. (In the original biblical Greek this phenomena was rendered, 'ek haggion pneumatika', or spiritual power!). When you point out this fact to these self-righteous hypocrites they immediately strap on their 'whole armour of God' and accuse you of being a 'worker of the devil'!! Since the days of Jesus this 'worker of the devil' angle has certainly been over-worked and one gets a bit tired of their ridiculous nonsense. Do you recall what the ancestors of these same people said about our dear Jesus in Mark 3: 22? Even Jesus wasn't safe from their viciousness. Mark tell us,

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils".

and to add insult to insult in verse 30 of the same chapter they said,

"Because they said, He hath an unclean spirit".

How amazing was the thinking of the ancestors of our present day critics!! Here Jesus is accused of having an unclean spirit guide!! As for us, we would prefer to believe the only guide Jesus ever had was GOD Almighty!! And in the Book of Acts Paul also noticed how Stephen referred the same cruel likeness of his persecutors to their forebears. In Acts 7; 51, 52, 53, he accuses,

"Ye stiffnecked and uncircumcised in heart and ears, YE DO ALWAYS RESIST THE HOLY GHOST: AS YOUR FATHERS DID SO DO YE.

WHICH OF THE PROPHETS HAVE NOT YOUR FATHERS PERSECUTED? And they have slain them which shewed before the coming of the Just One; Of whom ye have been now the betrayers and the murderers."

How strange is the way of those who will not see the same TRUTH working for all of us—before our very eyes. Certainly it was rightly said, "There are none so blind as those who will not see."

Of all the works and wonders

of spiritual phenomena our orthodox critics seem to resent most our dark room seances. They consider this a weak point (or strong point) in our belief and practice and fire their heaviest artillery at it. They seem to fear it and want to destroy it. But why, if they believe in the bible? The greater part of the miracles of the bible that are accepted by orthodox occurred AT NIGHT OR IN DARKNESS. This is understandable. The night is more quiet and a better time for spiritual 'forces' to take over. As the world sleeps in protective darkness the action and vibrations of the daytime are quieted and is more conducive to the peace and quiet and relaxation that is so necessary for spiritual contact and communications—and manifestations. We know the chemistry of the darkness is entirely different than that of the light—each serving their own purpose and both necessary. It is possible the chemistry of the darkness is that which is most needed to create the atmosphere that is necessary for spiritual and psychic demonstrations! and materializations!! Isn't it a fact the child lies in the darkness of the mother's womb until it matures even as the seed germinates in the protective darkness of the earth before it can grow and bring forth it's luscious fruits and blooms? It is well known that the same light and heat that enables seeds to grow and bear it's fruit can deteriorate and destroy, also. That is the reason why so many perishables are stored in cans and colored glass jars and bottles. The light rays can destroy as well as feed and build. And so it is with spiritual phenomena! Under certain conditions many marvelous demonstrations can be performed in light just as well as under the protective cover of darkness. To each their own!

In the next several articles I will prove to you the bible conforms with, and confirms, the darkness of the Spiritualist's seances as well as the biblical miracles, beginning with Genesis 1; 2, which reads,

"darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters."

(To Be Continued.)

Rev. Evan Shea
Counselling --- Healing

P. O. Box 731
Santa Cruz, California
(P-516)

'One Minute Treatments'

Material (?) Benefits of YOUR Religion

By ALBERT E. SCHEFFLER

How God Speaks To Man

Many a Cuban has had the thought that a dictator who tries to make a hero of himself by riding roughshod over the multitude is likely to give the island no better a deal than the hardened tyrant he seeks to overthrow, which is always the man himself.

The children of Israel went through a somewhat similar experience under Pharaoh. When Moses and Aaron sought him to let the children of Israel pass through Egypt in the name of Jehovah, Pharaoh quickly replied Who is this Jehovah that I should hearken unto His voice?

But Pharaoh soon discovered the power of Jehovah when the waters of Egypt's rivers and streams turned into blood, when the land was visited with plagues of frogs, lice, flies, hail and locusts.

The chief victims of such a deal are always the innocent people. For centuries thousands have suffered in cases where the Christian ideals were brought to the attention of the people in too forceful a manner. Our early Christians suffered martyrdom for this reason. Scores of pioneers of Psychic Science have been dealt like fates.

Inward Adjustment Necessary

We have long felt a real need for sharper tools of reasoning. As the demands of the people become more insistent, the need for profound thinking increases. It was Bernard Shaw who said, We use our reason mostly to support our prejudices; that is, we can always find VERY GOOD reasons for doing what we WANT

to do.

Ever since we were born, we have found it desirable to live by our wits, our thinking and our reasoning. But this requires an INWARD adjustment to match any newer intelligence we acquire.

All the richly-prized things of the kingdom of heaven can be brought from invisibility to reality if man proceeded to go along with a perfect trust in God: To prepare himself to sacrifice poverty for God's riches, to exchange sorrow for God's peace and lose ignorance in God's wisdom.

Heed The Busy-buzz

How does God speak to man? Those who now live in ways to make their lives and the lives of others a true swing-and-sway cadence, discover that they develop a "sixth sense"—a place where you begin to have no fear for yourself or of anything else. The morale in this psychic realm provides a background that you can stand against.

If every time you use the telephone to spread a bit of choice gossip and you get a busy signal, what SHOULD you do? Do not think that the busy-buzz is a mere accident. It's God's way of telling you to withhold, to forget, to overlook. God is asking you to rise high enough in consciousness to accept a clearer viewpoint — other than your own.

Jeremiah gives us this thought, Call upon Jehovah, and He will answer thee and show thee great and mighty things which thou knowest not.

IN DOUBT?

- read -

West Doubt SCIENCE

Science has learned much about our universe thru intensive observation and tireless experiment and much personal sacrifice. Beginning with the outer stellar universe, science has found that everything is apparently under the control of law; and has formulated many laws that operate in matter. With the confidence derived from the discovery of laws operating in the stellar universe, science has turned inward and formulated laws to explain the structure of internal matter; from complex molecules, to molecules, atoms and even particles derived from the atomic nucleus. The complex units or molecules that provide us with the phenomena of life, like the atomic nucleus, are a barrier thru which science cannot pass. Science as far as it has gone has found the entire universe to be under the control of law; yet it has not found the laws of the creation of life, and that the universe has a dual nature, an interior aspect, a mental phase, that is not susceptible to experimentation by the material tools of the scientist or his five (or more) senses. Because science has not realized the existence of this omnipresent reality thru-out creation, it has failed to recognize its laws. This spiritual reality supporting all manifestation of a material or other aspect, is still unknown in general to modern science although a few scientists are beginning to become interested in its reality.

The few people who are aware

of the dual, spiritual, omnipresent phase of the universe are either Spiritualists or those of a similar type of spiritual experience. As this spiritual basis of all Creation can be perceived and experienced objectively by man only thru human instruments or "channels," those few who have the innate qualifications, adaptability and development to act as mediums between the two phases, the discovery of this reality of the universe cannot be made by science and its material probes and material theories but by the psychic phenomena of mediumship, and theories with a spiritual basis of reality. These mediums prove that the so-called dead have suffered no loss by separating from their outer layers of material atoms and their combinations, but have retained all their basic reality and substance and live on in an invisible, to material senses, realm, more real because of its infinitely higher rate of vibration.

While today we live in and reap the benefits of the bright age of material science, due to the evident ignorance of the average man of the present spiritual reality of the universe, we are still in the dark age of spiritual enlightenment and progress. Humanity, because human nature has not yet evolved to higher consciousness, cannot believe in the continuity of life beyond the grave. What person today, excluding some of great material wealth, offered wisdom or a new automobile, would take wisdom? Very, very few. The knowledge of, and experience in, spiritual reality has always been available for all who earnestly and humbly seek it, and the fact that so few have found it reveals the unbelief prevalent in the world today regarding spiritual things, and the materialism of modern science. Spiritualists who have found the truth are well aware of how few avail themselves of the opportunities to learn of spiritual reality thru the mediums in the movement.

The Spiritualist movement with its mediums and freedom from all influence of the orthodox theologies, has found the truth and its workers are available to enlighten any scientist or any

one who is unprejudiced and interested only in the truth for the sake of truth. Its mediums are fully qualified to act as channels between the inner and outer phases of the dual universe. Only the newcomers to Spiritualism are confused and filled with disbelief regarding the continuity of life and the existence of a higher spiritual world. All those who have made a reasonable investigation have received abundant proof of, and personal experience with the spiritual realm and the dwellers therein. These few are convinced for all earthly time of the reality of the spiritual duality of creation.

Catholicism, the theological root from which many erroneous religions have arisen to dominate the thinking of men, is a symbol of ignorance. These religions know little or nothing of spiritual reality. Christ, like all mediums, was merely a channel for the entrance of spiritual knowledge into the world. He was deified so that thought and reason might be retarded and that the church might grow and rule by the priesthood. Christ, and the truth He gave to the world, was provided in time thru the operation of the Divine Providence. The eternal hell these religions teach also was invented to hold the laity. Anyone who has reached the age of reason and thought in the world knows full well that a perfect hell can exist without tails, even on earth.

Every man has a philosophy he lives by, whether it is stunted by the acceptance of some thought stilling religion or not, and in his slower or faster progress toward God, if he would progress quickly, he must continually revise and expand his philosophy, and the concept of God, the universe and men. As man grows to a greater awareness of his environment, life, and himself, thru study, thought and reason, his acquired higher degree of consciousness requires a revised philosophy. Those who find themselves under the influence of an orthodox theology can rise above it as quickly as they can activate more of the unused spiritual cells of their brains. Regarding orthodoxy no truer words were ever spoken than "Take no thought for the morrow. Sufficient unto the day is the evil thereof."

No one would believe this world in its infinite ramifications possible if they had not witnessed its manifestation, nor can anyone truly believe in the existence of the higher vibrating spiritual world within matter without experience with it. One of the most wonderful aspects of God is that He does help those who help themselves. That is why it is true that all those who seek must find. When science and the intellectual minds of humanity fully experience and accept the truth of the spiritual substantiality of the universe the world will be full of salt by the sea of God.



Is The Greatest Force
In The Universe —

It is the dynamic activating principle back of all genuine achievement, Spiritually and materially. Those possessing this power are limitless in their progression on all planes. Mankind must awaken and develop this dormant inner force if it is to survive the coming travail of mounting world chaos — and be able to face with confidence the changes and problems of the dawning New Spiritual Age. Man must learn to be his own savior or he is going to be his own destroyer. He has been woefully misled.

Cease following false and shallow teachings which actually cause you to completely by-pass God and his Divine Laws. Soul Power enables you to tap God's great storehouse of knowledge and wisdom for your own full guidance and deliverance. Learn how you can develop this dynamic power, as the Nazarene did, through the teachings in 'Soul Science and Divine Law', as revealed by the Ancient Mystics and Masters of old. Do not delay. It is much later than you think. Write NOW for instructive explanatory color brochure "Unfolding the Lotus Within Your Own Being." Sent free for limited time to all earnest and sincere seekers of Light and Truth.

Louis S. Voshurgh, Headmaster
SCHOOL OF SOUL SCIENCE AND DIVINE LAW
Lake Shore Hotel, 12506 Edgewater Drive
Lakewood 7, Ohio, U.S.A.

POSTMASTER: If undelivered, please send form 3579 to Psychic Observer, Inc., Drawer 90, Southern Pines, North Carolina.

PREFACE

(Continued From Page 1)

absence of his physical presence was naturally a source of very great sadness.

In 1917, Mr. Woodman was invalided out of the Army and came to stay with us at our country cottage at Cobham. Whilst with us, the news came to him that his great friend had been killed at the front, and his interest in the possibility of communication with the next world, which had been indifferent till then, became intense, and he set out to find out for himself. It is ever the passing of a loved one that gives the necessary stimulus for eager inquiry.

It was not long before his friend was able to give him definite proofs of his continued existence and of his ability to communicate. His first proofs were given through Vout Peters, and were followed by others through Gladys Osborne Leonard's mediumship, and through the mediumship of friends gifted with psychic powers.

I was present at that first sitting with Mr. Peters; father was there also, and his friend said it was due to my father's presence and help that he was able to succeed so well in these first attempts at communication.

Shortly after this, Mr. Woodman found that he himself had the power of automatic writing, and father and others were soon able to write through him. Father always prefers me to be present, as if I am not he seems to have more difficulty, and very rarely will attempt writing.

He explains the necessity of my presence in this way: he and I are so much en rapport and so closely in touch with each other, that he is able to draw much power from me; I act as the connecting link and form a sort of battery between him and Mr. Woodman. I merely sit passively by whilst Mr. Woodman writes.

Certainly I see a light around us, and a strong ray of light concentrating on Mr. Woodman's arm. Sometimes I am able to see father himself, and always, when he is writing I feel his presence very distinctly.

We have received many messages in this way. For a while in 1918 we sat regularly every week, and were kept in touch with much that was going on at the front and of what was about to happen, and were advised of occurrences often days before the news came through in the ordinary way.

In one case father gave us the actual headlines which would (and did) appear in the papers the following week.

It is interesting and also of importance to note that Mr. Woodman and my father met only once before the passing of the latter. I introduced Mr. Woodman to him: not long before he left England on the Titanic, and they only exchanged two or three words.

Therefore, Mr. Woodman never knew my father personally nor has he come into touch with his writings or with his work in any way, and yet the wording and the phrasing of the messages are my father's, and even the manner of writing is typical of him.

Mr. Woodman also writes with his eyes closed, and often holds a handkerchief over them. Some of the best messages were given in the twilight when it was impossible for me to follow what was being written, and yet the words are never overwritten. The writing will stop sometimes whilst father evidently reads over what has been written and alterations will be made, "it's" dotted and "it's" crossed correctly.

It was a habit of my father's, whilst here, to go back over his copy and cross his "it's" and dot his "it's"; this habit was only

known to a few, and was certainly absolutely unknown to Mr. Woodman.

Father's foreword explains his object in writing this book, so there is no need to dwell on that here. When he started, he had a rather longer book in view, but decided later in favor of a short book, as it is more likely to be read, can be published at a reasonable price, and so stand the chance of reaching more people. All who worked with my father here will know that such reasoning was characteristic of him.

The photograph given as frontispiece to this volume was taken by the Crewe Circle at Crewe in the autumn of 1915. In the spring of that year, I had met Mr. Hope and Mrs. Buxton at the house of a mutual friend in Glasgow, and they very kindly invited me to call and see them in Crewe if I should ever have an opportunity to do so.

Soon after my return to London father asked me to arrange to go to Crewe, as he said he wanted to try to give me his picture on the same plate with mine. Accordingly I arranged to spend a week-end with some friends at Crewe and have some sittings with Mr. Hope and Mrs. Buxton.

I bought a box of plates in London and took them with me, and I can truthfully say that that box of plates never left my sight or my possession all the time I was there. I even slept with the box clasped tightly in my hands.

We had our first sitting on the Saturday, when I obtained two extras, neither resembling my father. One was of interest because it was the picture of a lady who had appeared on a plate with my father when he was experimenting with Mr. Boursnell in the 'nineties.

I took my box containing the rest of the plates away with me after the sitting; bought another box of plates in Crewe, and took both boxes with me to the sitting on the Sunday. We did not use my first box at all at this sitting, and I kept it all the while just inside my dress.

We sat around the table, putting our hands over and under the second box for a few minutes; I then held the box for a minute

against Mrs. Buxton's forehead.

After this I was instructed by Mr. Hope's guide to take the box myself into the dark room (note the box had not been unsealed or the plates exposed to the light). When in the dark room, I was to unseal the box and take out the two bottom plates, taking particular care to note which was the bottom plate, and then to develop both plates. Mr. Hope was to come in with me, but not to touch box or plates.

I carried out instructions. I found the bottom plate not even fogged, and on the other plate two messages, one from Archdeacon Colley, deploring father's inability to write; one from Mr. Walker, the father of my host, and in one corner of the plate a faint outline of my father's face.

When I got back to my friend's that evening, we had a sitting at which father expressed his keen disappointment at his failure to give his picture. "It is all my fault," he said. "I am so excited at the idea of getting my picture beside yours after I have been so-called 'dead' for so many years that I break the conditions; however, many have promised to help me to-morrow, and if I fail again we have something else prepared to slin on so that you will not be quite so disappointed."

On the following morning I went for my last sitting. Two of my own plates were used. On both these are pictures of my father: one is reproduced in this book, the other is a large face of father which completely covers me.

Now, having, I have, given a little idea as to how these messages were obtained, and our reasons for feeling that they do indeed come from my father, I am content to let "The Blue Island" do the rest. I am sure it will interest many, and if it awakens some to a truer realization of what is to come, and makes them seek for further definite proofs to themselves, then the three chiefly concerned in giving these messages to the public—my father, Mr. Woodman and myself—will be amply satisfied.

Estelle W. Stead.
September 1922

A FOREWORD FROM THE SPIRIT WORLD

By WILLIAM T. STEAD

There is great trepidation on the part of all the uninitiated when first coming into contact with the occult, psychic or unknown forces. In many of life's mysteries there is much pleasure to be had in probing the secret, and the mystery is in itself an incentive to search and to inquire, to overcome the unknown and to gain knowledge on subjects not previously known or proven.

This, however, does not seem to apply when dealing with the mysteries surrounding the after-life. There is always a fear of something. Frequently personal, but sometimes fear of harming the individual known and loved on earth. In itself that is a good sign; it argues unselfishness, and consequently the individual who holds off for that reason deserves enlightenment. If he is sufficiently advanced to seek, he will get enlightenment together with great help.

Again, there are those who, imbued with theosophical ideas, fear to come in contact with what is to their minds the shell of a former loved one, and those who fear through ignorance due to an undeveloped and somewhat uneducated mentality. By that I do not necessarily mean an unschooled mentality. I speak of "uneducated" in the sense of lacking understanding and appreciation of the higher things of life.

To all these people I am, and I always was, most sympathetic. In earth life I did my best to

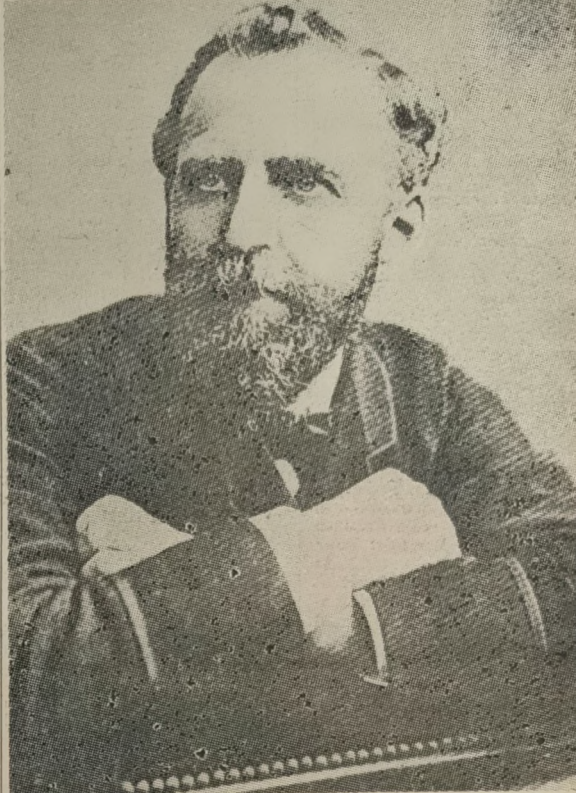
help and enlighten, but I was very restricted owing to material calls upon my time. Since my arrival in this land I have tried to carry on and greatly to increase the amount and the sphere of this same work.

I have succeeded up to a point, though many have not yet reached the half-way step on that staircase of knowledge leading to understanding. I was on the point of saying "leading to happiness," but that would not be quite correct, for happiness is most amply contained in "understanding," and happiness in the sense that it is used and understood on earth is not the raison d'être of life.

We were not made only to be happy. Happiness is part of our reward for work done, for progress and for help given to others—which is itself the outcome of understanding.

As I have said, in my work on this side of the Borderland I have achieved a certain success, and I am confident that if I can pass on the knowledge I have gained, together with my own personal experiences, to you who are still on earth, I shall have gone a little farther in the work to which I have set my hand for the good of humanity.

What I have to tell will be of interest to many, and will be useful to many more, but I am going to tell of things which each one of my readers can, up to a point, test for himself. You can each one of you test it by soul knowledge, and by that you will know that I am giving you words



WILLIAM T. STEAD
1849-1912

Editor, Publicist, Champion of Spiritualism

of value, words which God in His infinite love has permitted me to be the means of passing to you. It is not my idea of the mysteries of life, it is a discourse on those mysteries.

There is the teaching of Christianity running all through, but the application is different to that ordinarily accepted. It is quite erroneous to suppose that because a man was a man on earth, he will become a spirit angel the moment he dies.

Death is only the doorway from one room to another, and both rooms are very similarly furnished and arranged. That's what I want you to appreciate thoroughly; it is under the same guiding hand. The same Personality rules all spheres.

Beginning at the beginning, I have to tell you how a man finds himself here on arrival. As I have said, this whole book will interest many and help a few. It is for that few that all concerned are making the necessary effort to bring it to them. It does not attempt or pretend to be on scientific lines. All through, you can apply sound common sense, and you cannot break down what is.

I have dealt with the subject

very briefly, only for the reason that many will read a short, concise account who would not study a detailed one.

I must impress upon you all—the interested and the disinterested, the believer in this great subject, Spiritualism, and the skeptic—to remember you are still on earth and you have still to perform earth's duties. You have your daily lives to lead and you must always do well the work in hand.

Never neglect the present because the future appears more brightly colored. Carry on with today, but with a corner of your mind on to-morrow, and remember also that phenomenal Spiritualism is not for all.

Many minds could not absorb the greatness of the subject together with the facts of the phenomena and still continue in their routine in normal manner—these are the people for whom phenomenal Spiritualism is not. They will be wise to go no further into the subject than knowledge gained from books and from the experiences of others. In this sense, Spiritualism is not for all.

William T. Stead.

THE BLUE ISLAND Experience of a New Arrival Beyond the Veil

CHAPTER I

Many years ago I was attracted by an article on the subject of spirit communication, and, after reading it carefully several times, I was forced to admit its soundness. I was struck by the plain and practical ideas of the writer. That was the first cause of my becoming actively interested in this big and amazing work. From that time onward I did all in my power to prove and then forward the movement.

Many people know this; and those who do not, can become acquainted with the details if they wish. Therefore I am going to pass at once from my first earth interest in the occult to my first interest in the earth.

Just as I was overcome with astonishment and satisfaction on first reaching conviction on earth, so I was astonished almost equally on my coming to this land and finding that my know-

ledge of this subject gained on earth was strikingly correct in nearly all the chief points.

There was a great satisfaction in proving this. I was at once amazed and delighted to find so much truth in all I had learned; for although I had believed implicitly, I was not entirely without grave misgivings upon many minor details. Hence my general satisfaction when I recognized things and features which, though I had accepted whilst on earth, I had scarcely anticipated would be as I now found them.

This must sound somewhat contradictory, but I want you to understand that my earthly misgivings were based on the fear that perhaps the spirit world had a formula of its own which was quite different to our earth mentality, and that, therefore, the many points were transmitted to us in such a form and in such expression (Continued On Page 4)

NEW ARRIVAL

(Continued From Page 3)

as we on earth would be able to grasp and appreciate, and were not in themselves the precise description, owing to the limitations of earth word-expression.

Of my actual passing from earth to spirit life I do not wish to write more than a few lines. I have already spoken of it several times and in several places. The first part of it was naturally an extremely discordant one, but from the time my physical life was ended there was no longer that sense of struggling with overwhelming odds; but I do not wish to speak of that.

My first surprise came when—I now understand that to your way of thinking I was then dead—I found I was in a position to help people. From being in dire straits myself, to being able to lend a hand to others, was such a sudden transition that I was frankly and blankly surprised.

I was so taken aback that I did not consider the why and the wherefore at all. I was suddenly able to help. I knew not how or why and did not attempt to inquire. There was no analysis then; that came a little later.

I was also surprised to find a number of friends with me, people I knew had passed over years before. That was the first cause of my realizing the change had taken place. I knew it suddenly and was a trifle alarmed. Practically instantaneously I found myself looking for myself. Just a moment of agitation, momentary only, and then the full and glorious realization that all I had learned was true.

Oh, how badly I needed a telephone at that moment! I felt I could give the papers some headlines for that evening. That was my first realization; then came a helplessness—a reaction—a thought of all my own at home—they didn't know yet. What would they think of me? Here was I, with my telephone out of working order for the present. I was still so near the earth that I could see everything going on there.

Where I was I could see the wrecked ship, the people, the whole scene; and that seemed to pull me into action—I could help!... And so in a few seconds—though I am now taking a long time to tell you, it was only a few seconds really—I found myself changed from the helpless state to one of action; helpful not helpless—was helpful, too, I think.

I pass a little now. The end came and it was all finished with. It was like waiting for a liner to sail; we waited until all were aboard. I mean we waited until the disaster was complete. The saved—saved; the dead—alive. Then in one whole we moved our scene.

It was a strange method of traveling for us all, and we were a strange crew, bound for we knew not where. The whole scene was indescribably pathetic. Many, knowing what had occurred, were in agony of doubt as to their people left behind and as to their own future state. What would it hold for them? Would they be taken to see Him? What would their sentence be?

Others were almost mental wrecks. They knew nothing, they seemed to be uninterested in everything, their minds were paralyzed. A strange crew indeed, of human souls waiting their ratings in the new land.

A matter of a few minutes in time only, and here were hundreds of bodies floating in the water—dead—hundreds of souls carried through the air, alive; very much alive, some were. Many, realizing their death had come, were enraged at their own powerlessness to save their valuables. They fought to save what they had on earth prized so much.

The scene on the boat at the time of striking was not so pleasant, but it was as nothing to the scene among the poor souls newly thrust out of their bodies, all unwillingly. It was both heartbreaking and repellent. And thus we waited—waited until all were collected, until all was ready, and then we moved our scene to a different land.

It was a curious journey that. Far more strange than anything I had anticipated. We seemed to rise vertically into the air at terrific speed. As a whole we moved, as if we were on a very large platform, and this was hurled into the air with gigantic strength and speed, yet there was no feeling of insecurity... We were quite steady.

I cannot tell how long our journey lasted, nor how far from the earth we were when we arrived, but it was a gloriously beautiful arrival. It was like walking from your own Indian sky. There, all was brightness and

beauty.

We saw this land far off when we were approaching, and those of us who could understand realized that we were being taken to the place destined for all those people who pass over suddenly—on account of its general appeal. It helps the nerve-racked newcomer to fall into line and regain mental balance very quickly.

We arrived feeling, in a sense, proud of ourselves. It was all lightness, brightness. Everything as physical and quite as material in every way as the world we had just finished with.

Our arrival was greeted with welcome from many old friends and relations who had been dear to each one of us in our earth life. And having arrived, we people who had come over from that ill-fated ship parted company. We were free agents again, though each one of us was in the company of some personal friends who had been over here a long while.

The Blue Island

CHAPTER II

I have told you a little about the journey and arrival, and I want now to tell you my first impression and a few experiences. I must begin by saying I do not know how long after the collision these experiences took place. It seemed to be a continuation without any break, but I cannot be certain that this was so.

I found myself in company with two old friends, one of them my father. He came to be with me, to help and generally show me around. It was like nothing else so much as merely arriving in a foreign country and having a chum to go around with. That was the principal sensation. The scene from which we had so lately come was already well relegated to the past.

Having accepted the change of death, all the horror of our late experience had gone. It might have been fifty years ago instead of, perhaps, only last night. Consequently our pleasure in the new land was not marred by grief at being parted from earth friends. I will not say that none were unhappy, many were; but that was because they did not understand the nearness of the two worlds; they did not know what was possible, but to those who understood the possibilities, it was in a sense the feeling, "Let us enjoy a little of this new land before mailing our news home;" therefore there was little grief in our arrival.

In writing my first experiences I am going to give a certain amount of detail. My old sense of humor is still with me, I am glad to say, and I know that what I have to say now will cause a certain amount of amusement to those who treat this subject lightly, but that I do not mind.

I am glad they will find something to smile at—it will make an impression on them that way, and then when their own time comes for the change they will recognize themselves amongst the conditions of which I am going to write. Therefore to that kind of skeptic I just say, "It's all right, friend," and, "You give no offense."

My father and I, with my friend also, set out immediately. A curious thing struck me. I was clothed exactly as I had been, and it seemed a little strange to me to think I had brought my clothing with me! There's number one, Mr. Skeptic!

My father was also dressed as I had always known him. Everything and everybody appeared to be quite normal—quite as on earth. We went out together and had refreshment at once, and naturally, that was followed by much discussion about our mutual friends on both sides. I was able to give them news and they gave me information about our friends

and also about the conditions ruling in this new country.

Another thing which struck me was the general coloring of the place; of England it would be difficult to say what the impression of coloring is, but I suppose it would be considered grey-green. Here there was no uncertainty about the impression; it is undoubtedly a blue which predominated. A light shade of blue. I do not mean the people, trees, houses, etc. etc., were all blue; but the general impression was that of a blue land.

I commented upon this to my father—who, by the way, was considerably more active and younger than he was at time of death; we looked more like brothers. I spoke of this impression of blue, and he explained that it was so in a sense. There was a great predominance of blue rays in the light, and that was why it was so wonderful a place for mental recovery. Now some say, "How completely foolish!"

Well, have you not on earth certain places considered especially good for that ailment? ... Then bring common sense to bear, and realize that the next step after death is only a very little one. You do not go from indifferent manhood to perfect godliness! It is not like that; it is all progress and evolution, and as with people, so with lands. The next world is only a complement of your present one.

We were a quaint population in that country. There were people of all conditions, of all colors, all races and all sizes; all went about freely together, but there was a great sense of caring only for oneself—self-absorption. A bad thing on earth, but a necessary thing here, both for the general and individual good. There would be no progress or recovery in this land without it.

As a result of this absorption there was a general peace amongst these many people, and this peace would not have been attained without this self-centeredness. No one took notice of any other. Each stood for himself, and was almost unaware of all the others.

There were not many people whom I knew. Most of those who came to meet me had disappeared again, and I saw scarcely any I knew, except my two companions. I was not sorry for this. It gave me more chance of appreciating all this new scene before me. There was the sea where we were, and I and my companions went for a long walk together along the shore.

It was not like one of your seaside resorts, with promenade and band; it was a peaceful and lovely spot. There were some very big buildings on our right and on our left was the sea. All was light and bright, and again this blue atmosphere



Director of "Julia's Bureau," London
Estelle W. Stead

was very marked. I do not know how far we went, but we talked incessantly of our new conditions and of my own folk at home and of the possibility of letting them know how it fared with me, and I think we must have gone a long way.

If you can imagine what your world would look like if it were compressed into a place, say, the size of England—with some of all people, all climates, all scenery, all buildings, all animals—then you can, perhaps, form an idea of this place I was in. It must all sound very unreal and dreamlike, but, believe me, it was only like being in a foreign country and nothing else, except that it was absorbingly interesting.

I want to give you a picture of this new land without going too deeply into the minute details. We arrived at length at a huge building, circular and with a great dome. Its general appearance was of a dome only—on legs—I mean a great dome supported on vast columns, circular and very big. This again, in the interior, was an amazingly lovely blue.

It was not a fantastic structure in any way. It was just a

beautiful building, as you have on earth—do not imagine anything fairylike; it was not. This blue was again very predominant, and it gave me a feeling of energy. I wanted immediately to write. I would like to have been a poet at that moment, but as it was I just wanted to express myself with pen and ink.

We stayed there some time and had refreshment very similar, it seemed to me, to what I had always known, only there was no flesh food. Everything appeared quite normal there, too, and the absence of some things which would on earth have been present was not noticed.

The curious thing was that the meal did not seem at all a necessity—it was there, and we all partook of it lightly, but it was more from habit than need—I seemed to draw much more strength and energy out of the atmosphere itself. This I attributed to the color and air. It was while we were in this place that my father explained the reason and work of the different buildings I had noted on our walk together.

Interesting Buildings

CHAPTER III

Looked upon as a meal—a lunch out—it was the longest one I have ever known and without question the most interesting. I learnt a great deal in those first few hours with my father. It was all conversational, but it was of great use to me and of vast interest. He explained to me that the place we were then in was a temporary rest-house, one of many, but the one most used by newly-arrived spirit people. It was nearest to earth conditions and was used because it resembled an earth place in appearance. There were other buildings used for the same purpose as well as for other purposes; by that I mean there is more than one of each.

These houses were not all alike, they varied considerably in outward appearance, but there is no need to describe each. To call it a big building is sufficient, and by that you must understand a place like your museum or your portrait gallery, or your large hotels... anything you like, and it is near enough. But it was not fantastic in any way and had no peculiarities, therefore by "building" I mean a building only.

There were a great number of

these places in different parts—not grouped together, but variously placed about this land.

It seemed that all the senses are provided for here. The chief work on this island is to get rid of unhappiness at parting from earth ties, and therefore, for the time being, the individual is allowed to indulge in most of earth's pleasures. There are attractions of all kinds to stimulate and generally to tone up strength.

Whatever the person's particular interest on earth has been, he can follow it up and indulge in it here also for the present. All mental interests and almost all physical interests can be continued here, for that one reason of coaxing the newcomer to a level mental outlook.

There are houses given over to book study, music, to athletics of all kinds. Every kind of physical game to be practiced—you can ride on horseback, you can swim in the sea. You can have all and any kind of sport which does not involve the taking of life. In a minor degree that can be had too, but not in reality; that is only a make-believe.

From this you will understand that particular buildings are given over to their own kind of

(Continued On Page 5)

INTERESTING BUILDINGS

(Continued From Page 4)

work. That man who has spent his life in games, heart and soul, would be disconsolate without them here... he can have them and enjoy them to the full; but he will find that after a time the desire is not so keen and he will turn to other interests automatically, though gradually, and it may be that he will never entirely abandon his games, but the desire will be less absorbing.

On the other hand, the man who used his life for, say, music, for instance, will find his desire, his interest and his ability increasing by leaps and bounds—because music belongs to this land. He will find that by spending much time in one of the music houses, as he will if his life is music, his knowledge and ability are amazingly increased. Then there is the bookworm. He, too, finds intense satisfaction in his new-found facilities. Knowledge is unlimited—works of priceless value, lost upon earth, are in existence here. He is provided for.

The keen business man on earth whose only interest is in making his business successful will also find scope for ability. He will come in contact with the house of organization, and he will find himself linked up with work transcending in interest anything that he could have imagined for himself whilst upon earth.

Now all this is done for a reason. Everyone is provided for. On arriving here there is often much grief; grief that is sometimes incapacitating, and no movement forward can be made until the individual wishes it himself. Progress cannot be forced upon him.

Thus in the scheme of creation the blessed Creator has devised this wonderful means of appealing to the main interest on earth of each one. Everyone comes in touch with the chief longing of earth life, and is given opportunity to indulge in it, and thus progress is assured.

In all things that are purely and solely of the earth, the interest flags after a little time; a reaction, a gradual process—nothing is dramatic here—and the person passes from this to another interest which on earth

would be called a mental one. Those whose interests have been in this mind-category will continue and enlarge the scope of their work, and will progress along the same lines—the others change.

Whilst in this Blue Island each one is very much in touch with the conditions left behind. At first there is nothing done but what is both helpful and comforting—later there is a refining process to be gone through. At first it is possible to be closely in touch with the home left behind, but after a little time there is a reaction from this desire to be so close to earth, and when that sets in the process of eliminating earth and flesh instincts begins. In each case this takes a different course, a different length of time.

In trying thus to explain the use of this land and its buildings, I have not numbered them "Building A" for so - and - so, "Building B" for this, that and the other, but, in a conversational way, I hope I have helped you to understand and form a general idea of this country and some of its conditions. I hope I have made it clear now, after a time, the desire for earth things leaves us all. It may be a short or long time, according to the disposition of the person concerned.

Take the athlete. He loves his games, his running, his physical strength and his muscular exercise. Well, he will love it here as much. He will love it here more, because he will find an added pleasure in feeling no fatigue, a sharpened enjoyment altogether, but after a time his appreciation of all this will change. He will not dislike this hitherto loved sport, but he will pass to a different form of it; a form which is full of movement and satisfaction but not a physical affair at all; his mind will become more awake, and he will get enormous mental satisfaction from the studies which will come before him concerning the ways and means of travel here.

Locomotion of all kinds here is very different to that which obtains in earth conditions, and this former athlete of earth will drop into line in his new surroundings and will presently realize that life here is a different thing for him, for, though still on the same lines, it holds an increased mental interest. Is that clear?... Well, apply it in the same fashion to every other type of individual.

Life on the Island

CHAPTER IV

Having given you a little idea of this land and its appearance, I want to tell you about the life of the people here, so that you can form a mental picture in completeness. It is only natural that many should say, "What are they all doing?" Now, this is a very broad question to answer, and to help you to see how big a thing I am dealing with in thus attempting to give my story of the next life I must put a simple question to you.

I want you to try to imagine you have not been living on earth and that, knowing nothing of earth life, you have suddenly been landed by an airship in the busiest part of the city of London—with all its traffic and its people. You have arrived from some other world and have not seen this sight before. You will exclaim, "How strange! What are they all doing?"

Well, could you answer that question easily? It would not mean much to you to be told they are going about their own individual business—one man bakes bread, another sweeps the streets, another drives a cart, and another sits in an office and runs a business—all that would leave you none the wiser.

These are facts, and yet you would not understand them. You could not comprehend them.

That is my difficulty in trying to make you understand in a satisfactory way the life of this Blue Isle. I have to consider how to explain it. It is no use my telling you that one person sits by the sea all the time, weeping because of her parting from her lover, and another is in a mental stupor for drink, and another still thinks he is ringing the bells of his local chapel on Sunday, etc., etc.—that is not the life, those are only bits of it. Atoms of the whole.

I do not want to particularize, I want to generalize, with some detail. Therefore I must say that if you were to pay this land a visit in your earth bodies, as you are at present, you would be struck by the lack of excitement. You would think it all so like earth. That is what you would say to people on your return. "Oh, it's so much like our life here, only there are such a lot of different races of mankind there."

Everyday life for the individual is strikingly like the everyday life he's always been used to. At first he takes a great deal of rest, having the earth habit of sleep, and it is a necessity—he needs sleep here, too, for the present. We have no night as you have, but he sleeps and rests just the same. He has his interests in visiting different parts, in exploring the land and its buildings and in studying its animal and vegetable life. He has friends to



Stead's London Sanctuary for Psychical Research

seek out and to see. He has his pastimes to indulge. He has his new-found desire for knowledge to feed.

The routine of a day here is similar to the routine of a day on earth; the difference being that earth's routine is often made by force of circumstance, whereas, here it is made according to the desire for knowledge on this or that subject.

In clothing we are all practically as on earth, and as there are so many races here you can well understand the general appearance of this land is most unusual, and in an odd way particularly interesting and amusing, also instructive. I think I have said that in general appearance we all are as we all were. We are only a very little way from earth, and consequently up to this time we have not thrown off earth ideas. We have gained some new ones, but have as yet discarded few or none.

The process of discarding is a gradual one. As we live here we gain knowledge of many kinds, and come to find so many things, hitherto thought essential, not only of no importance but something of a bore, a nuisance, and that is how we grow to a state of dropping all earth habits. We get to the state of not desiring a smoke, not because we can't have it, or think it not right, but because the desire for it is not there.

As with a smoke, so with food, so with many a dozen things; we are just as satisfied without them. We do not miss them; if we did we should have them, and we do have them until the desire is no longer there.

At first there is practical freedom of thought and action, and there are only certain limitations imposed—not by rule but by conditions. Beyond these limitations there is absolute freedom. After a time, when the spirit has advanced to the point of desiring knowledge and enlightenment, he will be drawn like a piece of steel to a magnet, into contact

with this or that house of organization dealing with the subject on which he desires knowledge.

From the time of coming into touch with this house the spirit will be, as it were, "at school." He will perform here to attend this house of instruction. He will spend a good deal of his time there learning, and, when finished with one house, will pass to another, but it is not compulsory information, it is craved-for information, and nothing is given until asked for.

You are not forced to acquire anything. You are more than ever free agents. That is why on earth it is so essential to control your bodies by your minds, and not the reverse. When you come here your mind is all-powerful, and everything depends, for your own degree of happiness here, upon the kind of mind you bring with you.

The presence or absence of contentment is entirely due to the earth life you have led, the character formed, opportunities taken and lost, the motive of and for your actions, the help given, the manner of use of help received, your mental outlook and your use and abuse of flesh power.

To sum all these up it is the quality of mind control over body versus body over mind. Mind matters and body matters; it is in your keeping entirely and is in whatever state you have made it by your life. On your arrival here the degree of your happiness will be determined automatically by the demands of your mind.

When you are inclined to ask, "What are they all doing here?" turn your mind to some dear one on earth who has taken up an out-of-the-way kind of life somewhere abroad, where you are not in constant and intimate touch, and say to him, "I wonder what he's doing now?"... Then answer it yourself by saying, "I suppose he's carrying on." So are we, we people in the Blue Island.

knows—but most of mankind prefers to think it does not know.

Not one person on earth can stand up and say I am not speaking a profound truth here!

Mostly these things are not considered from the point of right or wrong, but from the view, "Shall I benefit by this?"—but I say that all people on earth can discriminate, I do not say that they do, between good and not good motive in their lives. Instinct does this for them. They cannot help themselves. They are bound to know.

The trouble is that the vast majority by force of habit, the desire for business gain, or social gain, or any kind of gain, but always a gain for itself, has ceased to consider the quality of its actions and thinks only of the first result. It is a pity. It is more than that, looked upon from the next stage in evolution it is pitiful. Poor undeveloped egos, preparing their own discomfort and suffering—not a hell fire, but a mental torture.

The self or spirit of a man is encased in his mind, and examined in a purely physical way, the brain is the most baffling organ of the body scientific man ever had to deal with. Much can be understood; all never will be. Judged as being the casing and instrument of the soul it becomes an even more delicate and intricate and baffling piece of work. You all know that mind is the generating-house for all your acts and deeds, but you do not fully appreciate the fact that every act and every thought is "booked"—is recorded.

You do not see the elaborate scheme of work which goes on in any of your large business houses, when you buy something and do not pay at once. It is booked and passes through many hands before the bill is sent to you a little later, and having paid the bill you forget it all, but the record of that business house has it still. So with the brain; an act or a thought, no matter what the quality, is recorded for all time.

Settling will come after life, and when paid the "book" is finished with and troubles no more, though the record is still there. Now follow me. Mind and its work—thought—is the force that drives and creates everything on earth. It has all to be mental before physical or material. That you all know. Every building was conceived mentally before being built.

Thought is divided in itself into different types. There is the thought of your next meal, which is of no particular interest, and there are the thoughts constructive and destructive. These are important. There are the purely personal thoughts, sometimes advantageous and sometimes the reverse.

Now, the all-important forms of thought are the constructive and destructive. The others referring to your meals, your clothes, your appearance, your anything you like, these are not (Continued On Page 6)

Intimate Life

CHAPTER V

There is a good deal of reasoning and argument as to why in earth life we should do or not do this or that. Why we should refrain from many of the delights of everyday life and why we should "go straight."

People say it is handicapping in their business or their profession to have to observe these "nice points." They may not confess this thought openly, but to themselves they do—they do not see why such-and-such should not be done. True, they think it may injure so-and-so's business a little, but that is his affair.

All in ignorance.

There is a reason, and that reason can be very easily found by

the rule of common sense. I almost might call this a discourse upon cause and effect.

Earth life has deteriorated. The whole scheme of creation is planned with great precision, with the object of allowing free individual development and progress. Its rules are laid down clearly. Every man knows by instinct when he is obeying and when disobeying these rules.

It needs no police officer to tell him. He may deceive himself that such an act is all that it should be, but at the same time he knows in his own consciousness that that act or thought is not only not all that it should be but that it is all that it ought not to be. I say that all mankind

INTIMATE LIFE

(Continued From Page 5)

of importance until they are allowed to hinder the flow of constructive thought; when they do this the character of these same thoughts changes and becomes destructive.

It is the material embodiment

of destructive thought which causes most of the distress and misery in the world. The sum total goes on increasing, and will continue to increase, until mankind as a whole, and individually, will listen and try to understand a little more about himself beyond what is necessary for him to know for the selling of his goods, and thus give fuller play to the beneficent action of constructive thought which alone can redeem and save the world.

tears and sympathy, it was an amazingly well organized and business-like place. There were many hundreds of people there. Those who had on earth believed and those who had not, came to try to wire a message home.

The heart call was the one which received the most serious attention. Many were there only as lookers-on, incredulous and facetious. They got nothing more than the satisfaction of their own amazement.

After a little time my turn came.

For a building given over to this kind of work it appeared to be inadequately equipped. I had rather expected to see many implements and instruments, many wires and machines, and the presence of electric forces, but there was nothing of that kind at all. It was all and only the human element.

I had a long conversation with a man there—a man obviously of some importance, though I cannot say he looked like an angel; he appeared quite as mundane as myself. I had a long talk with him, and from him I heard how a great deal of this work was carried on. He told me they had a system of travelers, whose work was very close to physical earth. They had the power of sensing people who could and would be used for this work at the other end.

These men could locate and then tabulate the earth people, marking each individual ability, and when the newly-arrived spirit came in search of help, these sensitivities on earth were used as each could be used. This is a sketchy outline of the work done in that building. . . . There I came frequently and tried to get my messages through to home by more than one means; I succeeded in some ways, I failed in others. The spirit has much to do himself with the success or failure attained; a great deal depends upon him.

Every time I succeeded I helped another. Every time I failed I went myself for help, and got it. Having given much time and study to the subject on earth, I was given unlimited assistance at this end of the line now that I needed it.

I want to explain how I got some of my first messages through and how I knew I had succeeded. We had been taught by this time how to come in close contact with the earth, although it was not possible for me to do

this alone. I had a helper with me. I must call him an official. He came with me to my first trial.

We came into a room, which seemed to have walls made of muslin—something and yet nothing. I know it was a house, and was conscious of the walls of the room, and yet they seemed such poor things because we could see through them and move through them. I could not have done this by myself at that time, but with my official we did.

Then came the attempt. There were two or three people in this room, and they were all talking together about the horror of this great disaster and about the probability of people coming back. They were holding a seance, and my official showed me how to make my presence known.

The controlling force, he told me, was thought. I had to visualize myself among these people in the flesh. Imagine I was standing there in the flesh, in the center of them, and then imagine myself still there with a strong light thrown upon me. . . . Create the picture. Hold the visualization very deliberately and in detail, and keep it fixed upon my mind, that at that moment I was there and that they were conscious of it. I know that after a few attempts I succeeded and those people did actually see me.

My face only, but that was because in my picture I had seen myself only as a face. I imagined the part they would recognize me by. I was also able to get a message in the same way. Precisely the same way. I stood by the most sensitive present, and spoke and concentrated my mind on a short sentence, and repeated it with much emphasis and deliberation until I could hear part of it spoken by this person. I knew that at last I had succeeded, and I succeeded reasonably easily because I knew so intimately what the conditions of those people and that earth-room were. Many who had not my earth knowledge made little impression at all.

There was none of my own family present that time. Had there been it would have made it impossible for me, as I was then feeling their sorrow acutely, and I would not have been able to give my mind so full a power as I did—I became almost impersonal. It was a good thing that my first attempt was purely a test one—to see if I could break through to home.

making it more difficult for you to accept and understand. It will be better, therefore, to explain that by "all thoughts" I refer only to all "direct" thoughts. In reality every thought is registered; the personal ones are, as I have previously said, of no importance so long as they are not allowed to grow into destructive thoughts.

In speaking of direct thought I mean you to understand positive thoughts, about other people, pleasant or unpleasant, and not the thoughts of everyday trivialities.

Many people find it impossible to believe that every direct thought they have is registered, or that it can in any way influence or affect the person concerned, or return to influence themselves, but this is so.

You are fully aware of the influence given out by any one person who is deeply depressed or more than usually excited and happy. Each of you has felt this influence. This is, of course, caused by the lowered or raised mental vibrations, giving out particularly strong currents of either depression or happiness.

They are equally strong currents in themselves although they act differently upon the people with whom they come into contact. It is in this way that all direct thoughts act. Frequently the subject is not conscious of these thoughts upon himself, but the influence is there in a subtle and greater or lesser degree of strength, and all these thoughts are very definitely registered in the mind of the thinker long after the incident itself has passed.

When coming to this land, that whole record has to be dealt with. Not by a judge in wig and gown, but by our own spirit selves. In spirit life we have a full and clear remembrance of all these things and, according to the quality of these individual thoughts, so we are brought into a state of regret, happiness or unhappiness, despair or satisfaction.

It is here that we meet with the desire to make return, to put right all the discomfort and distress, minor or major, as it may be, caused by thoughtless mind action whilst on earth.

This is why I say that whilst on earth it is not only advisable, but essential to keep your minds under control and in order: It is only wisdom so to do. The difficulty is that people will not realize this whilst upon earth, although they know from their own inner consciousness that I am stating a truth.

I want you all to try to realize the results you are making, the unhappiness you are causing others, and the regret and sorrow you are laying up for yourselves in the next world when you have to face the conditions you have made. Remember that your minds are the generating-houses. You are building up whatever is to be your next condition, precisely and exactly by the lives you are leading on earth, by your thoughts and by the degree to which your body controls your mind instead of your mind ruling supreme.

So long as you are upon earth you are Body (Physical) and Soul (Mind) and Spirit (Self). When you come here you are Mind (Soul) and Self (Spirit) only. Therefore for your own future happiness it is essential that your Mind should rule during earth life. It is for you to say whether it shall do so. If you are willing to pay your bill when you come over, carry on as you are, but there is no further credit given: you have to settle it here. If you are a quarter as practical as you each and all think you are, you will see to it that the mind leads.

It can lead very delightfully, although you may think it leads only to religious restriction—it does not only lead there; it leads to all earth's pleasures, all

(Continued On Page 7)

More About Intimate Life

CHAPTER VI

To a great extent the individual hardships of earth life are directly due to wrong thinking. I am fully aware that people are placed in many different positions right from birth. Some inherit unhappiness and difficulty from their parents, and their lot in life is harder and their pleasures are less than in the lives of those who are born in better conditions.

Accepting these differences of position and condition—one man a life of much hard work, another a comfortable and perhaps rather idle life—the same rule of thought applies. The man who has grown up under hard conditions is by circumstances forced into a groove of thought—a regular rut. He cannot help himself because there are no real attempts made by any to change his outlook; he may meet with material help from time to time, but he meets with little practical mental assistance. He is under the disadvantage of his lifelong earth conditions, and is in ignorance because he does not understand and has little opportunity for learning about these things by his thought he adds to his difficulties instead of easing and finally removing many of them.

The other man, who is comfortably settled and has no particular worries, does precisely the same thing. He trudges along in the same mental rut—stagnation. Mental Stagnation and the same results will fall to them both hereafter. They are both building up their future states.

Then there are people of keen intelligence, clever people, who use their brains to achieve material gain no matter the cost to others. These people are indulging in the most positive form of destructive thought. They are not like the other two—negative. They are very alive, alert and positive. They are at once using destructive and constructive

thought.

The latter is entirely misapplied, and when they come here the account against them will be much heavier, because they will have built up a wall of greedy thought which they themselves have originally sent out and which they must settle in this next condition.

A thought—no matter the heading it comes under—that has come into your mind and which you have sent out, is an accomplished thing so far as your mind goes. Your physical act may or may not keep swift accompaniment with the thought; that does not matter from the point of view of what you are building up for yourself here.

Once having had his thought it is done, so far as your mind is concerned, and whether you follow it up actively or not, you have to make repayment for it when you come here. I am not speaking about the thousand trivial thoughts of every hour, but about those which I might describe as having personality.

You will say it is impossible to control every thought of the day, and I agree that it is, but if once you accepted for fact what I have said you would keep a sharp eye on your mental actions. They matter. You will find this very difficult to accept because it is indeed an intimate thing for each one; you do not know each other's thoughts whilst upon earth, therefore I have headed this chapter "Intimate Life."

Each of you will live to thank the person who is responsible for giving you this information if you act upon it, and those of you who hear and know but do not act upon the knowledge, will have one day to cast reproaches upon yourselves for this failure.

To realize oneself that one has failed is far more bitter than the consciousness that others know it.

Think upon this and reason a little with your own inner self.

First Attempts

CHAPTER VII

Leaving the question of time out of it entirely, as I must, I want to write of my first attempt to communicate with the earth world. I know there is much dissatisfaction with the spirit world on account of the practical impossibility to give correct ideas of time-spacing. I would like to say a little about that before going into the main interest of today's writing. You must not be over-hasty in condemning us for this failure.

On earth you all space your time by days and hours, etc., but those spacings are also based, or perhaps more definitely marked in your mental reckoning, on the habits of the day. You have always taken certain things at certain hours. You have a light sky and a dark sky; without a watch you know fairly accurately the time of day by your inclinations—fatigue or freshness, the need of food or rest, etc., etc.

Now, on this side of the grave we have no real necessity for rest or for food. We have no dark sky—only a light one, and we have, for the sake of the present illustration, an unlimited supply of energy. Consequently we are not able to break up the time into spaces which correspond with

earth-spacings.

We do break up our time, but it is not your breaking, therefore we can seldom be accurate in telling when a thing did, or when a thing will, happen. For that reason I am not able to tell how long I had been in this country before I made my first attempt to link up with earth again. To me I seemed to have lived in this land always.

It appeared incredible to me that it could be only a few days since I arrived. I had not forgotten my family or my friends, but I felt peculiarly happy about them. I cannot think why, except that finding my earth knowledge so very correct I gathered strength in feeling that they too would understand everything was quite well with me, and that this little delay in writing was natural considering the new country I had come to.

The house which is given over to this work in the Blue Island had been a regular haunting-place of mine ever since my father had told me of it, together with the works of the other buildings. I went to this house a great deal, and received much help from the various people in charge. They were all kind and very sympathetic, but entirely business-like. It was not merely a house of

Reality of Thought Communication

CHAPTER VIII

In trying to establish a definite form of communication between the earth sphere and the Blue Island, people are always looking for the return of the physical part of the individual. They find it exceedingly difficult to accept even the most pressing mental tests as being a proof of communication; and in giving so much attention to this physical form, they nearly all overlook the form of thought communication, which is much more personal and very much less tainted by outside influence, such as the medium's mind, or other sitters. . . . antagonism, or bias either way. This thought communication is a much more real form than is accepted by the majority of believers in the possibility of it.

In concentrating the mind on any one spirit person, you are sending out real, live, active forces. These forces pass through the air in precisely the same way as electric waves do, and they never miss their mark. You concentrate on Mr. A in the spirit world, and immediately Mr. A is conscious of a force coming to him.

In this land we are much more sensitive than whilst on earth, and when thoughts are directed to us by people on your side, we have a direct call from those currents of thought

thus generated, and we are practically always able to come in close contact with the person who is thinking of us; when near and acclimated to his conditions we can impress thoughts and ideas upon his mind. He will seldom accept them for what they are, but will think they are his own normal thoughts or something of an hallucination.

Nevertheless, if frequent opportunity is given he will be startled at the amount of information he can record. This applies to everyone, not merely to the believer in these subjects. Any one who sits for a moment and allows his mind to dwell on some dear one who had "died" will actually draw the spirit of that person to himself. He may be conscious or unconscious of the presence, but the presence is there.

If people on earth realized the result of their thoughts upon those to whom they refer, they would be very much more careful in giving their mind free play. There are so many thoughts possible, and all of them are registered here; many of them affect the people they concern, but all of them affect the people from whom they emanate.

Perhaps in telling you all thoughts are recorded I am

THOUGHT COMMUNICATION

(Continued From Page 6)

earth's enjoyments, but it always holds the ruling hand, and can stop at the right time, whereas the body cannot, and so it runs up debts which have to be paid, and paid sometimes very dearly and bitterly.

Earth was made beautiful for Man to enjoy—not merely to tantalize him—lead him on and then say, "No!" That is not the way of our blessed Creator. He has given beauty and the faculty for enjoying beauty to all mankind, and so long as the mind rules it will continue to be beauty, but when only the body rules, influencing and degrading the mind as it will, then trouble lies ahead; much trouble and much acute regret.

When we are here our minds work in the same manner, they obey the same rules, and the presence or absence of body

does not hinder our thinking powers, and consequently there is no difficulty in coming into touch with some of our people left behind and being in close touch with them, influencing them greatly; although many of them are unconscious of it.

I want you to think of this and to realize that your own people can come to you, that thought is all-powerful and that you can build up or destroy, help or hinder, draw near you, or drive away from you, the people incarnate and discarnate, who were and who are so dear to each of you by this power of thought.

Thought communication is the closest link between the two worlds, but it must be well-ordered and well-trained brain action. You must not imagine that every idea which enters your mind is put there by a spirit person; it is not so at all, but at the same time, if you train your mind in the way an athlete trains his body, you can then ask for and receive great knowledge and much help, both spiritual and material.

Important Points

CHAPTER IX

A subject of this importance and interest is full of queries. Each one has his own questions to put, and each brings what he considers a hitherto unnoticed point. I want, if possible, to answer a few of these constantly recurring queries now. I had many put to me during my investigations whilst on earth, and some of them I can answer at last. I want you first to realize that by the change of death you do not become part of the Godhead immediately.

The mysteries of life are not revealed to you as a kind of welcoming gift on your arrival here. You must not think that I, or any, have FULL knowledge on all subjects, profound and trivial, the moment we come to spirit life . . . I cannot tell you when your grandson will next require new shoes . . . nor can I tell you the settlement of the Irish question.

I can only see a little farther than you, and I do not by any means possess the key to the door of All Knowledge and All Truth. That, we have each to work for . . . and as we pass through one door we find another in front of us to be unlocked . . . and another and another.

But, on the other hand, remember that I do know considerably more than you do, because I am in more intimate touch with the Main Source of knowledge, and I have passed through an experience which is still ahead of you all.

I should like first to speak about the word "conditions" and its true meaning. It is a word which is grossly misapplied in all forms of psychic work. It is given as a reason for this or that failure—for a success—for any peculiarity in result, and it is looked upon as necessary in any apartment in which a meeting is to be held. Rightly and wrongly—usually wrongly. The main factor or essential in obtaining good results lies in the condition of the sitter's mind more than in the room he is in.

The mental attitude and the physical state of the sitter is of very much more importance than the presence of draped windows, thick carpets, exotic perfumes, etc., etc. It is the method of mental approach which matters chiefly. That is a feature often overlooked by even first-grade sensitives. . . . Certain "extras" if rightly used and properly directed round the apartment, such as a cheerful face, pleasant flowers, laughter and brightness, these are all quite useful assets, but they are not the essentials.

Some people always try to reduce to ridicule communica-

tion with the next world, one of the greatest of God's blessings to mankind, and complain of what they consider to be the senseless conditions ruling at a seance. Many of these conditions, as I have said, are meaningless and sometimes a hindrance, but at the same time others are necessary according to the kind of communication sought after.

To make my point, I must recall to you how conditions govern everything, and so much does everything depend upon given suitable conditions that people do not even notice that this is so. The simplest and perhaps the most useful example of this is in making a pot of tea. You must have the tea in a certain condition, you must have the water in a certain condition—if you do not, you get poor results.

Your flowers—you have your seeds in a certain condition of dryness and you put them to earth when the climate is in a certain condition, according to time of year, and, once planted, you tend your plants, flowers, trees, everything according to the conditions they demand.

We demand conditions. Why should you think that this great scientific work can be governed, mastered by inexperienced hands—at any take-it-or-leave-it moment? You cannot reasonably expect it, and if you do, you won't get it! Conditions govern earth and all forms of life on it, from an earlier state than that when consciousness begins—but I tell you many of the conditions demanded by intelligent workers in this subject are futile and—worse—harmful.

You cannot achieve success in anything, or along any line, by directing your force in opposition to your intelligence. A vast number do, in this subject, and that is why there is so much failure. You may as well try to take a photograph without putting any film into the camera, and because you get no results, say the whole thing is impossible and fraudulent. You must have conditions in order to secure success in any and everything. It is due to lack of these necessary conditions that we fail sometimes to influence a person to do or not to do a certain act.

A father, in spirit life, may be fully conscious of his son contemplating a certain deed, say, suicide or murder or anything of that kind. Such knowledge will cause great sorrow to the father, and he will work his utmost to influence the son, to direct his thoughts, and destroy the idea of whatever is contemplated; but at such time the son is in an abnormal state of excitement,

which nearly always prevents our influence from getting to him and working upon him. It is not at all a state of happiness for the father, because he is fully aware of his son's acts, and he is powerless to prevent him.

In action we are free. Absolutely free. We have graduated in the Blue School. We are free to go amongst the other spheres. The lands where many or several—or none—of our own people are. We can go to them, and we can take help from those more developed, and give help to those less fortunate. Help by advice, help by demonstration, and help by association. We are still living on the Blue Island; not yet do we pass to the next sphere for domicile.

As we are able to travel among these other lands, so we are able to be in constant touch with earth. Thoughts of us sent out by people on earth reach us, and we sense from whom they come, and can follow up the person, if so desired. We would not get every thought from anyone who happened to see our names and make a casual remark, but from anyone with whom we were intimate whilst on earth a thought of us will come straight, as along a telephone wire from one house to another, and if we wish we can come.

In this way we are able to help people left behind. We can follow their actions and their minds, and influence them one way or the other, according to our idea of what is for their good; but we cannot do impossible things even for those dearest to us.

Whilst on earth one can give advice, but one cannot force it into practice—so here we can influence but not create. Having attained this state there is no parting, there is no sting to death, we can be with our own beyond us, with us, below us, and with those still on earth. Separation and partings are not known except by the law of attraction and affection.

We leave people behind on the earth who dutifully mourn for us, who are genuinely upset at their loss; but after a while—short or long—their remembrance of us grows thin. They cease to think of us, to recall us, and to remember our companionship. They are the only

partings. In some cases even those people come back to our lives when they themselves come to this land. Gradually, as they throw off the influences which dimmed their remembrance of us, they find the foundation of the old affection. Sometimes it is untouched; sometimes spoilt; but these are the only partings.

A spirit who comes here, and is anxious to get in touch with earth ties, may be made more unhappy by being with the earth people, for if they do not understand that he is still alive, they are all sadness, and they think of him as dead—as something finished.

Although the spirit will go to them a great deal at first, the earth people will not know he is there, and seeing them but being unable to make his presence known causes him much disappointment and sorrow, and they are ignorant of his presence and think only of him as dead, he will finally stay away altogether, content to wait until they join him.

This accounts for many people who are not apparently making any attempt to communicate, and for earth people to say that this cannot be true because their dearest so-and-so never made any sign to them.

When you are over in this life you will not be continually associated with people who are not of interest to you. On earth you eliminate, as far as practicable, the people who tire and try you—but here that can be done effectively because those feelings and instincts are entirely mutual. The governing force is love. Affections bind people together, and if the love between any two, or any group, is a strong and real thing, then those people are in close union and happiness together. But wherever the love is not on both or all sides, there is automatically a falling away of the affected party.

Nothing uneven or unequal holds. When you come, through death, you are attracted by the ties of love into the set of people who vibrate the same affection, and if you have had an affection for another which is not equally shared although you will at first be together, you will gradually and yet quietly cease to attract each other, and cease to be in each other's company.

The State of Freedom

CHAPTER X

Everything is ordered. I have touched lightly upon my first arrival and my impression of the new surroundings, and of my first return to earth and the manner of it. Without giving technical and scientific formulae at all; I think I have given you a fair picture and a rough idea of the next step after earth life. What I have said applies to all the human race. Whites, blacks and yellows—there is no differentiation; one rule holds for all races of mankind.

I shall pass for the present to a further stage.

I may return to say more about the Blue Island, but now I will leave all life there to continue on its way, and will deal with a further point of development—the state of being rid of most earth instincts. Once rid of these we are able to pass with comparative ease, and almost at will, from one sphere to another, and from this or another sphere back to earth; keeping thereby in close association with our own people—or those of them who desire it. We help by influencing them in their daily lives and actions, and we do this without in any way retarding our own work, development and construction of character. Character is the main thing to be studied.

Whilst on the Blue Island I

studied, as all do, the secrets of self and of life, and I came to realize the vastness of Creation. It is not life on earth and then life on this island only. As progress is made and earth's inclinations and habits are put aside, so other interests take their place, and then comes the desire for true knowledge. As others do and will do, so did I. I fell into line also, and as I learned, so I progressed. Capacity for wisdom grew with the wisdom acquired.

I had learnt of the existence of other lands besides this island, and at one time it seemed as incredible as the possible existence of this land does to many now on earth; but eventually the time came when I was taken to these other spheres. I cannot tell where they are, but it was like traveling amongst the stars. It seems as if we left our world and traveled through space until we reached another star, another land.

There are several of these other lands, and they are inhabited by former earth people who have progressed sufficiently to qualify for entry into this or that land. These other lands are nearly all inhabited by a higher form of life, a happier form and, individually, a more powerful form, but there are one or two other lands of not so high an order, where happi-

ness is less or not at all, according to whether life on earth was a well or lightly ordered thing.

In these lands the people who are there fail and fail again to find the spirit in themselves to desire to rise, to improve and control themselves, although the necessary strength is offered and offered and even thrust at them.

All races have the gift of free will. All are free agents in determining their own destinies. At all times, not only after the body's death. Just as a father and a mother of a family order the day's routine for their children, and allow the children then to amuse themselves in their own way, so the races of mankind are free to develop and model their lives upon their own individual pattern—being given certain rules to conform to.

All life is originally free, but whilst on earth, through poor comprehension and mismanagement, the individual often thinks he is not a free personage with free will—but he is. As the same father and mother will influence and guide their children, the cause being love, so when we are here and find ourselves able, we do our utmost to help and influence those we love who are still on earth. Always it is the driving force of love which causes us to do our work.

We can be in close touch with our people on earth, and by suggestion and by close association we can influence them. Through our influence often much material good will come to them. We spirit people cannot give material riches to any on earth, but we can frequently advise as to the best step to take in a business matter which, if taken, will bring in considerable material wealth. Just as we can influence in a spiritual sense, so we can influence in a business way.

We people over here can see both sides of the argument. When a thing is to be decided between two people we can see both points and can therefore see which is right, and if we play straight with that, whether it is to the benefit of our earth friend, in a material sense, or not. If we do this, and our earth friend loses or suffers from it, we invariably make it up later in a different way.

If we throw our influence against our own conviction, only in order to help our earth friend, we pay for it here ourselves, and our earth friend, who thereby gains unjustifiably, pays for it later, either whilst on earth or when in spirit life. He will have to make return sooner or later; there is no escape, it is automatic.

In saying we can and do influence people on earth, I do not propose to go into the precise process of how we work. It is near enough to say that you know how you influence each other on earth; here the result is the same, although the process is quite different—but that is a matter which each one of you will deal with individually later on, when your own chance comes, therefore it is not of necessity nor of interest to you to know now.

You have on earth a saying that "coming events cast their shadows before." This is a truth. They do cast their influences, and sensitive people can always register them and can often make a guess at their origin.

(Continued On Page 8)

Premonitions

CHAPTER XI

There are many superstitions and many reasons given to explain what is called "premonition," but in almost every instance it can be traced to telepathy; there are so many forms of mental sympathy.

The chief form of premonition is that concerning the death of another, friend or relation. Now always that can be traced to telepathy. You will argue that perhaps the person about to pass on was not anticipating his death. It may have been through a sudden accident, and yet so-and-so had a certain sign — a premonition — so many days, or such and such a time, beforehand.

To explain: Mr. A has a premonition about the death of Mr. B. It is followed up later by an accident in which Mr. B is killed. The spirit friends who are interested in Mr. B have been in continual attendance upon him, and are watching him in order to be of use whenever possible; but they cannot make him do this or do that with any certainty, they can only influence him one way or another.

Now, all the actions of Mr. B's life are producing certain effects, some of which Mr. B himself is not at once conscious of. His spirit friends are, and they can see, a certain distance ahead, what the results of these actions — the general routine of his life — may be.

In this way they can see ahead what is going to occur to Mr. B, and although they will do their utmost to guide him they cannot act for him. He sets his own destiny in motion and he alone can alter it.

At such a time, the spirit friends, realizing that Mr. B is in physical danger, will do their utmost to divert his actions and movements: sometimes they are successful, but in this particular instance they are not, and Mr. B meets his death. The influences being used by the spirit people have created a disturbance of thought-force around him and, although he was not conscious of it himself, his friend Mr. A has registered it upon his mind and it has reproduced itself in sleep, as a dream, or as a vision built up by thought-power and materialized through and from the physical strength of Mr. B. Distance between A and B makes no difference.

Premonitions concerning an arrangement made which is afterwards not fulfilled are caused by the influence of spirit friends trying always to guide their charges to the benefit of themselves. In this way you can figure out the cause of all so-called premonitions. In every case it is spirit friends trying to communicate with the person chiefly concerned — he often fails to register what another will pick up.

Residence

CHAPTER XII

I come now to the last days on the Blue Island and the taking up of our residence on the next and far more permanent world. The Blue Island is a transient life; a land for acclimatizing the newcomer, and as soon as he's fit he passes from it to what I might term the Real World, inasmuch as each one will be much longer on it than any has yet been on earth.

We can at will return to the Blue Island, and many do so frequently, both to meet newly arrived friends and associates, and to help any person or group with whom we are in sympathy. These are only visits, and we do not ever again return there to live.

Travel here is a very different thing to the methods you all know, and we all set out in a large party for the Real World. Not our whole party, as on first arrival; many weren't ready to leave, but with us were many spirit people besides those with whom we had originally arrived. There was the same sensation of flying, moving rapidly through the air; then we came to our new home.

After the color and generally striking appearance of the Blue Island, this new land appeared less attractive at the outset. It was more toneless in color, the people more engrossed in their regular routine. It seemed as if we had returned to earth life again, it was so like. I think, on arrival here, we must all have been attracted to different parts of this land, for my own seemed strikingly like parts I had known on earth, and there were also buildings I knew. Other people have told me the same, so I am confident that according to our race and degree of development so we are automatically attracted to different parts of this new world.

It is in this land that I and most of our people are, and certainly all will be, in due course. We continue our studies and our work of developing spiritually, whilst at the

same time controlling and dispersing the few still-clinging earth habits and thoughts. We are all very much more conscious of each other in this land, and life resumes a much greater similarity to the life we have known on earth.

We have our homes in the same way and our interests in other people, and according to taste so we are habited together in houses or on the open hillside country. Some people live in very elaborate palaces, and it is very curious to note that many of these people are those who have led very rough and hard lives upon earth. Their idea of Heaven is a palace and a life of ease.

After a period of time, during which they must make specified progress in general development, these people are given their palaces in order to allow them full advantage of environment to make forward steps in their evolution. If they don't progress they lose their palace and must re-qualify for it. This applies to everyone; each has to qualify in order to obtain his desired object; and in order to keep it he must continue his progress and his help to others.

When we come to this land, we have ceased to desire food, drink and sleep; we are now pure spirit in the rough state; there is still more refining to be done in the next phase. Here, also there are Rest Houses — Houses for Music — Houses for Scientific Research — Houses for all, and every kind of information and knowledge; and the entrance fee to each and all of these is Desire.

We do not lead a life of continual cramming of information — we lead ordinary earth lives, but with a much keener social interest and much more freedom and exchange of thought. There is no distinction of the classes. Our earth life may be forgotten, in so far as our individual task on earth is concerned, when that task was a matter of little or no interest to us.

It is only the spiritual and mental knowledge and development which hinders and advances the individual here; and spirit knowledge is not hindered by whatever one's job on earth may have been. In this respect there is a great and sudden broadening of the point of view of all comers to this land.

It is a land of freedom. A land of happiness and smiles. A land of happiness brought about through the real love of man for man. A land to work for — and land in which your place is made according to the knowledge you have had whilst upon earth and the way you have used that knowledge.

It is impossible to over-emphasize the degree of freedom in this new world, or the joy each and all has in it.

In saying that your happiness is gauged by the knowledge acquired on earth and the application of that knowledge, I am saying what is accurate to the smallest detail, but I would like to explain precisely.

On being established here, in the Real World, each one is interviewed by one of the Advanced Spirit Instructors and the whole record of earth is discussed and analyzed. Reason, motive and result. The full and detailed record contains everything, there is nothing overlooked, and this is the time for paying the bill. Each is interviewed alone, and there is a minute analysis of all events, acts and thoughts. Then there is the making good to be gone through, the sum total to be paid... for all our thoughtlessness and our unkind acts and words — all that have had direct results must be paid for.

We have then to spend time in close touch with earth, in order, by influence, to make good for our past misdoings; make good as far as possible. Also we have the knowledge and full sight of the results of these earlier acts, and they do not bring happiness; but after that state is passed and we can bring all these things into proper perspective and form a table of work, which will gradually and continually be working out the results and troubles we have caused, then we can each one settle down to live here in freedom.

The form of life differs here enormously according to temperament, personality, and the influence of earth life. People vary in strange contrast to one another. Many of us carry on with our same work as on earth. Here we have no need to work in order to obtain daily livelihood, we work here solely for spiritual refinement and progress; at the same time we keep in touch with our earth interests as a form of recreation.

We are not always, without any break, in one house or another studying this, that and the other; we have a certain program to go through but it has many breaks, and in this "off duty" time we come back to our dear people on earth, and either out of interest and love, or from desire to be useful, we try our utmost to help them in their material and mental difficulties.

We have every form of recreation here, as I have already told you when dealing with the Blue Island. Any habit or hobby formed on earth can be indulged in here, always providing it is progressive.

From this you can understand that life after death is a very normal and natural affair. We have still our affections, and those which last are still strongly binding links. Between families and friends we have the same affections — and yet not the same, because sometimes on earth there are differences which cause a silence between members of a family, and perhaps over here that family will once more be very united — the

earth differences being based solely upon material things — once remove the material and physical and underneath the love often remains.

One great change which death brings is a much broader point of view and a much larger mind. A deeper understanding, a keener intuition, clears away immediately many former difficulties and misunderstandings. Once on this Real World, and once past the first initiation and payment of debts, we are free to do as we wish, but we have to progress or we ourselves curtail our liberties.

It is not an enforced progress, we can take our own time about everything, but we must not allow any of earth's instincts to increase in their power over us. We have to learn the new conditions and live for them entirely.

Once free, we can travel at

will over our own world and over yours. So great is our speed and method of travel that we can be in two places almost simultaneously.

Everywhere we go we are conscious of the general love for one another. It is much more evident than on earth, and that great affection is the direct cause of the general brightness and radiance of this world. I do not mean that it gives off rays of light, but rather that the general atmosphere is light in quality and very invigorating and strength-giving.

Life here is a grander thing — a bolder thing, and a happier thing for all those who have led reasonable lives on earth, but for the unreasonable there are many troubles and difficulties and sorrows to be encountered. There is a great truth in the saying that "as ye sow, so shall ye reap."

General Results

CHAPTER XIII

I have been away from my earth life now a number of years, and although I have been in constant and unbroken touch with my old conditions and affections, I have never, since leaving the Blue Island, had any desire to return to the earth for habitation.

There have been many occasions when I have very badly wanted a tongue for a few hours. With my extra sight I have known the right treatment when seeing certain situations being mishandled. At such times I have very badly wanted to return to earth for an hour, in order to be the means of bringing about great improvements — beyond these passing desires I have had no wish ever to take up residence on earth; my travels and my works and studies on this side of the grave have been of such vital interest. Since being here I have acquired greater knowledge and have been able to pass to earth people some of that knowledge, at different times.

Ever since my leaving the world, your world, I have been keenly interested in its development, and very live to all its internal and external difficulties. Patriotism still holds with me, as with most of us, and will continue to hold so long as I have personal ties upon earth. When there are no longer any of these personal ties my interests will gradually and naturally turn more exclusively to this side among my own people, and my place will be filled by another — and so the race goes on — always moving forward, progressing and evolving.

Looking back on it all since I first came to the Blue Isle, I have great satisfaction in seeing the advance I have made. Coming here was quite a shock to me. I had no idea that my death was so near when that particular year began, and I certainly had no desire that it should be soon. I had an overwhelming number of important things on my hands. Some of these I have been able to finish since, and I have followed the progress of many others.

Soon after arrival, I had grown acclimatized to the new conditions, the new appearance of everything, the new power of locomotion and communication. We do not talk to each other very much here, we have a more expressive and intimate way than that. Here, thoughts are communicated from one mind to another without the need of vocal expression, although we can talk in earth manner at will.

There are, of course, many and vast differences between my world and yours, but I always find one of the most blessed and merciful differences between the two to be the manner in which the mental is unhindered by the physical. You on earth have mental desires and ambitions of

various kinds, for money, success in business, pleasure, power, knowledge, etc.; but always these desires are limited, cramped, often made impossible owing to your physical condition — here, when the mental desire is good, the field is unlimited.

Any mental desire for truth, knowledge, be it what it may, can be gratified in a most astonishing manner in this world. Be it good or bad, it will bring its results, and if the desire is bad it will grow in power and must be paid for; if good, it will grow in power also, and will bring strength and happiness with it. I cannot emphasize to you too much that as you are, so you will be.

You are now, whilst on earth, making your bodies for your next conditions. These are built up by your present lives on the quality of your thoughts. This world, which I have been in a long time now, is the closest thing imaginable to your earth. It is full of mineral, vegetable, animal, and all forms of life. All the animals you have loved on earth and educated to understanding, will be with you here. Those other animals who belong to no one in particular are here too, but they are in their own places.

You will say, "Oh, then it is only a reflection of our world." It is not that way — the earth is only a reflection of this world. Earth is not the lasting world. It is the training school. You are not only on earth to amass riches and enjoy life, just for what it is; you are there to learn the truth about your own character, and how to control and develop it, to make full use of all earth's beauties and pleasures, BUT you must be master, and not allow them to master you.

As I have said, looking back on my life here, I am satisfied with what has been done both in the personal and individual way and the bigger way. We spirit people have made great advances in our communications with earth. We have been greatly and enormously helped by the physical strength of the spirits of all the young men and women who passed over during the recent fighting all over the world; not only English, but all. They brought with them great physical power and determination, and we have been able, through this power, to break down many of the barriers which keep the two worlds apart.

These truths do not conform with the ideas of many people, but that is no reason for saying they are not true. Truth is sometimes unexpected and none too pleasant, but it is always the most powerful, and will make itself known — no matter whether it brings pleasure or pain.

Go, each one of you, in reality.

(Continued On Page 9)

CHURCH DIRECTORY

Spiritualist churches and groups—Have your church listed here. A free church ad is given to every church that orders at least ten copies of each issue of Psychic Observer. Besides the free listing, your church can earn a profit for its treasury. Write today for your church order form: Psychic Observer, Drawer 90, Southern Pines, North Carolina.

ARIZONA

Phoenix, Arizona
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.

CALIFORNIA

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

El Monte: 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.
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 6-1062. 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 Reddick; 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, Asst. 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.

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.: Pri-cilla 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. Lindenau.

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.

San Jose, California
First Spiritual Church of San Jose, Inc., YWCA Building, Third floor. Services: Thurs. evening 7:15 P.M. Pastor: Rev. O'Dell Brown, Phone CL 8-2194; Sec'y: Kathleen Phillips, Phone 8-8934.

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.

Denver
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.

CONNECTICUT

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

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.

DELAWARE

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

DISTRICT OF COLUMBIA

Washington, D. C.
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.

FLORIDA

Cassadaga, Florida
Cassadaga Spiritualist Camp, Cassadaga, Florida. Services in the Auditorium every Sunday at 2:30 p.m. Lectures—Spirit Messages—Healing. Joseph F. Greenwood, President. (P-518)

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.

Miami, Florida
Metaphysical Science Church (N.S.A.), 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.

St. Petersburg, Florida
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, Thursday, 1:30 P.M. Pastor, Rev. Florence Cole Heckman; Phone 79-33-03.

Sarasota, Florida
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, 2525 Palmetto St.; Phone, 8-79861. Pres., Virgil A. Simmon Sr., 105 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, 3603 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.

Chicago
Scientific Center of Spiritualism, 2419 No. Lincoln Ave. Services: Sunday 11 A.M. and 2:45 P.M.; Thurs. 7:45 P.M. Minister: Grace Turnbull, Phone GR 7-6254. Sec'y: Alice B. Sloane, 2419 No. Lincoln.

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, 1016 West 72nd St.

Church of The Spirit, 2651 North Central Park Ave., (Chicago's Oldest Spiritualist Church) Services: Sun. 10:30 A.M.; Messages: Wed. 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 Camarado; Phone: CAPITol 7-6333.

Continued on Page 12

Subscribe
To
Psychic
Observer

Drawer 90
Southern Pines,
North Carolina

\$8.00 3 Years

\$6.00 2 Years

\$4.00 1 Year

CHURCH DIRECTORY

Continued from Page 11

The First Temple of Universal Law, 4740 N. Western Ave., 5th floor. Services: Sun. 10:30 A.M. and 7 P.M., healing, lecture, messages; Sun. School, 10:30 A.M.; Bible Forum, 6 P.M.; "Universal Light" WAIT-820 KC, Sun. 9:15 A.M.; Classes, Mon. and Fri. 7:30 P.M. at 5132 N. Troy St. Phone: IR 8-5605. Pastor: Rev. C. Bright.

First Fraternal Spiritual Church, 4039 W. Madison St., McEvey 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 Spiritualist Church of Divinity, 6146 South Ashland Ave. Founder: Freda Brown. Services: Sun. 2:30 P.M.; Pres.: Mrs. Evelyn Kellner, 6240 S. Kedvale Ave.; Phone: LU 5-6972; Sec'y.: Carl B. Brown, 6146 S. Ashland Ave.

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, 3849 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 3-0624.

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 Huder; 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 Cramer, 2103 N. 60th St., E. St. Louis; Sec'y., Mrs. Otilie 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 Schallan.

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.: Normall 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 Hullinger, 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

Amesbury: First Spiritualist Church of Amesbury, I.O.O.F. Hall, Water St. Services: Sun. 3:30 P.M. President: Edward Jack; Sec'y.: Mrs. Ethel Grant, Phone 1355-M; Treas.: Mrs. Zelma Dickens, Phone 933-W.

Brockton: 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 Elmquist, 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. Sec'y: Mrs. Shirley Disbrow.

Davison: Spiritual Light Church, 8291 East Atherton Road. Services: Sun. 7:30 P.M. Pastor, Shirley 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 Fennell. Services: Sun. 7:30 P.M.; Tues. and Wed. 8 P.M. Pastor, Rev. Carroll W. Ware; Phone, DUnkirk 2-8553.

Ferndale: Metropolitan Spiritualist Church of Greater Detroit, MSSAC; Ferndale 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 Porman, 16216 W. 11 Mile Rd., Royal Oak, Mich. Phone ELgin 6-4771.

Flint, Michigan

First Universal Spiritualist Church, Flint Scott House, 412 E. Kearsley St. Services: Sun. 2:30 and 7:30 P.M. Pastor and Pres.: Rev. Edna Humphrey, Phone CE 477-57.

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.

Mio, Michigan

Advanced Spiritualist Center Red Horn Healing Chapel, 1028 Cherry Creek Rd., 2 miles North and 2 miles West of Mio. Services: Sunday 2:00 P.M. followed by Spiritual Healing 4:30 P.M.; Friday 2:00 P.M., Healing and Messages; Saturday 8:00 P.M., Seance Class. Pastor, Healer and direct voice medium: Rev. Vera Gruel; Associate Pastor: Rev. Fred Gruel, Phone Van Dyke 6-2247.

Owosso, Michigan

Owosso: First Spiritualist Episcopal Church, 610 Clinton St. Services: Sun. 7:30 P.M. Pastor: Rev. Marie A. Parrish, 1130 S. Shiawassee St., Owosso, Mich.

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 Bly. (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.

MINNESOTA

Duluth: First Spiritualist Church, 601 East Fifth St. Services: Sun. 7:30 P.M. Pastor, Rev. F. W. Hutchinsen; 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, 3248 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 Burckett 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

Burckett Spiritualist Church, Inc., 2653 Natural Bridge Ave. Services: Sunday 10:30 A.M. Acting Pastor, Florence G. Ware (Licentiate); Sec'y., Dorothy M. Buss, 1856 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-46514.

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. 1:30 P.M., Rev. Claire Stevens; Wed. & Thurs. 7 P.M., Rev. Dorthea A. Morris; Thurs. & Fri. 1:30 P.M. Rev. Rebecca Barrett; Fri. 7 P.M. Rev. Dorthea C. Dencer; Sun. 3 and 7 P.M. Guest Mediators. Healing at all services, Wed. 7 P.M. Rev. Mathew Matulwich. MOTHER TEMPLE OF PSYCHIC SCIENCE, services Tues. 1:30 and 7 P.M. Rev. Dorthea 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.

Continued on Page 13

CHURCH DIRECTORY

Continued from Page 12

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

Ramson: First Spiritual Science Church, 15 Highland Ave. Services: Sun. 8 P.M. Minister, Rev. Myrtle A. Pinkney; Phone, Ramson 1-1148.

Union City, New Jersey
Rev. Anna Doerner Simms Memorial Spiritualist Church Divine Psychic Mission, 3808 New York Ave. Services: 2 and 8 P.M. daily; Minister: Rev. Herbert C. Millare, Phone Union 3-5828; Sec'y: Rev. Alma Gundlach.

Spiritual Church of Divine Healing, 1000 New York Ave.; Sun. 7:30 P.M.; Tues. and Thurs. 2 and 8; 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 227th St., Bronx 66, N. Y. Rev. Clara & Anthony Pennyfeather. 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., 3:30 and 7:30 P.M. Pastor, Rev. Raymond C. Torrey; Asst. Pastor, Bessie B. Torrey.

Lily Dale: Lily Dale Spiritualist Church, Assembly Hall. Services: Sun. 11 A.M. 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.

Lockport: Lock City Spiritualist Temple, 11 Cottage St. (near Main). Sunday evening worship at 7:30. Medium's Day, the 3rd Sunday in each month with services at 3:30 and 7:30 P.M. Ethel A. Knapp, D.D., Pastor, P.O. Box 117, Phone 3-3039; Mrs. Robert M. Christie, Sec'y., 177 N. Transit St., Phone 3-6018.

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
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.

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. Marion 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. Leulah 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); 7:20 P.M. (Messages); Wed. and Sat., 1 P.M.; Wed. and Fri. 6:30 P.M. Minister, Rev. Richard Renardo; Phone TRafalgar 3-0994. (Coffee Shop on premises.)

The National Congress of Healers and Spiritual Consultants, Inc., (6-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. Corinaldi and Rev. Joseph Vitolo (healer). Mail address: Rev. Elsa Strassburger, Sec'y., 124 West 72nd St., New York 23, N. Y.

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.

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 Cail Wanderer; Phone: TRafalgar 3-8525.

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

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. 8 P.M. Pastor, Rev. Martha K. Seidler. Phone. CIRCLE 5-4915.

The Franciscan Order of Good Will and Harmony, 1901 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 and 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 3-7880.

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

Niagara Falls: White Rose Center of Free Psychic Truth, 639 Main St. Services: Sun. 7:30 P.M.; Social, Tuesday 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 Caley, Phone GR 9-5235; Associate Pastor: Rev. Earl Young, Court St. & Teall Ave., Syracuse, N. Y. Sec'y: Ruth E. Wilcox.

Wayside Spiritualist Church, 220 E. Washington St. Services: Sun. 7:30 P.M. Pastor, Rev. Luania Caley; 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 27-360.

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.

Sunflower New Thought Spiritualist Ass'n, 19204-19206 Pawnee Ave. Rev. Jay R. Messner, Pastor. Phone AU 1-1241; Mary W. Layman, Sec'y, Phone IV 1-6732; Services: Sun. 7:45 P.M., Healing—Message—Worship; All Message Service last Sunday of each month.

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. Layman, 1464 Clairmont Road, Phone IV 1-6732.

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.

Columbus, Ohio
The First Linden Spiritualist Church, 1751 Aberdeen Avenue, Services: Sun & Thurs. 7:30 P.M.; Minister: Maudelia Rowe, 37 East Frambes 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. Delason 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 F. Miliken, Phone LUther 3-2883; Asst. Pastor: Rev. Lloyd E. Purkey, 4632 E. Admiral Place, Phone TE 5-4770; Healer: Rev. Alice 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.

Salem, Oregon
The First Spiritualist Church, 1320 Madison St. Services: Sunday at 7:30 P.M. Pres: Clyde A. Stimson; Sec'y: Maude M. Stimson, 329 West 2nd Ave., Albany, Oregon.

PENNSYLVANIA
Allentown, Pennsylvania
First Spiritualist Church of Allentown, Oak & Poplar Sts. Services: All Message Service, Saturday at 7:30 P.M.; Healing and Church Service, Sunday at 2:30 and 7 P.M. E. E. Myers, President; Ruth M. Myers, Secretary.

Charleroi, 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., Bellevue Court Bldg., 9th floor entrance in court. Services: Sun. 7:45 P.M. and healing, 7 P.M. Pastor: Rev. Alida Neige; Phone: KI 5-8827.

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. Rose.

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

Fourth Spiritualist Church, 427 W. Wingohocking 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, 2-0433; South Main St.

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

Dallas: First Spiritualist Church (N.S.A.) 4921 Reiger Ave.; Sunday, Junior League 6:45 P.M.; Devotional Service 7:30 P.M.; Message Service: Wed., 8 P.M.; Minister: Nancy A. Huston; Treas., Joseph S. 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.

Houston, Texas
Divine Light U.C.M. Church, 4913 Center. 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.

Universal Church of Science, 1537 N. Alamo; Services: Sun. and Tues., 8 P.M.; Tuesday Circle, 1-4 P.M.; Rev. M. Hersey, Pastor; Phone CA 4-5983.

Continued on Page 14

YOU CAN BE HEALED! By Hal Styles

Pastor: "Church of the Good Neighbor"
Your need for HEALTH, LOVE, SECURITY in MARRIAGE or FINANCES, CAN be supplied!
PERSONAL OR ABSENT TREATMENT
(Hundreds of Testimonials on hand)
(ABSENT AID ON LOVE OFFERING BASIS)



A Clairvoyant FULL LIFE READING (while Astrally Projected) may explain WHY you suffer pain, lack of Finances, Marital discord, poor health, etc. For information call or write:

DR. HAL STYLES

18206 Victory Boulevard, Reseda, Calif.—Tel: DICKENS 2-8712

For further information concerning Services, see "Directory of Churches." (P-506)

CHURCH DIRECTORY

Continued from Page 13

San Antonio, Texas
Bethlehem Spiritualist Christian Church, 1004 S. St. Marys St. Services: Sun. and Wed. 7:45 P. M. Pastor, Rev. Alton C. Josephs; Pres., Charles Valenta; Phone LE 2-8954.

VIRGINIA

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

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 Baluis; 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.

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

Mary A. Tower Memorial Spiritualist Church, 916 E. James St., Devotional Services Sun. and Wed. at 7:30 P.M., Sun. 11 A.M., and Children's Lyceum, Fri. 8 P.M., Adult Lyceum. Pres. and Pastor: Rev. Mary B. Crisp, 410 — 14th Ave. Phone EA 2-6021.

WISCONSIN

Kenosha: Christ's Healing Shrine, 6333 Sheridan Road, Class, Mon. and Tues. 7:15 P.M. Services: Sun. 3 and 7:30 P.M.; Wed. 2 P.M.; Thurs. 7:30 P.M. Minister: Rev. Marnie Koski; Phone: Olympic 7-6863.

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

Pilgrim Psychic Science Church, 1239 South 15th St. Services: Sun. 10 A.M.; Wed. 7:30 P.M. Sec'y., Frieda Baumann; Phone UP 3-1083.

Christian Unity Spiritual Science Church, 2603 W. Atkinson Ave. Divine Service Sun. 10 A.M.; Divine Healing by appointments; Dr. Walter F. Krahn and Dr. Ella E. Krahn, pastors; Phone HI 5-0334.

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

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

True Spiritual Church, 2378 North 27th St. Service every Sunday 7:30 P.M.; Wed. 2 P.M. Rev. L. Nesbitt, Pastor, Phone DI 4-7685.

CANADA

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

Galgary, Alberta, Canada
Calgary (Alberta): First Spiritualist Church, 402 7th Ave., East. Services: Sun. 7:30 P. M. Pres.: Ed Potts, 322 3rd Ave., S. W.; Sec'y-Treas.: Ralph Hayes, 2119 20th Ave., S. W.

Springdale Spiritualist Church, 222 Broadway Ave. Services: Sun. 2:30 P.M. and 7:15 P.M.; Tues. 8 P.M. Sec'y., Joseph Ganton; Phone OXFORD 1-4325.

Winnipeg Spiritualist Church, I.O.O.F. Temple, Kennedy St. Services: Sun. 11 A.M. and 7 P.M.; Secretary: Ivor Brooke, 393 Anderson Ave., Winnipeg 4.

UNKNOWN JESUS

(Continued From Page 10)

Egypt, the seat of the greatest culture of His time. We learn about His travels from ancient manuscripts discovered in Tibetan monasteries. And although these accounts were not included in the New Testament and "canonized" (declared holy) they are extremely illuminating and give many discourses of Jesus that deal with subjects not mentioned in the Bible. One, for instance, deals with the treatment and rights of women. (They had none in His time) with woman's place in society and her divine mission in guiding young souls—her tremendous importance on character formation, and He especially emphasized prenatal influence. Certainly, in His own case, Mary, His mother, had much to do with preparing his earthly vehicle. During pregnancy the infant soul is definitely influenced by the mother. And the initial tendency and "rate of breathing" comes from the mother. Pregnancy should be a holy time of "preparation." And in an old manuscript preserved by the Copts (early Christians in Egypt) and translated by O. Z. Hanish, we read:

"Man's only salvation lies in leaving Satan and his claim and going the way of the Just One to God and His Paradise.

"As a woman, heeding the counsel of an interceptor, sin has entered mind and heart, generating havoc during the period of gestation, casting generations into the fiery furnace of consummation, even so by woman alone redemption shall come to the race, turning away from interception, returning to the counsel of Abba, who is our Father, she shall with silent contempt deny the power of the tempter. She shall behold the glory of the Lord coming from the East and endow her offspring with the powers of salvation, raising saviors upon the eminence of all the nations. She shall cease to be intimidated by suggestions, and only follow the counsel of the Lord unto the redemption of the race..."

We read in Ezekiel 14:2, "The glory of the Lord came from the East; and His Voice was like the noise of many waters; and woman shone with His glory."

"But the woman being deceived was in the transgression; notwithstanding she shall bring salvation by child-bearing, if continued in holiness." (Tim. 2:14, 15). This refers to her consecrated state of mind during pregnancy. Her responsibility towards the coming generations is tremendous. This Jesus knew and spoke about, but Christianity has largely forgotten this. It is not the enemy of Christianity that is so much to be feared as the lack of consecration of womanhood. For it is she who forms character in the formative stages, thus determining the future of man.

Jesus Himself was the very soul of sweetness and feminine tenderness, and his compassion towards men and animals were marvellously touching. He did not approve of "sacrificing animals" nor killing them for food. But... when occasion de-

manded it, He was a tower of strength and majestic power that none could move. In other words, He balanced the feminine and masculine qualities—symbolized by the heart and the head. He exemplified the MAN OF THE FUTURE, and He not only taught but actually lived the Mysteries—step by step—progressing in orderly sequence. The steps are known to all illumined mystics—and have been known since time began. But they can only be understood by those who are "illumined." The "Tree of Life" is a symbol of the Mysteries, showing the different states of consciousness to be attained and the forces to be mastered on the way to PERFECTION. "Be ye therefore perfect as your father which is in heaven is perfect," said Jesus. The road to perfection is a long one, my friends. What evangelists mean by being "saved" is "Conversion," the very first step on the road to perfection. It is a "change of heart"—the "turning to God," after having forgotten Him—a determination to "do better" and consecrate one's life to Christ, which truly means, to enter upon the eternal quest of the soul to become truly a "son of God."

Now, perfection means not only "spirit identification," but also the mastery of material forces—being practical as well as learned and spiritual. We are told that Jesus often withdrew into the mountains, there "to concentrate upon the preparation of a new era," that He was sought after both for His "voluminous and versatile learning," as well as for His "predictions and expounding of the law." But—being practical He was very active in social life, and while studying at Alexandria, he "worked His way" whenever possible, although having independent means.

While at Alexandria, He formed the acquaintance of the Greek scholar and "miracle worker" Apollonius of Tyana, also Judas Iscariot, Simon of Cyrene, and others, whose lives became closely interwoven with His own and whose characteristics were so similar that they have sometimes been confused in the minds of contemporaries.

Jesus commanded the highest respect from the learned of His time—of Jew and Gentile alike. Caiaphas, the High Priest—we are told in one ancient manuscript—was so impressed with His outstanding ability, that he recognized Him as a Master (Rabbi), and honored Him with a membership in the Sanhedrin, with a rulership over the district of Nazareth. But, although accepting the honor, quite in contrast to the other members (who were greedy for power and whose sole ambition was to throw off the Roman yoke) Jesus was more interested in helping the poor, the oppressed and the sick of mind and body. Recognized more and more as a Master of great healing power, his fame soon spread throughout the country round about. He had invitations to go everywhere and He took an active interest in all movements, religious and social. Wherever he went crowds followed him.

Now Caiaphas, powerful leader of the Sanhedrin, had great hopes that with a man of the caliber of Jesus at the helm of the "great and wonderfully designed hierarchical system of Jewish priesthood," they would be able to "astonish the world and make Rome quiver, shake and tremble." Caiaphas had a great plan for the "redemption" of Israel. His ambitions were boundless. But, at a certain important occasion, when the entire plan of "revolt and conquest" was laid before the learned priests, Jesus remained silent for a long time and finally announced that Israel was not to be a material kingdom but a "Society of God."

For this he was never forgotten. Everything had been offered Jesus. Every argument was used to change His mind. A beautiful

woman had been sent to "charm" Him—but neither flattery nor command would touch Him. He remained unmoved. The famous words "Get thee behind me, Satan," were uttered to Caiaphas and his "propositions."

We see here a man of outstanding ability and accomplishments, a great character without equal, a Savior and a God—all in one, who unmoved by temptations, turned away from Power, to minister to the sick and suffering, the poor and the despised. Does this not make you love the Savior all the more? Of all men on earth, he is the most wonderful, lovable and astonishing. Let us learn a little more about his life. We have heard so much about His death!

Now the Bibles tell us about many miracles that Jesus performed. Instantaneous healings, of course, are very impressive. They always fill the heart with awe and wonder. The writer has seen many such healings—blind folk who received their sight, the lame and the crippled, who suddenly got out of bed and could walk, and the deaf who suddenly could hear. These things are happening every day in the great healing campaigns and those who have witnessed some of the amazing healings that have taken place know what Jesus meant when He told His disciples to go and heal the sick. Great evangelists these days, filled with the Spirit of God, are indeed performing most wonderful healings—almost unbelievable to those who have not seen them. Yes, those who believe God and are willing to fulfill the conditions (to forgive those who have hurt them) can be instantly healed of any disease known to man. For God heals now as He did in the time of Jesus. It does not matter what the cause, or how serious the condition—the moment the heart is changed and hope becomes fully alive and faith is riveted on the Mighty Healing Power of God so that one's whole being vibrates at a new rate, then a sudden change takes place in the cell structure of the body, and men are "renewed and made whole." God promises healing again and again—in both the Old and the New Testament. In Jeremiah we read, for instance, "For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD." (Jer. 30:17). But only when the heart is fully purified!

HEALING IS FORGIVENESS. We are healed as we forgive. "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6:14,15). Yet, there are thousands of Christians who believe they are "saved," who have not forgiven others and yet think they should be or are forgiven! These people wonder WHY they are sick and if "prayed for," WHY they don't get healed!

Now, forgiveness is not always easy. Some hurts go very deep, and it often takes much time, much self-examination and great honesty to really "forgive and forget." So Jesus who knew the heart better than anyone and knew our difficulties, gave us several methods of attacking the problem of disease. While we are trying our best to work out a solution of our many inner conflicts and struggles, we can do several things to quicken the healing process. We can use natural methods to purify the body from the poisons which have accumulated through shallow breathing habits, destructive thinking and feeling, overeating, carelessness, strain, worry, or inability to sleep. All these things bring about faulty elimination, which, in turn, produces bacteria and eventually, pain.

The Bible says that disease is caused by sin and is the work of Satan. Now Lucifer, we are told, was at one time a great Archangel, who fell from his "first estate," but when the name Satan

is used in the Bible, it does not always refer to this Being. It sometimes refers to the "forces" of darkness (of destruction). Just as the word God, Lord or Jehovah does not always refer to the Creator, but sometimes to the Father, the Spirit of God in man. According to illumined mystics, the translators—not always understanding which was meant, sometimes substituted one word for another. Remember, the same word in our Bible DOES NOT ALWAYS MEAN THE SAME THING. Spiritual discernment alone will reveal the original, deeper meaning.

At any rate, Jesus called disease the work of Satan and when He uses the word "Angels" He sometimes means "forces." Now, sometimes He drove out "demons"—and very quickly. Other times He recommended fasting and prayer as a healing agent. He himself, it must be remembered, went to the desert to fast forty days.

Now, why did he fast, and recommend fasting? Because during a fast the accumulated poisons in the body that cause disease and pain, are gradually eliminated. Mother Nature then renews the body with her wonderful healing power—which, although not instantaneous in action, is not less wonderful. The moment we stop feeding the body (food takes enormous energy to digest) Mother Nature "takes over" and starts a genuine "housecleaning," which usually eliminates even the most serious diseases. And, if we live right from then on and do not make the same mistakes (or commit the same sins all over again) we stay healthy—but only then. Remember, Jesus said to the man who was healed, "Go and sin no more."

Nature is indeed a wonderful healer when she is not interfered with. "Our Earthly Mother" loves us," says Jesus in the Essene Gospel of St. John. "She loves you even when you turn away from her." She does her best even when we abuse our bodies by drugging them (with "pain killers" like aspirin), over eat and over drink, smoke, live a wrong thought life, overwork, don't get enough sleep, don't breathe deeply, etc. But when we fast, she always does wonders.

Now, Jesus knew that not everybody could be instantaneously healed "because of their unbelief" and because people cannot always forgive as easily as they think (or would like to). So He told us the next best thing to do—in the meantime—that is, while we are trying to work out our inner problems and conflicts he told us to fast and to pray. For during a fast, not only is the body renewed, but we become far more sensitive to the influence of the Spirit. The body is then not so preoccupied with digesting food, and once hunger has ceased (which it does after the third day of fasting, and the poisons have been eliminated) we have a clearer brain to think with, and the heart is so filled with the joy of living, gratitude, and the feeling of a clean, healthy body, that it is SO MUCH EASIER TO FORGIVE. In fact, the very poisons that our grudges have produced (this is now known to be a scientific fact) being loosened and eliminated, we see things in a completely different light. When our bodies are free of accumulated waste (our past sins) we can also LOVE MORE. And love, we are told, is the fulfillment of the LAW. A great healer said once, "You can heal anything that you can love enough." And it is the truth.

Now, Jesus gave very specific directions about fasting and natural healing, and how to go about it. And it was all recorded in the Essene Gospel of St. John. But, it was left out of the NEW TESTAMENT. And it has been unknown to the public for all these centuries. Recently, however, Professor Edmond B. Szekely discovered it in the Vatican, in Rome, where it had been pre-

(Continued On Page 15)

WAR OR PEACE

COULD DEPEND UPON A FLYING MOUNTAIN

Hermes Nearly Came To Earth— Will It Return ?

By GASTON BURRIDGE
Psychic Observer Staff Writer

HERMES NEARLY CAME

As our knowledge of the Universe grows, evidence that Earth has been struck a multitude of times by various-sized cosmic objects piles higher and higher. The indications have piled so high, in fact, no one can now deny them. The magnitude of these striking objects has varied. Their time span extends over millennia. Some of their results are plain to see. Many more seem questionable. Still others remain moot.

Today several great nations stand poised to launch upon one another a vast destruction by hydrogen bombs as retaliation for a possible or supposed surprise attack. Thus it behooves all of us to look again, and more deeply, into further visitations by outer space debris. If the landing of a sizable meteorite in many places on earth, and a trigger-happy individual should get their wires crossed—the Third World War could begin with less than no reason! Already we have teetered on that brink. Only a year ago such a meteorite flamed into Colorado. It set buzzers buzzing tickers to ticking. It slipped through some radar screens, and confused others. Happily, calm nerves and careful judgment held. But will we always be so fortunate? Or will the other fellow?

On October 30th, 1937, Hermes nearly came to earth. Luckily its presence and path were spotted several days before, and word of it was telegraphed around the world. Hermes didn't come after all. It veered and we are not sure where it went. We have little idea when—or if—it will be back. Neither do we know if we dare ask, "Are there any more at home like you?" The only safe answer we can believe is, "Yes!"

This Hermes hunk of cosmic rock was only five and one-half hours away—or about 440,000 miles—at its nearest. A speed of 8,000 miles per hour—combined with Earth's or otherwise—is certainly something to consider destruction-wise.

Hermes was a planetoid (and probably still is)—a "floating mountain"—a "vagabond of space" bindlestiffing toward Earth. Hermes was close to a mile across. It was calculated to weigh more than a billion tons! I rather doubt if there is any man who can accurately estimate the havoc which a strike of a Hermes and Earth would strew over our globe's surface. Regardless whether the hit was a direct one or a tangent blow, there just isn't any reliable way to "guesstimate" the results. The least we can say is that the attack would be ferocious.

On the high plateau of northern Arizona, between Flagstaff and Winslow, lies a great pock in the earth. It is known as Meteorite Crater. Thousands of persons have seen it. This scar resulted from a collision of a cosmic object and Earth.

It has been under research for more than 70 years. Much has been written concerning this meeting and its results. The latest complete book is *Arizona's Meteorite Crater*, by Dr. H. H. Nininger.

Meteorite Crater is nearly a mile in diameter. Even now it

is between 500 and 600 feet deep. The strike which made this hole is estimated to have taken place somewhere between 2,000 and 50,000 years ago. There is also quite a difference of opinion as to what the striking object weighed. The low weight is put at 12-500 tons. The high weight ranging from four to eight million tons!

Suppose we take the eight million tons to compare by. Then, Hermes was calculated to weigh 125 times more than whatever dug Meteorite Crater!

The rim around Meteorite Crater now averages 125 feet above the surrounding plateau. Undoubtedly much erosion has taken place since the rim was first thrown up—even though we assume the minimum time of only 2,000 years since the landing, and even though we give full credit to the generally dry climate of the plateau region. If the time has been anywhere near as long as 50,000 years since the strike, then erosion must have been considerably more.

Any erosion would lessen the rim's height—and it would fill the crater!

One item which seems to me has been overlooked in connection with Meteorite Crater thinking is its relationship to the last Ice Age. When I was a boy the last Ice Age was calculated to have ended 25,000 to 30,000 years ago. Now it seems, this time has shrunk to less than half these figures.

While it appears quite likely the ice sheet did not advance as far south as Meteorite Crater generally, it should be borne in mind that the crater site lies well above 6,000 feet altitude. Thus if the crater was present during the last Ice Age, this altitude must have affected it a good deal more by the added general snow and ice over the entire region than since.

On the other hand, if the crater was not present during the last Ice Age, then the hole must have been blasted since. This would make its age only around a 11,000-year possibility!

Should you read such books as Patrick Moore's *A Guide To The Planets*, or F. S. Watson's *Between The Planets*, you will find, according to them, that astronomers appeared not to have been greatly disturbed lest Hermes strike the Earth. I cannot speak for these astronomers, of course, nor for astronomers in general. However, I can say not all astronomers held such feelings at that time—or hold such feeling now.

Some astronomers indicate Earth and large cosmic objects collide only about once in 100,000 years. But a huge "something" tore into a remote area

of northern Siberia in 1908, causing tremendous damage to surface contours. Fortunately, this strike occurred in a thinly populated area, though "echoes" of its landing and flash were seen and heard hundreds of miles away. As far as anyone knows now, there is no reason why a cosmic object should shun a highly populated region!

Again in 1931, some other "somethings"—three of them close together and of mammoth size—plunged into the Brazilian jungle, putting to cinder hundreds of miles of wet, steaming plant growth.

These two tremendous strikes were less than 30 years apart!

The Brazilian strike was probably the greater. The area coming under this collision's direct effect is known to have been inhabited by many Indians—though only the wildest guess can suggest how many. The Siberian strike probably had more observers able to present a clearer idea of what occurred.

Should a similar instance happen today, likely the affected region would soon be flown over and pictures made of the results. Thus we would know much more concerning it.

We can well assume that should a herd of antelope, say, have been grazing 20 miles from the site of Meteorite Crater at time of impact, the entire herd would have been blown apart and killed. The concussion blast was terrific. We believe we do not exaggerate if we say all vegetation within a 20-mile area of the impact site was likely blown free of its roots! Quite probably the flash of light made by the actual impingement of the two bodies could have been noticed on the Pacific Coast. The sound would have followed nearly as far, but some time afterward. Seismic shock waves must have been felt a long distance.

From the above we can realize the contact result with a Hermes, or any object 125 times greater in size than that which blew out Meteorite Crater. As we begin to see, Earth collisions with cosmic objects of mass actually can be terrible things—at least for the immediate vicinity of the strike.

Little imagination is needed to picture the utter chaos awaiting such a clash near a population center. Not only the property damage makes us gasp, but loss of life could easily exceed 50%.

As our Globe's surface is largely covered with water, what effect might we experience should a Hermes-like object land in an Ocean? Such a strike suggests a series of tidal waves difficult to comprehend. There seems little doubt that every seaport on any Ocean affected would be wiped out. We can only guess as to how far inland the sea water might surge. Coastal mountains are dams to break the rush of waves, of course, but damage to topsoil and plant life by the salt water looms large.

In such a case the evaporation of sea water must be huge. The extreme heat of the striking object and the impact itself, being the boiler. The water vapor has to condense as rain or snow sooner or later, depending on many other present atmospheric conditions. Then heavy rains or snows surely follow. These

cause another "aftermath flood!"

But supposing the actual collision took place in either of the polar regions. If the shock set adrift substantial amounts of ice, the melting of that ice could raise the Ocean's level high enough to cause great damage to present harbor installations. It has been calculated that if all the ice at both poles were melted the Oceans must rise more than 100 feet! In areas of Antarctica, the ice is believed to be at least 20 miles thick!

Where are we apt to find this kind of cosmic clutter? Our answer can only be, "Anywhere!" We should add, though, "But not very often."

Truly, we don't know. Objects the size of Hermes are difficult to see—unless they are quite close—even with powerful telescopes. If they are near enough to see them well it might be too late! Should one of these vagrants "draw a bead on us" there is nothing we can do but stand and take the shot.

What are these things like Hermes, which occasionally come hurtling in upon us? There is much disagreement on this point. Increasing evidence tends to lead us toward the belief they are "parts of planets," or parts of a planet. Yes, it very much looks as if sometime, somewhere, celestial rhythms missed a beat and two planets crashed head-on—or a planet and a moon—or two moons. No one can say—when or where—for sure.

But astronomy has some ideas. First of all, these cosmic tramps are believed not to be spherical in shape. They seem to turn about an axis, but because the light reflected from them varies in intensity and size, astronomers think planetoids like Hermes are "hunks of rock-like stuff"—parts of broken planets or moons.

There is a pretty fair "rule of thumb" in astronomy known as Bode's Law. This "law" does well in placing the planets outward from the Sun. We find a hitch, though. The law says a planet should be between Mars and Jupiter. There is none. But we do find a vast "belt" of asteroids or planetoids. Was a planet or two in this position once upon a time? Or perhaps it was a planet and a moon. Did something throw a monkey wrench into the celestial gears, and as they stuttered, did it make for a tremendous cosmic collision? Perhaps a comet and one of Jupiter's outer moons met in a fiery duel.

As yet we have no record of how many planetoids there may be in the belt. So far, some 2,000 different ones have been distinguished. About 1,500 of these have had their orbits around the sun calculated. A few of the larger numbers are named, but most designations go by numbers only.

Ceres, the largest, is calculated to be 485 miles across. Pallas is 304 miles. Vesta measures 234, and Juno 118 miles. "Little" Eros is thought to measure about four by 13 miles. Hermes, at only a mile, seems one of the babies.

Because these hunks of rock are so far away, and because they are so small in size, they have little light-gathering capacity. This makes them difficult to see. Astronomers feel certain there must be many thousands of smaller hunks yet undiscovered. This is how such material can "sneak up on us" undetected until at our doorstep.

In contrast to these planetoids whose orbits around the sun are known, there is a good chance of "strays." These are much less common. They may have come from outside our Solar System and are "just looking for a place to swing." This makes them no less potent as "smashers," however.

Space between the planets is pretty empty. Still, the earth attracts several million tons of cosmic dust to its surface each year from outer space. A meteorite, of various sizes, enters our upper atmosphere umbrella every three seconds—around the

clock. Few of these ever reach the ground. They are the "shooting stars" or the "falling stars" we see on clear nights. Often, large meteorites break into smaller pieces after entering our high atmosphere. They can't stand the strain! But if a piece of "celestial mechanics" gets properly oriented, and is of the right sort, down it comes. If it is a big piece, look out below. Help, help!

Some astronomers believe even though Earth were struck by a planetoid as large as Ceres, the globe need not be destroyed. But much change would be wrought over its surface. No one can be sure what seismic repercussions might be loosed. Extensive mountain building could take place. The Earth's axis might be shifted, depending upon the point of strike. Such an axis shift always suggests a change in climate.

"All right," you say, "has anything like that ever happened to Earth? Have we any indications at all—any evidence that our Globe has met such misfortune?"

Yes! Allen O. Kelly and Frank Dacelle wrote the book, *Target: Earth*, in which they set forth much interesting material indicating our globe has sustained frequent maulings at the hands of outer space visitors.

Two conditions of Earth have kept its face from looking like the moon's. First, our atmosphere—second, our weather. Our atmosphere acts as a powerful brake on anything falling through it. Thus objects don't strike the surface so hard. Then, friction with the atmosphere causes them to "burn up" while traveling downward—if going fast enough. This is the problem of "re-entry" our rockets face.

Our weather tends to soon cover or erase collision results. Quite likely we have had more visitors like Hermes than we show!

The Earth spins on its axis at 1,000 miles an hour. We travel our orbit around the sun at more than 18 miles per second! In addition to these movements, astronomers believe our entire Solar System—sun and planets—is moving toward the bright star Vega, at 12 miles a second. Hence it can be readily seen that Earth is in new territory all the time.

It took me about 30 seconds to write the 12 words you are reading now. So, considering only the 12-mile-a-second rate, we were 360 miles away from the beginning of the first word when we got to the period! As ridiculous as this sounds, the figures do give a little idea of the implications relative to the entire collision matter. Though distances are great, speeds are high. That makes things hit hard.

Our Earth is but a speck of a speck in space—even though its mass—its weight—is calculated to be 6,570,000,000,000,000,000 tons! Spelled out, this tonnage is six sextillion, 570 quintillion. Traveling at 18 miles a second it would make quite a boom on striking anything of size. Enough of a boom so that much of the striking materials would be vaporized almost instantly.

We hope Hermes does not come back—or any of its brothers or sisters. But if those hopes cannot be fulfilled—and it seems as if they could not be—then we hope that should a Hermes come we will again have some advanced notice of it and will be spared the additional burden of atom bombs as an encore!

CANCER VICTIMS

Read the book **KEYS TO LIFE** just published. It may save your life. The book teaches ancient secrets of regeneration. Price \$3.00 postpaid. Refundable. **FAITH FARM, Cooke Falls, N. Y.** (P-501)

THE CANCER QUESTION!

AN OPEN LETTER ADDRESSED TO THE AMERICAN CANCER SOCIETY, THE FIFTH MENCHOLS SEMINAR ON CANCER RESISTANCE, AND OTHER GROUPS INTERESTED IN CANCER RESISTANCE AS WELL AS THE PREVENTION OF CANCER INCIDENCE.

By SYMON GOULD
Special For Psychic Observer

The announced plan of the American Cancer Society instituting a six-year check on more than 1,000,000 persons comprising 500,000 families bids fair to be a highly constructive program for meeting the continued inroads of this devastating disease. It will undoubtedly yield important data and vital conclusions on which to base new procedures for the possible discovery of new methods for overcoming in some measure this disease.

But what is even more important is, we hope, it may point the way to significant and effective means of PREVENTING the incidence of cancer. This should be the objective of any such program inasmuch as most curative procedures have shown either a negative result or only a minor percentage of success when taken and placed against the enormous toll of victims.

Many believe that it would be realistic to assume that the total net results of this testing plan is most likely to indicate a basic similarity in the patterns of living of the average American family, especially with regard to its nutritional habits. The main source of their provender is processed and packaged foods of supermarket origin due to the incessant and over-advertised urge which the average American finds it impossible to resist.

If, as a growing body of nutritional experts, believe that metabolic imbalances of such devitalized and chemicalized food substances may be a fundamental source of cancer as its starting point, it might be well for any seriously based checking plan to consider introducing some original and radical departures in the nutritional patterns of a number of families so as to contrast the results of such new-type feeding with the routine nutritional packaged food style.

Forty-five years ago, Dr. L. Duncan Bulkley, senior physician at the N. Y. Skin and Cancer Hospital, first advanced theories pointing to the relation of diet and the incidence of cancer in his book, "Cancer, its Cause and Treatment" and his subsequent volume, "The Medical Treatment of Cancer," which contains a pioneering chapter entitled "Diet and Cancer" which sheds a specially bright illuminating explanation of this aspect.

His ideas in this respect have been persistently ignored or belittled for almost half a century. They are only now beginning to infiltrate into the intelligent consideration by the medical world in, however, small and begrudging doses of a peculiarly prejudiced professional reluctance to devote the proper degree of consideration to this vital aspect, which may reveal definitive reasons for cancer frequency among Americans.

Nevertheless, there are a number of practitioners, not necessarily in the strongholds of organized medicine or in its inner sanctums who are beginning to appreciate and assay this dietary relationship and who also entertain the theory that the constant intrusion of alien and toxic elements which are by-products of these processed, chemicalized foods into the bloodstream may be the condition which triggers the metabolic imbalances resulting in cancerous developments. These toxic originators of cancer have also been indicated in the writings and expositions of Dr. J. H. Tilden, late of Denver, Colorado, and Dr. Herbert M. Shelton, now practicing in San Antonio, Texas.

Therefore, if the groups dedicated to tracking down the causes of cancer, are seriously and sincerely concerned with stemming

this Niagara of diseases which is literally inundating the American public, then, I submit a series of suggestive procedures which should become an integral part of a fundamental approach to this overwhelming health problem:

A. To what degree is the constant intake of foods which require about 700 different chemicals to be employed in their cultivation, processing and packaging contributing to causative factors in the incidence of cancer? (The recent findings of an international Cancer Congress in Rome should be carefully examined which support in great measure the seriousness of this aspect of cancer-causation.)

B. To what degree is the constant poisoning of the urban atmosphere by factory and gasoline fumes and their intake by inhabitants affecting the lungs and other parts of the body and creating a predisposition to cancerous conditions?

C. To what extent is the chemicalization of water supplies and the intrusion of chemical residues from factories in streams contributing in a measure to cancer?

D. To what degree is the use of tobacco contributing to the widespread and increasing incidence of lung cancer?

I, therefore, submit that these possible and probable cancer-causing conditions and instrumentalities should receive persistent and penetrating study in any fundamental examination of cancer-originating check-plans. As a corollary of this accusatory arraignment, I will later in this open letter submit my plan which I believe may prove whether or not the absence of these factors may prove and provide a basis for the elimination of or significant reduction in cancer incidence as well as other chronic diseases in which Americans seem to hold laurels such as cardiac disorders, arthritis, etc.

It seems to me that too much emphasis as well as a preponderance of funds and effort is concerned with finding a chimerical "cure" and not enough exertion expended in the possible elimination of the causes of disease in this country. Dr. Rene Dubos in his latest book just issued, "The Mirage of Health," underlines this tendency on the part of our exploratory foundations, drives, etc. It is unfortunate indeed that the manufacturing of such palliative medicines, pills, etc., are in the hands of profit-directed, exploitative and competitive combinations who may be somewhat motivated by a "humanitarian" impulse, but who are in a basic sense dominated by the balance sheet and dividends for stockholders, many of whom succumb to chronic diseases despite their material interest in the dissemination of illusory

cures. As long as the dollars-and-cents initiative is permitted to influence disease and health programs, there is bound to be a constant flow of successive transitory miraginous "miracle" panaceas, which hold out illusory hopes for diseaseridden millions of our citizens.

Therefore, to overcome this baneful influence and to perhaps put the announced American Cancer Society check-plan on a track which may lead its train of newly inspired programs to a destination freighted with some realistic hope and merit, I wish to submit the following radical (meaning—going to the roots!) program which I believe is the only one that strikes out in a direction never before explored with possibilities that are fraught with a true appreciation of the conditions involved and a method which meets them en face and not in the roundabout manner which kowtows to influences, organizations, business and commercial considerations, professional prejudices, and what have you.

The overwhelming consideration which should receive the major thought of any group is the fact that there are over 30,000,000 chronically ill Americans (including a large percentage of medical practitioners) and this should give us reason for pause and not claim that we are the healthiest nation in the world. If we weigh carefully the significance which nutritional deficiencies and nutritional "poisons" plays in this enormous amount of physical corruption and aim to redress through proper elimination and substitution a program of corrected nutritional programs, it may provide the physiological and metabolic resistance that will build the longed-for immunity to cancerous and other diseases. Thus far no program created has done more than offer temporary relief or even some curative means, but the incidence of chronic diseases increases and not only affects those who build into longevity but what is most tragic, as vital statistics prove, affects those in lower-age brackets whose youthful years should be completely immune from chronic ailments.

Therefore, in the hope that the following program may receive the consideration it deserves in the spirit of humanism that impels, it, I offer it.

A. The general public may not be aware of the Hunza people of Northern India. They are a tribe of simple folk subsisting on a simple diet in their mountainous regions. On this narrow strip of fertile soil, they continue to be a virile and cheerful people WHO PERSIST IN REMAINING FREE FROM DISEASE AND ARE UNSURPASSED IN HEALTH BY ANY OTHER NATION IN THE WORLD. What is the secret of the Hunza health?

By approaching the problem of disease from the unusual angle of a study of a perfectly healthy people, Dr. G. T. Wrench, M.D. (London) in his book, "The Wheel of Health: A Study of a Very Healthy People," presents in detail their diet and their way of life and shows THAT HEALTH DEPENDS ON ENVIRONMENTAL WHOLENESS, of which a whole diet is a vital factor and that a whole diet means not only the right sorts of foods, BUT THEIR RIGHT CULTIVATION AS WELL.

B. The second aspect to be considered in this suggested counter-program is AIR. It stands to reason that contamination of the atmosphere such as the extreme conditions of smog in the California areas definitely are a handicap and a contributory factor to lung cancer and other respiratory diseases. More and more attention is being given to this problem by authorities invested with the responsibility of protecting the health of a community. But

nothing basic is being actually done to overcome this disease-generating condition, while millions of automobiles continue to defile the air and factories spew forth their endless streams of air-polluting effluvia.

The next factor to be considered in a PROGRAM OF HEALTH-WHOLENESS is the water supply. Certain areas have begun to infiltrate their water supply with the questionable ingredients of fluorides which is a by-product of aluminum manufacture. Heavy doses of other chlorine chemicals are employed in an effort to neutralize the filth which finds its way into water supply as well as the residues from factories of all kinds.

Therefore, taking into careful account and intensive consideration these factors outlined in A, B, C as above, I strongly contend that any check-plan or program to pinpoint the causative conditions of cancer and many other chronic ailments which now infest the American citizenry will not result in any truly progressively constructive and objective conclusions of a BASICALLY NEW CHARACTER until and unless

1,000 FAMILIES AVERAGING MEMBERS THAT REPRESENT A CROSS-SECTION OF ALL AGE PERIODS ARE REMOVED FROM THEIR USUAL HABITAT AND TRANSFERRED TO A SECTION OF THE COUNTRY WHERE THEY ARE PROTECTED FROM THE AGGRESSIVE ASSAULTS OF THESE DISEASE-GENERATIVE ELEMENTS

—AND IN ADDITION—
THEIR FOOD SUPPLY IS OF AN ORGANICALLY CULTIVATED NATURE ON THE SAME AGRICULTURAL PLAN AS THAT FOLLOWED BY THE HUNZA PEOPLE OR SIMILAR GROUPS IN THIS COUNTRY SO THAT NONE OF THE CHEMICALS NOW LIBERALLY EMPLOYED WILL INFILTRATE INTO THEIR BODIES... AND... THE FLESH, FISH, AND FOWL WHICH THEY MAY DECIDE TO EAT WILL ALSO BE FREE FROM THESE DRUGS AND POISONS (AS IN THE CASE OF FLESH ANIMALS AND EVEN POULTRY WHICH NOW UNDERGO INJECTIONS OF DRUGS FOR COMMERCIAL PURPOSES).

In following such a program of segregation, then and only then will it be proven whether or not, the stereotyped patterns of nutritional intake are a conditioning factor and predisposing factor in forming disease, abetted by fluoridated water supply and smog-and-poisoned-fumed atmosphere.

I contend that the results after such a test period of a few years will yield tremendously revealing facts and indicate in an impressive manner the reasons for the cancer incidence among Americans which is increasing all the time.

While Americans continue to subsist under the present conditions of their environmental hazards, nothing startling will result from the contemplated check-plan excepting perhaps a continued search for the panaceas and so-called miracle cures which at best may prove only a stop-gap and give rise to other diseases as the side effects of the ingestion of these high-powered drugs.

This plea is, therefore, based on a design for the American people to conform in their ways of living closer to Nature because it is foolhardy to assume, despite the specious sales talks of drug manufacturers aided and abetted by short-sighted medical practitioners that we can go on defying the simple laws of natural living and pile Ossians of disease on Pelions of ailments and imagine that a Salk or a Fleming is going to come up with the universal remedy to banish these deep-

grained diseases like some medical Merlin!

The medical profession would do well to heed the words of some of their leading lights such as Dr. Alexis Carrell, who declared:

"Medicine is far from having decreased human sufferings as much as it endeavors to make us believe... the suppression of diphtheria, smallpox, typhoid fever, etc., are paid for by the long sufferings and the lingering deaths caused by chronic affections and especially CANCER, diabetes, and heart disease. We should perhaps renounce artificial forms of health and EXCLUSIVELY PURSUE NATURAL HEALTH!" —from "Man the Unknown."

Or when Dr. Richard C. Cabot declares in his "Wisdom of the Human Body":

"The body has its own defense mechanisms... its healing powers at work in the body... powers from which our therapeutics are a very long distance behind."

It is high time that the medical leaders of today should respect these dicta as voiced by these allopathic savants and not continue to explore blind alleys and DEAD ends which lead only to still another wonder (I wonder!) cure.

As an American citizen and one who has devoted the past 25 years to examining with a layman's keen interest the reasons for the widespread diseases which affect all classes of society and which attack the rich and poor alike irrespective of their status, I feel that this plan I am suggesting should receive the carefully considered attention of the American Cancer Society and all other groups genuinely concerned with the health of our nation which is "its first line of defense." In the coming crises of an international character, the stamina of our citizens will be sorely tried and it is only with a concentrated degree of physical well-being that we can meet it.

I am convinced, therefore, if the 1,000-family plan which I submit is the only one which can prove in a conclusive manner the definitive sources of cancer and other diseases and how we can best combat its only too-great frequency which is devastating our population with deaths and disease and taking from our ranks some of our most valuable citizens.

Sincerely,
Symon Gould, Director
The Health Guild,
353 West 48th St.
N. Y. City 36, PLaza 7-3362

ADDENDA

1. I should like to bring to the notice of all those sincerely concerned with finding solutions in one way or another for the problem of malignancy diseases... the CASE OF DR. KIRSTINE NOLFI OF DENMARK.

Dr. Nolfi was a medical practitioner who contracted breast cancer and the foremost cancerologists of Denmark diagnosed her case and advised amputation of both breasts. Dr. Nolfi being in her 30's demurred at such a mutilation and began to experiment and study other methods to forestall this prescribed operation. Finally, she decided, after consultation with a Dr. Hindhed to go on a strict raw food diet of a vegetarian character with the vegetable cultivated in the organic manner which gave her the full and natural complement of minerals and vitamins as well as the amino acids. Her total story is

(Continued On Page 21)

A SILENT CONFESSION

By CARMEN PERENNES
(With ARTHUR J. BURKS)

Special For The Psychic Observer

The sun is on the ceiling and it is morning again. Today is Father McLaren's day and I am eager to see him. He is always so cheerful and understanding, though I am especially difficult to understand. The Father seems unconcerned that I have not confessed for years. He knows my reasons. But he can't know how much I'd like to tell him, or anyone, how much I have learned about myself, my Church, and my God. I should, in truth, confess all my past life, before I began The Journey. I considered myself a good Catholic. I wore medals. I never missed ten o'clock mass. I read everything my Church recommended. I reared my daughter, Paulette, and my son Robert, fourteen now, and eleven, in the Faith. I harkened to my mother, who lives with us now, and clave only unto Richards, my stalwart husband.

Poor Richards! He has had to do the work of two men since I started the journey, four years ago, if indeed I started it then. I could have started it the day I was conceived. I could have started it the day I was born, or the day I attained puberty, or the several times I fell on the ice and hurt my coccyx, while skating; or the day I met and fell in love with Richards; or the day I was married. I don't, in fact, know just when I started, recognizing the general fact that birth itself is the beginning of a journey to the grave. My Journey differs, according to medical science, from general journeys of mankind, in that it promises to be much less than the traditional three score years and ten. If God permits, I shall live a little more than half that.

I didn't really realize how much I could confess to Father McLaren until I lost the awesome privilege of confession. For a long time now I have been unable to speak so that anyone except Richards and Meme, my mother, can understand. And they have, daily, more difficulty. I cannot understand my own speech; it embarrasses me a little. I spoke much better when I was eighteen months old. When I try, with Father McLaren, inspired by the tremendous necessity of telling him what I wish the world to know, he is more cheery than ever, laughs with me, tells me everything is all right, there is nothing to worry about; that there is assured salvation for the strong in faith.

Today's confession has taken some doing. Since I can't speak, my co-author must try to read my eyes, my smile, my shaking-nodding head—though I can't shake or nod more than twice without becoming fearfully tired—then write what he believes I wish, and read it back to me. Then, if I am too tired to nod with my head, I nod with my eyes, up and down. If I disapprove I can shake my head, perceptibly, or move my eyes from right to left, left to right.

There is nothing wrong with my ears. Indeed, I can hear more, farther than ever I could. As time passes, and speech fails more, and movement becomes less and less, my hearing becomes more acute. Not only can I hear a pin drop in the kitchen, but it makes a tremendous noise. It doesn't cause me pain. It causes me to be very grateful, that where I have lost the Lord has compensated me. I am sure He always does, for everybody who seeks, tries, desires, prays.

The sun dances on the ceiling. I need not to leave my bed to know that its light is reflected from a pool in the street outside my bedroom window a pool which some passing breeze has agitated. A light breeze, too, else I would

hear it. No person stirred the pool, no car, for I'd have heard the footfalls of the person, the motor of the car, and I'd have known the make of car. I must know all of them by sound, if they've passed my window more than once, whether the window is open or shut. Of course there is one sound I listen intently for: Richards' Buick. I count when I hear it, checking on Richards. How long will he take to drive into the garage, stop the motor, come out, lower the door, and get to me? The average is fifty three seconds, by my pulse. Last night he took sixty five seconds, and I was a little hurt. I couldn't tell Father McLaren that, for there is no way. He might be able to read my pulse, but it would tell him nothing about Richards. He would chide me, I think, for being impatient, for questioning the love of my devoted husband. Now, if my co-author can be made to understand somehow, I shall tell Father McLaren, in a rather unusual way.

My co-author came in right after Richards left for work. Meme let him in, as usual. I am strongest right after I waken, and he takes advantage of that. It will take me two hours to eat breakfast, by which time he will have transcribed all his notes and be ready to read back to me what he thinks I "said." If he is wrong, nothing will be written. If he is right, it will appear here.

I cannot make the sign of the cross, not with either hand. If I lie on either arm, I cannot help it. I can feel the arm, asleep, but I cannot move it. Sometimes, Richards tells me—since I cannot raise my head to look—my thin, so very thin, hands lie palms upward, sometimes palms down. If the palms are down, I cannot turn them up, if up I cannot turn them down. So, in my mind only. I do as I used to do before I started my Journey: I bless the morning, bless myself as I pray. I swing my arms without actually moving them.

The day is filled with music. Out in the kitchen Meme chatters with Paulette and Robert, getting them off to school. Nothing is more beautiful than her voice, unless it's the voice of Paulette, or Robert. I guess it's the voice that's speaking that's sweetest. Dishes clatter as Meme clears the table after Richards and the children. I have come to know the beauty of clattering dishes, now that I can no longer hold the lightest in either or both hands. If I had known, when I first married, or any time since I first washed and dried a dish, how beautiful the music they make on the table, in the sink, in the cupboard, when carressed by knife, fork, or spoon, I'd have loved each of them more, and given it better care. Had I listened, when I was able to do much else than

listen, the dishes themselves would have told me how glorious it is to be a housewife and the mother of children. Had I known then what I know now, the very fact of being a housewife would have been a living symphony. That's exactly what it is, and more; it's sacred music, God's very own. I want Father McLaren to know that, for he knows that, years ago, before I started the Journey, or at least before I knew I started it, I regarded housework as thankless drudgery.

Meme, when the children depart, starts the washing machine. Richards got that machine for me, and I used it for a year or two before The Journey began, so I know its every nuance of "speech." It speaks to me as clearly as any member of my family. I can almost tell when it is loaded with children's clothing, Richards' and mine, mother's, bedclothing. It has a different voice for each, and if I were in Meme's place this instant, my heart would sing with the grumbling sound of the washer. It sings anyway, remembering, and because I am thankful that I do remember, that I can hear and remember. I'll never go into the basement again, unless a miracle happens; a miracle like, for instance, Richards suddenly understanding my desire, and taking me down in his arms to watch and listen. Father McLaren should know that now, if I could, I would be a perfect laundress. No one in Bergenfield would have whiter wash than I.

Through the grumbling of the washing machine comes the music of birds. I heard birds before I started The Journey, but I could take their songs or leave them; I could take the birds or leave them. Now I am minded of Jesus' comment on the falling sparrow; because I have been falling, and failing, for four years, I am one with the least of the sparrows. So I hear the voices of all birds which have voices, and spend any of their time near me in Bergenfield, and they are one with me, because God sees all of us, whether we stand or fall. I mingle, in my mind, the voices of Richards, my children, Meme, the washing machine, the birds, and I have the makings of a symphony. Its part of the vast symphony with which God always surrounds us, to which we listen without actually hearing, taking all its grandeur for granted. Father McLaren should know how humbly thankful I am. It's good that I started The Journey, since it has led me to this profound realization.

I'm very thin. I was never very heavy, but I did weigh about a hundred and fifteen when Robert was born, rather, immediately afterward. I didn't vary much in the sixteen years of our married life before this started, and I began to slip. Last time I weighed, Richards holding me in his arms and subtracting his own weight because there was no other way I could stand or sit on the scales, I was a heavy eighty six pounds. I've lost a bit since then, for that was six months ago. When I lie on either side, or on my back, my shoulder-blades kiss each other, and Richards can push his big hand under the blades, along my sawtooth spine. It probably would not be much better if I could lie on my belly—which I somehow can't, I'd strangle.

My hip bones form little tents with my skin. I could hang my latest hat on either bone, if I had a latest hat, or anybody knew where it has got to, or it mattered one way or another any more. I'm literally skin and bones, but my heart beats strongly, and my smile is still sunny, because I am wholly without fear.

I have to waken somebody every night—Richards or Meme—several times, to turn me on one side or the other, and make sure I'm not lying on one skinny arm or the other. I do this by moaning. I moan as pleasantly as I can, but it's the moaning, just the same. I can make a sound like a cooing,

another sound like a crowing, but I can't seem to make either sound very pleasing. They're the best I can do. They probably do not sound reassuring in the darkness of night, because neither Meme nor Richards can see the smiles that relieve their sounds of gloom. Right in the beginning, I felt that Richards and Meme owed me every attention, and I was irritated if I didn't get it, right away. I didn't too much care if Richards lost some sleep, though he got so little, holding down two jobs for the money's sake, for I was his wife, wasn't I? It was up to him to cater to me! Now, I am tremendously thankful that he sleeps near me, and I can hear his tired snoring. I once lost sleep because he snored and almost hated him for the raucous discord of it, but no more. It's part of the music of home, and he may snore as loudly as he wishes. I never frown because he makes such a fuss of sleeping. Father McLaren should know that. He's heard much, in his thirty and more years as a priest, which must have been far more trivial. I'm sure he was never impatient with the most rambling, the most garrulous confession. I'd be thankful if I could say anything.

It takes me two hours to eat because I can choke so easily. Everything has to be cut fine. Water and milk, any liquid, are problems, for I can so easily strangle. But—with mother feeding me, and giving me to drink, as if I were a learning baby—I have come to know the beauty of nutrition, of the act of eating; the glory of food straight out of heaven; of water that must many times have been God's rain or mist upon the ground; of milk from God's contented kine. I look backward from every single small piece of meat, every swallow of cereal, water, coffee, or milk, and I can follow it back to Eden, where God walked in the Garden and talked with man. I am profoundly aware of the countless small miracles which fill the days like seconds, or heartbeats, or notes of music.

Even in my bedroom, before I have breakfast, before I sit in my wheelchair to look at TV, I know that life is a cosmic symphony, played eternally by God for all His children, even the least of them. I didn't always know that. If Father McLaren ever told me, or others in his Church, my Church, I paid no attention, or dismissed his words as "preaching," as perhaps did all those others, too. But I could be wrong. I don't know about the others, for I have long since ceased to sit in judgement on my brothers and sisters and neighbors—who are brothers and sisters, too. I think Father McLaren would be glad to know this about me, and for me to somehow tell others, that they, with me, might have a greater appreciation of all we have of God's, here on His earth.

I haven't said what ails me. I'm a "victim" of amyotrophic lateral sclerosis. The very first physician, our family physician, to whom Richards and Meme took me when a finger went numb, then my left hand refused to grasp a thing, shook his head—not before my eyes, but I could read in Meme's eyes, and Richards', that he had shaken his head.

"Muscular dystrophy. Hopeless. Progressive."

The next physician, a woman, was more accurate, if the name of the malady matters.

"Amyotrophic lateral sclerosis," she said, "and you're for the hospital at once to make sure."

The first hospital agreed, after ten days of tests; also that nothing could be done, unless science came up with a miracle before I should waste completely away. This would take anywhere up to ten years, and might take no more than two.

The second hospital, and every hospital and clinic since, have agreed. So has every physician, osteopath, chiropractor. And a very frank young neurosurgeon at the very first hospital said to Meme, Richards and me:

"Nothing can be done now, by what we know of this bandit. It's

progressive. You'll become bed-fast sooner or later, helpless. Of course, we're working on it all the time. Something miraculous may happen before... after all, with God all things are possible!"

He didn't mean what he said, there at the last, because I'm sure he didn't believe in any god except of medicine and surgery. I think he said it because, he saw my Miraculous Medal. The thinner I've become, though, the deeper my thankfulness to God, the deeper my appreciation of His Church, its priests and sisters, its laymen. I would that they all appreciated one another more. If I could only reach Father McLaren somehow, and he could tell my story, perhaps they would; for then each could say to himself, seeing me on rare visits, or hearing about me:

"There but for God's Grace, go I!"

God has been much closer to me since I began to lose the use of my hands, then of my arms, then of my neck muscles, so that my head hangs either on my back or my chest, then of my legs; closer still since I had to start spelling words I could no longer speak; closer since I could no longer round the shapes of the letters of the alphabet with my fading vocal apparatus. Losing these small items, one by one, has taught me their boundless value. I'm sorry I didn't always know, or always knowing, did not appreciate. I'm sure Father McLaren will be pleased to know I am sorry, just as he'll be happy to assure me that appreciation, of God, never comes too late.

My sense of smell is all right, and every physical contact indicates that my sense of touch is as mighty as my sense of hearing. My taste emphasises the exquisite artistry of Meme's cooking. My hearing is greatest of all, perhaps so that when the Heavens declare the glory of God I shall hear their declaration. There are times, when I waken at night, with moonlight or starshine, or both, on my walls and ceiling, when I am sure that the stars do "sing together" for I come so very close to hearing them. I'm sorry now that I did not look upward more often, now that I can't unless I just happen to be lying so that I can—lying so that I can, because Meme so leaves me lying when she tucks me in, if Richards isn't there to do it. I am sure Father McLaren will understand that I wish I had lived more fully, been more aware, when there was so much more of me to "declare the glory of God." He knows now, of course, without me being able to tell him, that I am much wiser, that I am thankful, from my heart, for the malady that has contributed to my wisdom.

This all seems so simple, as my co-author reads it back, checking my approval or disapproval, a word at a time, a phrase at a time, a sentence at a time.

I wish, as I lie here, moving silently, surely, on My Journey into the Valley of Shadow—which is lighted by the Love of God—that the well, as I was, should take more heed to their health, their normalcy. It is God's gift. A mighty spirit, a strong mind in a good body—these are the natural musical instruments of man, which he plays according to his lights in the orchestra of the Almighty—are given us of the Father that we may praise Him by being aware, night and day, of His Presence and Attention. In Him we live, move, and have our being—and take it too much for granted. I'm sorry that I ever did, but thankful in the depths of my heart that I have learned, though I learned it during the slow, wasting Journey. I'm sure Father McLaren will be glad to know this, when he reads it.

Now, I am not at all sure that a miracle will come in time to extend my life to the traditional three score and ten, but I have never lost hope. With God all things are possible, even that in time, when I have learned enough
(Continued On Page 21)

PSYCHIC HIGHLIGHTS

—by Lt. Col. ARTHUR E. POWELL

(Written Exclusively for Psychic Observer)

PIANIST CURED E. G. FRICKER

"Two Worlds," on its front page, gives the story of the remarkable cure of Enrique Arias, famous pianist.

For as long as he can remember, he has been ill. He went to doctors in USA, Canada, South America, France, Britain, and other countries that he visited. Eventually they diagnosed the trouble as digestive. Removal of gall-bladder gave some relief, but two years later all symptoms returned, including bilious attacks. Doctors said they could do no more. He lived like an invalid: followed a rigid diet; took plenty of fresh air; exercised. A spell of piano practice provoked a bilious attack.

He became very ill: lost weight; thought he had cancer. He looked like a skeleton: his clothes no longer fitted him.

Having heard of healings by Harry Edwards, he was impressed, but still very sceptical, putting the cures down to suggestion. But he was persuaded to go to Fricker, though remaining the same "sceptical, fed-up musician."

The treatment lasted a few minutes. "You'll be all right," said Fricker. "Drink some water after meals. Come and see me next week."

That night he "felt awful," had another bilious attack. But next morning, he felt all right. Since then, there have been only very occasional and slight bilious symptoms. He went to Fricker a dozen times. He gained weight, and had to order new clothes, shirts and collars.

No longer has he had to cancel concerts. "Spirit healing has triumphed once again, and with a 'medical reject.' And he is going to tell the doctors about it."

TELEPATHY DE LUXE ORGANIZER OF TUCKISH PUBLICATION, "ABEREE," HAROLD D. KINNEY HAS QUITE A REMARKABLE STORY TO TELL.

Driving north from Los Angeles, he stopped for a young man, sitting on a culvert, reading, "Going far?" he asked. "As far as you wish," was the reply. "I was waiting for you. I knew you would pick me up."

Thus he met "John," who, 17 years ago, set out to organize "the world of telepaths." Having systematically pumped John, he has secured much of his life story, and his extraordinary adventures.

John, born without vocal cords, was a mute. But recently he has learned to speak fluently, in a low, deep voice.

At the age of 5, he learned that other children and adults did not see human auras, as he did. He wrote about these auras, and of spirits with whom he played, and was laughed at.

He said that, when he was photographed for his college paper, there was no John—just background. FBI photographers got similar results. But Kinney's brother took a picture of John, which came out normally.

John has always been a telepath. When he wanted to know things, answers came to him, better and clearer than those from fellow students or teachers. Solutions to problems, advice, information, answers to lessons, were instantly available when needed, making him seem precocious.

Having graduated at 21, with an I.Q. above average, he made no attempt to obtain employment, but went out into the world as a hitch-hiker, wanting only to meet people. In 17 years, he has 3 times circled the globe, never staying in one place more than a few days or a week. The only money he has is what is given to him; no home, no headquarters: he never writes after going to new places: his only possessions are in his suitcase: his clothing is what is given to him;

he has one blanket, for sleeping out.

In childhood and youth, he has been in constant communication with other telepaths, finding that, mostly, they were persons with physical handicaps.

He made it his job to help these people, and unite them into a functioning group. Being the only one who traveled, he was accepted as their leader. They called themselves "The Guardians." After visiting and testing, he selected those fitted to be Teachers.

People like Kinney, who have a yen for this sort of thing, or at times of stress or danger send out thoughts unconsciously, even though unaware of their talent in this field, are called "Seekers."

John's major job is to contact Seekers, explain matters to them, show them how to open their minds to receive, and the advantages of being telepaths.

Seekers keep John informed: for example, in the present case, they told John: "A Seeker is going to be driving on U.S. 101 Tuesday morning, on his way to Frisco, to spend Christmas on a ship. If you get out in the open, past Santa Barbara where you are now, we'll see that he picks you up." And so it was.

At first Kinney was critical of what seemed so "wild-eyed," and questioned John unmercifully. He is still probing.

The following experience he considers convincing: Driving back to Los Angeles from Frisco, John said we would meet a Seeker. "Each time we'd approach a hitch-hiker, I'd ask John if this were him. 'Forget it: I'll tell you when,' he said. The 'when' turned out to be at dusk in a crowded town.

"Get in the lane next the curb . . . slow down in front of that cafe . . . there's the fellow just coming out the door . . . stop here for him," John directed."

Kinney "felt silly," there being no evidence that the man even wanted a ride. Anyway, John opened the door and called to him. He said he was going to Los Angeles: "A lucky break for me; I stepped into the cafe for cigarettes, and was going to walk to the edge of town to pick up a ride. How did you happen to pick me up?"

"You're a pretty good sender," John explained.

That, to Don, the rider, was news. For years he had been "hearing conversations in his head;" thought he was "going nuts." He hadn't even told his wife about them.

Thus was Don, too, introduced to the "world of telepaths."

Well, Readers, what do you think of the story? This is what Kinney says to you:

"If you, like Don, hear voices and think maybe you're 'going nuts,' maybe John'll be visiting you one of these days. He's about 5 foot 6, has black curly hair, and you'd never know he has no vocal chords. Maybe, with you, he wouldn't need them. He could be anywhere — working on a farm, washing dishes, sleeping in snow. . . . As Leader of his 'world,' he has a job to do."

PSYCHIC SOS SAVES GOVERNOR'S LIFE

In "Prediction," Anne St. Cergue relates that, in an Indian State, at the time of a religious festival, she was staying in Government House as guest of the Governor, a very old friend.

The ruler of the State was an enlightened Prince who, as often happens, was dominated by his forceful mother.

While Anne St. Cergue and other guests, in the evening, went out to see the illuminations, the Governor said he could not accompany them, because he was bidden to an audience with the old Maharani.

Later, the Governor told Anne St. Cergue that, the Government of India having enforced some order, of which the Maharani did

not approve, the old lady wished the Governor to approach the Viceroy for its annulment.

When he said that he could not do this, she did not conceal her annoyance.

After the festivities, there was a magnificent banquet and ball at the palace. About midnight, while dancing, Anne St. Cergue noticed that the Governor was no longer on the dais with the Prince. The dance being over, she went to bed about 2 a.m.

Suddenly, she was wide awake. "Some inner voice was tapping out its S.O.S. of danger to my host."

Disregarding proprieties and convenience, she made her way to the Governor's bedroom, where a sentry stood guard. There being no reply to her knock, she went inside. The bed had been disturbed, but the Governor was not there.

Seeing a light in the adjoining water-closet, she went in, and saw the Governor lying in a pool of blood.

The doctor was called, naturally surprised to find the lady there. Rapidly, she told him what she could.

He found that the Governor had a severe hemorrhage, caused from swallowing ground glass. The Maharani's revenge?

The Governor recovered: the affair was hushed up. The doctor was discreet. Anne St. Cergue was asked for no further explanation.

"But," said the doctor, "if you had not found him when you did, he would have died within the hour."

AMERINDIANS CLOSE TO NATURE

In "Rosicrucian Digest," Brenda Andersen gives an admirable account of the Indians of the New World, their religion, philosophy, ethics, in fact, their whole outlook, and conduct of their lives.

A leading principle is to live close to Nature, observe her ways, obey her laws.

They worshipped the Great Spirit, which animates everything, ruling the Life, and Nature, the Great Mother, ruling the Form.

Proper care for the Form is necessary for proper action of the Spirit, Thought being the factor operating between them.

The Great Spirit and the Great Mother are the givers of Life, the Father and Mother you must honor "if your days will be long"—a commandment shared by red men and white men alike.

According to Ernest Thompson Seton, Amerindians had Twelve Commandments, of which three concerned health: do not eat or drink anything injurious; keep clean the body, it being a holy temple; love Life, and glory in being a perfect instrument of Spirit.

At the time when Ponce de Leon sought for the "elixir of life," the white man used food and strong drink to excess, while Indians warned against this: in the Old World, sanitation was almost unknown, bathing a rare practice, while Indians bathed regularly; in Europe, plague and diseases were rampant, while the high standard of health and vitality of Indians was legendary.

While Ponce de Leon was seeking for the Fountain of Youth, and the role of Mind in the midst of Matter was almost unknown, the Indians possessed and practiced the science of divine and human relationships. They held that the relation of a man to the Spirit within him could be observed by his state of health, his clarity of mind, the happiness of his home, and the trust he engendered in others.

To the Indian, health is a divine trust, and each man has a sacred duty to his brothers.

What the white man calls, rather crudely, I think, "animal instinct," was exhibited by Indians in their ability to orient themselves, as birds and beasts

do: their faculty of hearing over great distances: their ability to sense danger or hostility long before their physical presence became manifest.

These faculties were known to the Iroquois as "Orenda," to the Sioux as "Wakanda," to the Shoshone as "Pokunt."

Whilst all Indians knew of these things, their Priests, or "Medicine Men," developed the invocative powers.

Some were counselors, some prophets, others artists or musicians, others political leaders, while healers were in a class by themselves.

The Medicine Man served a strict apprenticeship, underwent careful training, a study program of 10 to 15 years. He learned the properties of herbs, and where to find them.

But their greatest wisdom was what we now call psychology.

"When a man has done something unworthy, his sick body is a witness to the ailing Spirit," describes what we know as a "guilt complex."

"Illness may be caused by an offence against the Spirit," corresponds to what we term Repression or Suppression.

Knowing that "man's thoughts have an effect on body and well-being," Indians preceded by several centuries our scientific findings regarding destructive habits or behavior patterns.

"Anything you direct your attention to makes it more potent," was taught by their wise men to the people.

"Severe illness can be due to a mind troubled by a strong desire for something," while "cause and effect are not in a man's conscious thoughts, but are an ever-present background of conduct." Such teachings point clearly to what we have only recently named the "subconscious," and would have surprised Freud!

Indians kept no record of a person's age, not considering it important. "No matter what your age," said the Hopis, "you always do whatever you are able to do," and they always saw that everyone performed a useful task within his capabilities.

Men like Ponce de Leon had the right idea, but looked in the wrong direction, seeking outside themselves what lies within.

The Fountain of Youth is not to be found in a geographic location, but within ourselves: the hidden spring, rising from the well of common sense as to our body's needs, and nourished by the flow of ideas through our minds.

Brenda Andersen concludes her enlightening and instructive article with these words:

"The earth is our university. Life is the great teacher. The textbook for healthful living is inscribed within us. If we could read it, with the same reverent attitude as did the American Indians, we would need no other guides in our search for more spiritual living."

The article, which I have tried to summarize, is entitled "Spiritual Highlights Recognized by Indians," and is strongly commended to your attention and study.

SINGING TO DEATH AUSTRALIA

The Australian "Psychic Science" has an informative article, by Michael Hervey, on "Singing to Death," as practiced by aboriginal tribes.

The rite is performed by the "kurdaicha," or witch doctor, who, daily for at least a month, chants before a piece of bone: "May your blood turn to stone. May your bones become rotten and crumble." The person at whom the bone is pointed soon sickens, and eventually dies. No medicine can save the victim, it is reported.

During the procedure, the kurdaicha must have no contact with any other human: must not wash himself: before going to sleep, he must place the bone under his head, until he dreams

of his victim.

After the dream, he seals with bee's wax the ends of the bone, so that the soul of the victim is imprisoned within it. Then the bone is thrown into a fire. As it is consumed, the doomed person dies in agony.

During the last 30 years, many cases of singing to death have been reported.

Dr. Adolphus P. Elkin, Professor of Anthropology, Sydney University since 1933, after exhaustively studying the subject, says there is usually nothing physically wrong with the victims: doctors may fight the physical symptoms, but cannot prevail against the psychological effect of the curse.

His opinion is that the only remedy is for the victim's medicine man to convince him that the curse has been lifted.

In 1956 an entire family, living near Marree, incurred the wrath of their tribe, because Nita Smith, 20-year-old lubra, a domestic in Anna Creek, flouted a kingly edict by marrying an aboriginal sheep-shearer.

The kurdaicha condemned to death the young couple, their 10-months-old child, the bride's 14-year-old nephew, and her parents.

On the night of 17 November, a witch doctor appeared, eyes glaring, pointed a bone at the baby, and pronounced the curse. The mite immediately started to suffocate, and in a few minutes was dead.

Nita told the police that the women of the tribe had cut her long hair back to eye-level, as a prelude to her death.

The police scattered more than 200 natives who, while awaiting the deaths of the family, were holding a corroboree nearby.

A day or so later, Nita's nephew, having been found unconscious near the corroboree site, was taken to a hospital, where he rallied in an oxygen tent, but could not explain what had happened to him, or how he came to be in the creek.

Lapsing again into unconsciousness, he became delirious, and gabbled of frightful devils dancing around him, chanting: "May your bones go rotten! May your blood turn to stone!"

"From time to time he tried to sit up, his hands beating the air, as if to ward off some evil attacker. Towards morning, he uttered a frightful scream, clutched at his throat, and fell back dead."

Readers will note that the victim was associated with a piece of dead bone, which was then destroyed, yet another example, to be added to those I listed in a recent article, of tying up a person with what I called the "death-principle," and so effecting the destruction of the victim.

SPIRIT SURGERY SCARS APPEAR

Spirit Surgery continues in the news. "Psychic News" gives examples of scars and hypodermic punctures appearing on the flesh of patients, on whom psychic operations have been performed.

The following three cases are taken from testimonies of patients of George Chapman, famous healer, through whom Dr. Lang works.

Miss Alice McH. Reid reports that, after 25 years of serious stomach and breathing trouble, Dr. Lang "operated" on her. In a few days, there was improvement: her family doctor showed great interest: 3 weeks after the operation, a deep scar appeared on a shoulder, 3 pinpricks along the clavicle, 3 more on the knee, and a red scar on a hip.

At about the same time these marks appeared, Stanley Poulton, psychic, knowing nothing of what Dr. Lang had done, confirmed his presence in the room, and his intention to stay with his patient to give treatment.

(Continued On Page 21)

The Man Who Lived With A Spirit Katy King

By REV. ENID SMITH Ph.D.
Psychic Observer Staff Writer

In the days when our great pioneers of Spiritualism lived, Science believed only in material "miracles" and vigorously decried, ridiculed, and persecuted those who ventured even to examine a fourth state of matter or a possible unknown force of soul or spirit. Yet, many of the world's outstanding scientists who started out first to "drive this Spiritualism into the unknown limbo of magic and necromancy", proved its truth beyond a doubt. Thus is progress ever the handmaid of God.

Perhaps the greatest scientist who gave Spiritualism its first outstanding triumph was a man who experimented with dozens of mediums and who lived three years with a disembodied spirit whom he studied in his own home and specially prepared laboratory under attested scientific conditions, and who invited other scientists to witness his experiments. After many years of very painstaking investigations, he could say, "It is absolutely true that connections have been set up between this world and the next. I am happy to announce that I have at last obtained absolute proof."

Sir William Crookes, world authority on chemistry and physics, Nobel Prize winner, received the gold medal of the French Academy of Science. A member of the British Royal Society, along with Sir Humphrey Davy, Michael Faraday, and many others of history's brightest lights, he was Professor at the University of London, and served as lecturer in the best universities of England. Discoverer also of the element thallium, he was inventor of the radiometer and Crookes' Tube which made possible the later development of X-ray. Moreover, he was President of the British Chemical Society, Editor of the Quarterly Journal of Science and author of RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, among other writings. Most gold money is the result of Crookes' groundwork in the amalgamation of metals, while his work on the use of carbolic acid as a surgical anti-septic saved countless lives.

When Crookes announced that he would put an end to Spiritualism and the pretended communication with the dead, he was applauded by the press and clergy. His first conclusions were reached in his experiments with D. D. Home, who generously gave himself to honor the great Cause of Spiritualism. Home, sometimes known as "the Messenger of Providence", at other times as the "Fire Medium," was a deeply religious person who never sold his "gifts of the spirit" for gold, and who carried on his demonstrations of spirit in the light. After experimenting with him for several years, Crookes declared that "Home was one of the most lovable men, was perfectly genuine and upright, and entirely beyond any suspicion."

This young man was very versatile in his gifts. The experiments consisted of an array of different types of phenomena. There were at least a hundred recorded instances of his levitation, sometimes with a piano on which he was sitting. Other times he would float around the room touching the ceiling and leaving a mark as a permanent record. Chairs with people seated on them were also levitated. The movement of objects frequently started as soon as Home entered the room. Furniture followed him around. Pans of delicate scales moved with-

out his coming near, hassocks often stood up and tapped out messages. Clocks struck in answer to questions, and perfume filled the air.

Home could alter his weight at will and could elongate himself as much as eleven inches. On one occasion, he held an accordion suspended in one hand, keeping his fingers away from the keys. In plain sight of all present it began to play. The instrument was then suspended in a finely meshed wire cage, and yet it played. It played even when the wire cage was electrically charged.

In one of Crookes' experiments, a lath of wood, on the table three feet from Home, rose ten inches and floated about the room, moving gently up and down like rippling water. The medium's hands were held by Mrs. Walter Crookes and Mrs. William Crookes. A pencil on the table stood up on its point to write, but fell down; the lath then slid across to it and butressed the pencil so that it might write. Speaking of a similar occasion, Crookes said, "A luminous hand came down from the upper part of the room, and after hovering near me for a few seconds, took the pencil from my hand and rapidly wrote on a piece of paper, threw the pencil down, then rose above our heads and faded away."

On other occasions, hands materialized and carried flowers about. Crookes tells of a beautifully formed hand that rose up from an opening in a dining table and gave him a flower. He says, "It appeared and disappeared three times at intervals, affording me ample opportunity of satisfying myself that it was as real in appearance as my own. This occurred in the light in my room while I was holding Home's hands and feet." Crookes says that he resolved to hold indefinitely a spirit hand, but "though there was no struggle or effort, the hand gradually seemed to resolve itself into vapor and fade in that manner from my grasp."

But perhaps the fire-mediumship of Home impressed the great scientist as much as anything else, as he watched Home handle fire, living coals, many times, and always without being burned. He writes:

"After stirring the hot coals about with his hand, Home took up a red-hot piece, nearly as big as an orange, and putting it on his right hand, covered it over with his left hand, so as almost completely to enclose it, and then blew into the small furnace thus extemporized until the lump of charcoal was nearly white-hot, and then drew my attention to the lambent flame which was flickering over the coal and licking around his fingers."

At the time of this demonstration, Home, always conscious of God and the angel world, fell to his knees, remarking, "Isn't God good? Are not his laws wonderful?" Like the Babylonian youths in the

fiery furnace of the Bible record, Home was always protected by unseen forces and was never injured by fire. He was also able to pass on this immunity to fire to others on occasion. But those not immunized who touched the coals were badly burned.

These experiments were carried on in Crookes' own home under strictest scientific conditions, in his laboratory, with windows and doors locked and sealed.

He was now ready to make his first report which was a shock to science. He stated that Mr. Williams, his chemical assistant, Mr. Walter Crookes, his brother, Sir William Higgins, the eminent physicist and astronomer, ex-President of the Royal Society, Sargeant Cox, a prominent lawyer and judge, among others had been present at certain experiments, and that they could testify to such demonstrations as that of the accordion that floated in the air and was also played by an invisible hand; and, furthermore that they had seen the beam of a cleverly contrived balance automatically register a pressure of 5,000 grains when it was touched with no mortal hand, and so the report went on. But the Secretaries of the Royal Society refused Crookes' invitation to witness these amazing things; his report was not printed, even its title was suppressed in the publications of the Royal Society and Crookes' himself was grossly abused.

His answer to the disparagers declared some of the following facts, that, for example, "a medium walking into my dining room could not while seated in one part of the room, with a number of people keenly watching him, by trickery make an accordion play in my hand while I held it keys downward, or cause the same accordion to float about the room playing all the time." He went on to mention that the medium could not introduce machinery which would wave window curtains, or pull up Venetian blinds eight feet off, tie a knot in a handkerchief and place it in a far corner of the room, sound notes on a distant piano, cause a fan to move about and fan the company, or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall.

But if this report was a shock to science, more shocks were to come. Crookes had experimented with Home, but now he wanted tests from another medium also, Florence Cook, who had been present at some neighborhood spiritualist meetings and who had been levitated over the heads of the sitters, was located—a school girl of fifteen. For three years she served the scientist under the strictest scientific control which he could devise. Crookes now had the most wonderful spirit demonstrations known in history.

As soon as "Florie" as she was called, had gone into trance, in a small room that they used as a cabinet, walked another being, a spirit, Katie King, a beautiful girl who said she was the daughter, when in the flesh, of Sir Henry Morgan, the buccanneer—the one who in early Spiritualism functioned as John King, chief control of Eusapia.

Crookes was a practical man and readily saw that he must establish the fact that Florie and Katie were two different beings, also that no other human being could get into his laboratory to trick him. So he examined both medium and spirit, measured the difference in their height, weighed them, noted their dissimilarities. Florie, for example, had dark hair, a muddy complexion, a blemish on her neck; her ears were pierced for earrings; she was shorter in height and with shorter fingers—her pulse was 90, whereas Katie's was 75. Flo-

rie always wore black when serving as a medium, whereas Katie was always draped in white.

Every door and window was locked and sealed. The key was in Crookes' buttoned up pocket. During the three years that he lived and experimented with this spirit, Katie King became as one of the family, and gladly assisted in every way possible. On an occasion in a carefully locked room, Katie collected around her the Crookes' children, in the presence of many witnesses, and told them stories about her life in India while she was living on earth, before she had left for spirit worlds.

Sometimes, Katie would walk around the seance room for two hours at a time, conversing familiarly, as if she were an actual person living on earth. She was built up solidly, had a complete respiratory and circulatory system, and her heartbeat was found to be as pronounced and as normal as that of a living human being. Her lips, likewise, were the same as those of any other normal person. With permission, Sir William Crookes embraced her and found her to be like other human beings. She moved and breathed by the side of her medium. A lock of Katie's golden brown hair is still in an excellent state of preservation. Crookes had cut the lock from Katie's luxuriant tresses after he had traced it to her scalp, to make certain it actually grew there. He gave it, with some 44 pictures he took of Katie's materializations, to an esoteric lodge of which he was a member.

On one occasion, Katie promised Crookes and his fellow scientists an opportunity of seeing Florie, her medium, and herself at the same time. True to her word, as soon as the medium was seated behind the curtain, Katie came out into the room and asked for the phosphorus lamp they had been using. Then she held it up to herself at different angles, so that every person present might see her. After she had been duly observed, she handed the lamp to Crookes, with the words, "Come into the cabinet and see my medium." She stepped aside to let him enter first, then followed. They found Florie, still dressed in black, unconscious on her sofa. The stenographers present took careful notes of the differences between the girls, as Crookes examined both. He turned the light first on Florie then on Katie, back and forth several times. He had provided five separate cameras, five operators, five sensitizing baths, while ten to fifteen people looked on as he took fifteen photographs, developed and fixed them.

Katie came out of the cabinet and was photographed in full electric light. Florie was then awakened and stood in the same spot where Katie had stood for her picture to be taken. When they were developed there was found to be no similarity between the girls.

Then at another time in the presence of eight witnesses, the girls were photographed together, but it was necessary that the entranced Florie have her face covered with a thick cloth, as it is harmful to throw a light on any one entranced. The picture turned out perfect. The two were also photographed together again when Katie bade farewell to her medium.

On one occasion, Katie walked into the seance room and said, "My medium's head has slipped down. Come into the room (used as a cabinet) and lift her up." As Crookes approached the curtain, Katie again stepped aside to let him pass, and she remained in the seance room. He found the entranced medium, dressed in black and to be the real Florie. He lifted her up to a more comfortable position.

The drapery in which Katie was clothed was a mystery. She often allowed her sitters to touch

it, and sometimes she cut as many as a dozen pieces from the lower part of her skirt and made presents of them to different sitters. She waved her hand over the holes and they were made good. Crookes examined the skirt, inch by inch and found no holes, no marks or seams of any kind. These pieces of drapery mostly melted into thin air, however carefully they were guarded. The discarnate girl made it clear that nothing material about her could be made to last without taking away some of the medium's vitality and weakening her.

Katie, most cooperative, often seen by the light of one gas burner, was willing to have more burners turned on, to see if she could stay materialized. One time she stood against the drawing-room wall, three gas-burners were turned on to their full extent in the room. The effect upon Katie was marvelous, as she looked like herself for a second, then began gradually to melt away, like a wax doll before a hot fire. Her features became blurred, her eyes sank in the sockets, the nose disappeared. Her limbs gave away and she sank to the carpet—there was nothing but the head left above the floor. Then only a heap of white drapery remained which disappeared with a whisk, and the sitters were left staring in the light of three gas burners at the spot on which Katie had stood. Because of the demonstrations that took place in London during the years 1871-1874, Katie and her medium created quite a furor.

Besides the accounts given by Sir William Crookes concerning Katie King, Miss Florence Marryat, daughter of the noted British author, Captain Marryat, in her book *THERE IS NO DEATH*, tells of the amazing gifts of Florence Cook, her special friend, and about Katie King, how she used to entertain the sitters while her "medie's" hair was fastened to the floor while she was in deep trance. She also tells how Katie, on a certain occasion tried to endure the brightness of two gas flames upon her when sitters requested stronger light, and how in trying to accommodate them, dissolved before their eyes. At the last meeting, at the home of Crookes when Katie said good bye, she gave a flower to each, but to Miss Marryat a handwritten note that read, "From Annie Owen de Morgan, alias Katie, to her friend Florence Marryat Ross-Church with love - penses a moi."

All expected this to be the final appearance of Katie King. But she materialized again under the strictest scientific conditions on November 12, 1930, at a seance conducted by the Canadian surgeon, Dr. T. Glen Hamilton in Winnipeg, Canada, and was photographed in various poses. In the same circle on February 25, 1931, she again appeared.

Just very recently, Sir William Crookes talked to the writer, and I will report briefly some of the very interesting things he said.

"Yes, I am William Crookes. I come to share with you what I can and you can add to it. We could have a cup of tea first—but in America we can dispense with it. Of course, I have seen my old friend Katie King. I spent much time with her in the past and secured for myself much malignant criticism and many expressions not conducive to my happiness. Nobody has experienced worse or greater condemnation in this philosophy than I, or knows more of what it means to be crucified than I, as I had it.

"But I went ahead, at first certain I would find all the tomfoolery in Spiritualism—nobody was going to fool old Bill—but I had to change my whole life, from what I could hear and what I could see, and I became able

(Continued On Page 23)

GENERAL RESULTS

(Continued From Page 8)

ity or imagination, to the edge of a high cliff overlooking the sea. Let it be a bright, starry, frosty night, and go alone. Stand there and meditate. Look down upon the lights of any harbored, anchored boats, and think; then look up to the stars. You know where you are, and you are fully conscious of the flickering and movement of the lights on the boats.

You can see them. You are

The Great Ultimate

CHAPTER XIV

My life here has been a very normal, healthy and interesting affair, just as my life on earth was. I have been invested with no powers generally attributed to spirits and fairies, I am still just an ordinary man with an ordinary plain, blunt outlook on life; the change has in no way altered me. The only change there is in me is my greater ability to move speedily and to act quickly. I am rejuvenated, and this is a condition which becomes more marked as time goes on.

Many people who give thought to these subjects no matter what their particular point of view may be, ask the question, "To where is it all leading? What is to be our ultimate state?" This is a question of extreme difficulty to deal with on account of the limitations of the mind; both yours and ours.

I have explained to you that, as you are, so you will be when you come here. When here you will qualify for a further state, which will be your lot in due time, and there you will be exactly as you have made yourself by your life here. Better or worse, happier or more unhappy. From that you will go to a further state, another sphere if you like, and there again you will have made your own conditions.

In this further state you will be more self-contained; a word I use to express a state of being less dependent upon other people and things for development and progress. In this sphere you will again come in contact with your whole record.

A record in full, of all former states; and from this sphere, if your record has qualified to the point of allowing it, you will be given the choice of returning to earth again. Reincarnating. If your record does not qualify for choice in this matter, you will be directed either to return or to continue according to what the Teachers — the Purified — consider will afford you most opportunity for re-creating yourself and cleansing yourself in the necessary way.

It is from this sphere that spirits return to earth, but by the time the most progressed spirit has reached this state he has forgotten in detail his association with earth. I cannot give the shortest period of time which would be necessary to reach this sphere, but the sojourn in the Real World after the Blue Island is a much longer period than that of mortal life; and in each sphere as progress is made the sojourn is longer.

The spirits who have reach-

only a little way off... and perhaps you could make them hear if you called, but it would be easier to wait 'till the darkness breaks when they can see you without any effort on your part. That is how we spirit people are; conscious of those left behind, some willing to wait, others fighting and struggling to make themselves heard. It is only a little way from earth, and between this, our spirit state and the Great Universe, there is as much distance as between you on the cliff and the farthest star.

We are only a little way on our journey — nothing yet forgotten. Love still remaining.

ed this "Return or Stay Sphere," and are purified and qualified in themselves, those who stand the tests and pass out as Grade I, pass to another and altogether different and lighter land — and each becomes impersonal. Impersonal in the sense that they are no longer Jack Brown or Madge Black; they are now pure spirit people, and their former love, which had been a personal and individual thing, is no longer for one but equally for all. All are alike to all. The purest tissue of God's love binds one and all.

I have given a brief outline, sufficient for you to form your own ideas, your own mental pictures of Creation and its process. There would be no point in my going further into details, because if I were to give the facts you could not understand the conditions ruling in those advanced states.

I am not able fully to understand them myself, for, as I have said, I am only a little way on my journey, but just far enough to grasp the intense beauty of life, and in life.

As one standing on a higher point than yourselves, and able to see a little more than you see, I can best explain to you that in these further states you receive not merely fifty, or sixty, or even a hundred per cent out of your lives in happiness and joy but you receive comparatively six hundred per cent. This is simply a graphic way of indicating the degree of happiness that obtains here.

Were I able to describe all the processes of our evolution many would say, "Oh, but I don't want that!" But when progress has been made and intelligence brightened and Reality seen as Reality, not as Imagination, they will want it. If I said to an old man in an invalid chair that he could have a motor-bicycle, he'd say he preferred his invalid-chair, but if he were to be a young, robust boy of nineteen again, which do you suppose he'd choose? That is the underlying principle.

You think that this scheme of the World is hateful and unkind and full of continual partings from all other spirits who are dear to each individually. I have said that there are no partings. It is always possible and customary for spirits to keep in close touch with each other on this side. When the highest states of the impersonal are reached there are no partings from dear ones; only a wider opening of that same door of love — a higher, purer love, a Golden or God love — to admit not one or two or twenty but to embrace ALL.

For this reason it is a barred subject. Not only do these people know nothing about it, but they are so horrified at the travesty they themselves have created that they would refuse to hear, see, or read a word upon the subject.

To all people who have knowledge of Spiritualism, this attitude is tiresome and regrettable; nevertheless it exists today, and in great force.

In my concluding chapter I want to say a few simple words on this point.

Spiritualism is not the work of anti-Christ. All the teachings of Christ are to be found in the teachings of Spiritualism. Christ taught love amongst mankind, generous thought and generous help for one another. "Love thy neighbor as thyself," and so on. Spiritualism teaches these same doctrines. Christ was imbued with the Divine Spirit, and He laid down laws upon which His disciples were to model their lives and their work, and in those laws you will find the laws which govern Spiritualism.

Because one of the disciples was a dishonest, weak man, and because some of the workers since then, workers in the churches of various and many creeds have been, and are to this day,

weak and sinful in their lives, you do not, any of you, think for one moment that the whole is bad and evil.

You realize that the teachings of Christ were of the highest. Always He spoke of Love as the binding link and the force of all good. I want you to understand, perhaps for the first time, that Spiritualism is based upon the same foundations. All its rules are the rules given by Christ Himself.

All the creeds existing upon earth are based upon these same rules. They vary in minor points considerably. What one will allow, another will condemn, and it is for the individual to decide which particular one of all is most fitting to himself. By his choice he will show his ability to grasp the meaning of God's laws, and according to his development so will he select.

The teachings of all alike are limited but some go farther, see farther, and understand more. Just as all roads may converge to a given point, so many creeds follow in the main the teachings of Christ. Some by narrow little roads and byways, some by wide roads, and some by main highways. SPIRITUALISM IS GOD'S MAIN HIGHWAY.

THE END

Blessed Are Mediums

By HAL STYLES, D.D.

Pastor, Church of the Good Neighbor, Reseda, Calif.

Of all the abused, even ridiculed people in our American society today, it is doubtful if any can surpass in prominence the unfortunate Spiritualist medium. Granting at the outset that there are many "false prophets" whose nefarious machinations deserve unstinted rebuke from everyone, they are no more numerous than the "false prophets" in the respectable field of national as well as local advertising.

In this field begins much of the confusion and disillusionment, as well as resignation to deceit so prevalent in the minds of Americans. The conclusion seems inescapable that almost everything is somewhat of a racket, the common expression when a suggestion is made, or a proposition offered, being: "Okay, I'll bite—what's the angle?"

Who is more of a deceiver than the professional huckster who tricks not one, but many thousands of people via the radio and television mediums. That is a story in itself.

Now, I have naught but pity for that element who claim "psychic powers" as they blandly tell you in serious vein, they "see a Hindu with a purple turban perching over your right shoulder... or a Tibetan monk whispering mysteriously in your left ear." Such people, victims of highly vivid imaginations, are harmless in the truest sense, as are also those who profoundly tell you they see your entire future laid out before them in the tea leaves! They are more to be pitied than scorned, as are those gullible enough to swallow their imaginings.

Of course those who resort to deliberate trickery in order to make the usual "fast buck" as they perhaps toy with the very lives of their trusting victims, assuredly earn for themselves a dark, perhaps endless night of a thousand terrors, to one day wallow in the mire of remorse.

But this article is dedicated to the legitimate medium who, because of true psychic power, willingly cooperates even with the "scientific" researcher. It is unfortunate but fact that many great mediums have given their very lives to this end. D. D. Home, and Edgar Cayce are but two shining examples. Eileen Garrett, seemingly fortified with financial help (although not thoroughly understanding her own noteworthy powers) even initiates research into them at her own expense!

The list is long, but the foregoing are sufficient to illustrate that true mediumship goes "all the way" to serve. Mediums as a class, despite their seeming prominence in being so much sought after, compared to most people, are an unenviable segment of our society. Subject to unfair criticism, slander, and even downright abuse, it is seemingly their destiny to "take it on the chin" because of the charlatans. Now admittedly, all mediums are not necessarily ministers in the sense they can deliver a good sermon or have educated knowledge of Theology. But conversely it is true that ministers many times are mediums without knowing why, for they possess the "word of wisdom" or the "word of knowledge" through and because of the inhabitation of Spirit. (I Cor. 12:8) The National Spiritualist Association defines a medium as: "One whose organism is sensitive to vibrations from the world of spirit; and through whose instrumentality, intelligences in that world are able to convey messages and produce the phenomena termed psychic." The true medium is endowed with his talent at birth, however, everyone has potential mediumistic power which can be developed, as can anything else. The nature of the phase of mediumship is something over which the individual has little control. All true mediumship is necessarily good, in that it definitely is a benefit both physically and mentally. In the development of mediumship, contrary to "popular" belief (provided the method employed is in every sense sane) one does not subject himself to obsession by evil entities. In this respect, one has only to remember the words of Jesus for protection—"Get thee behind me Satan." However, the path to mediumship is nonetheless fraught with trial, tribulation and occasional disappointment. We have only to reflect on the life experiences of Jesus and His words to those who besought the

Way: "Take up your cross," He said, "and follow me. The road is long and the way is hard."

Of course Spiritualists know that the Bible throughout speaks of mediums and mediumship. Obviously the prophets were mediums and of course Jesus was the Master Medium. Nonetheless, with more than sufficient Scriptural authority for the exercise of any of the gifts of the Spirit, mediums are often subjected to everything from public ostracism to wilful and malicious incarceration in jail. Perhaps more important is the abuse, even slander practiced upon them by people who not only are displeased, but downright indignant at the messages they receive or the phenomena witnessed. It is sad, but true, that many misguided souls actually demand a "good" message. If the message or evidence received is not to their liking, in that it does not immediately produce solution to a more or less impossible problem; or achieve such things as favorable or increased wealth then the medium is instantly "put on the pan." Often he is not only tried in the process, but literally "burned to a crisp!"

And then consider the little matter of compensation. Jesus emphasized that the "laborer is worthy of his hire," but there are some who completely ignore this. Often a telephone inquiry begins with the question, "What do you charge?" Whatever the fee or donation (and to my mind it is rarely sufficient) the answer, not uncommonly, is "Well, so-and-so charges so-much. Besides, I only want to verify what so-and-so (another medium) told me." (As if the medium has anything to do with the nature and worth of the message!)

There are cases where a medium has not been accorded the consideration given to a good maidservant. I personally know of an instance where a medium spent an entire evening, stretching far into the morning hours, at the home of a prominent motion-picture personality, giving psychic readings to some twenty-odd prominent personalities, for which in turn she received the magnificent sum of \$75 from her hostess.

In the medical, legal and other professions, payment is in accordance with one's ability to pay. The foregoing group could have collectively given 75 hundred dollars and thought little of it! Mediums, as with everyone, have to eat, perhaps raise children, support relatives and meet customary expenses. They should occupy reasonably good and well-furnished living quarters, wear clothes comparable to the so-called "well dressed" and drive, as needed, a good automobile. Alas, more often than not, despite the scarcity of them and therefore their resultant importance, the reverse is the case. Mediums who travel to distant cities at the urgent request of those who seek their services, are gamblers by necessity. Without guarantee as to income, they often run the risk of clearing little more than expenses. Also there is the ever-present possibility of entanglement with local law officials, who in their complete ignorance, brand all mediums, "just fortune tellers."

Rev. Keith Rhinehart, who last year started from Seattle with a capital of \$1,000 on a trip which took him to more than 30 countries throughout the world, on his return home, via Honolulu, and while under the jurisdiction of the American flag, was arrested and charged with fraud. Fortunately the charge against him was dismissed for lack of evidence, and he was completely exonerated. Nonetheless, he did take it "on the chin." It is interesting to note that the \$1,000 he began with (and which was donated by members of his congregation) was dissipated in expenses within 30 days.

(Continued On Page 21)

Christ and Spiritualism

CHAPTER XV

Unfortunately the word "Spiritualism" has been associated with so many misconceptions that it affords scope for misinterpretation, and for this reason thou-

sands of people misunderstand the word and suppose that it deals only with forms of fortune-telling and chicanery of all kinds, and must necessarily be wrong and dangerous — therefore the work of anti-Christ.

The Unknown Jesus Just A Few Fragments

But The Prison Doors Of Our Understanding Broadens

By DOROTHY THOMAS
(New Age Healing Ministry)
Special For The Psychic Observer

For two thousand years Christians have been taught how Jesus sacrificed Himself for the sins of Humanity, but little has been made known about His life on earth except certain incidents recorded only in order to prove that He was the Messiah. "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. (John 20:31). And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. (John 21:25).

Naturally, there were many accounts about Jesus long after His crucifixion — many gospels and "sacred writings" that the early Church Fathers read in their churches, but the Council of Nicea, called by Emperor Constantine in 325, decided that only four of these gospels should be included in the New Testament, and, as you probably know, anyone who did not agree with the Roman Catholic Church, or believe what they were told to believe, was put under a curse and sent into eternal damnation. Thus was the Bible, as we now have it, "standardized." And no changes were made thereafter — twenty seven books were finally canonized (declared holy scripture) and called the New Testament.

But this does not mean that all the discarded manuscripts were less "inspired." The Essene Gospel of St. John was written in the first century, and John, being the beloved of Jesus, wrote down the words of the Master with great care. But its wonderful wisdom and helpful instructions about natural healing have been resting for centuries in the Vatican Library (until recently translated), because its contents did not particularly interest the Church Fathers, or fit in with their prescribed doctrines of salvation — as were THEN decided on. It must be here stressed that the doctrines of the Church are not based on the teachings of Jesus Christ but on certain obscure passages in the writings of St. Paul.

But before we tell you more about the Essene Gospel let us for a few brief moments concentrate on our Master and Saviour, Jesus the Christ. For centuries believers and non-believers have pondered and argued about the divinity of Jesus Christ and the Virgin birth, vicarious atonement and the saving "blood of the lamb." Calvin waged a bitter intellectual "war" as to whether the wine at communion was only a symbol of His blood, or whether it actually turned into the blood of Jesus, and different sects have different conceptions about whether God is one, or three in one, or one in three, and whether He is a Person or a spirit, or an all-pervading spirit (The Bible says both) and whether Christ is God or the son of God, human or divine, or both.

Above all let us remember that each one can only understand according to his or her degree of spiritual illumination, but one thing is certain, the Bible says many things that can be quoted to clarify the puzzle, providing we have the key of spiritual understanding to the Mysteries.

We read, "And Jesus increased in wisdom and stature, and in favour with God and man." Here we are told that Jesus "increased in wisdom, not that He was

omniscient and omnipotent to begin with. In this he was a man like other men. Now, nothing is told us in the Bible about his life between the age of twelve and thirty, at which time he was baptized. At this event we are told "The Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, 'Thou art my beloved Son; in whom I am well pleased.'" And then follows another long genealogy leading through Joseph — back to Adam and to God, the Creator.

Now, Jesus, we are told, "increased in wisdom and stature..." He was, in other words, a man who had to grow, learn, study, work, have friends, and suffer hardships and "temptations" like the rest of us. He had an earthly mother and was a human baby. But at the time of the baptism by the Holy Ghost, the Holy Spirit entered into Jesus, and He became the Christ. From that time on — for three years — Jesus had a dual personality.

Christ, we are told, is the "only begotten Son of God." But Jesus was a human being who said, "Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do..." (John 5, and further on, "I can of mine own self do nothing..." (John 8:28) also, "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself..." (John 5:30) "...the Father within, he doeth the works."

But when Jesus said, "Before Abraham was, I AM," Christ was speaking. Christ is a great ARCHANGEL, often spoken of in the Bible as "the angel of the Lord." There are several archangels. Some people think they are all the same — namely Jesus — but this is not the case. There is a great spiritual hierarchy, called the ELOHIM in the Bible. This word has often been translated God, LORD, JEHOVA — which confuses people.

Christ is the first-born of the Creator, who was infinite, all-pervading spirit before the words were formed — called "THE WORD" in the Gospel "According to St. John." Christ is "the same yesterday, today, and forever" — the "Only Begotten Son" of the Father Mother Creator, of that spirit "in which we live and move and have our being." Christ dwells within the soul of those who love Him. Christ is the second Person of the Trinity who created the worlds from the primeval all-pervading substance, or WORD, which densified into matter, formed the countless stars and suns and universes in endless space, "the fulness of him that filleth all in all." (Eph. 1:23) The details of creation and the spiritual beings comprising the ELO-

HIM are recorded in the Zohar, the Book of Light.

When Jesus said, "I am the Way, the Truth and the Life; no one cometh unto the Father but by me," Christ was speaking. (John 14:6) When he said, "And greater things than these shall ye do," Jesus was speaking. When He said, "I am from above...or 'I came forth from the Father..." Christ was speaking. When he said, on the cross, "I thirst," Jesus was speaking — for God cannot thirst.

Now, in this essay, we want to tell you more about Jesus — especially what he did between the age of twelve and thirty, and what he said about Nature and natural healing, as recorded in ancient manuscripts, found in various monasteries, and in the wonderful Essene Gospel of St. John. Thus you will better see our beloved Saviour at close range and be inspired by his marvelous personality, as he lived and walked the earth, as Jesus. For he said that he came that we might have life "more abundantly." ...not just to die upon the cross. He came to "open the prison doors of our understanding," and to teach us how to live better lives here on earth...not just in heaven. But most of his teachings have been carefully preserved in the Vatican, in Rome — unavailable to the public.

It is for this reason that we are giving you this account — based on a few fragments of these writings — that it might help you to live a life "more abundant — a healthier and happier life." And it is our hope that those who read these inspired pages will become true missionaries and proclaim the wonderful news.

Among the most authentic descriptions of Jesus is that written by Publius Lentulus, President of Judea, to Tiberius Caesar, and first appeared in the writings of Saint Anselm of Canterbury in the Eleventh Century.

"There lived at this time in Judea a man of singular virtue — whose name is Jesus Christ whom the barbarians esteem as a prophet, but his followers love and adore him as the offspring of the immortal God. He calls back the dead from the graves and heals all sorts of diseases with a word or touch. He is a tall man, well shaped, and of an amiable and reverend aspect — his hair of a color that can hardly be matched, falling into graceful curls, waving about and very agreeably couched about his shoulders, parted on the crown of his head, running as a stream to the front after the fashion of the Nazirites; his forehead high, large and imposing; his cheeks without spot or wrinkle, beautiful with a lovely red; his nose and mouth formed with exquisite symmetry; his beard of a color suitable to his hair, reaching below his chin and parted in the middle like a fork; his eyes bright and blue, clear and serene, look innocent, dignified, manly and mature. Often times however just before he reveals his divine powers, his eyelids are gently closed in reverential silence. In proportion of body most perfect and captivating; his arms and hands are delectable to behold. He rebukes with majesty, counsels with mildness, his whole address, whether in word or deed, being eloquent and grave. No man has seen him laugh, yet his manners are exceedingly pleasant, but he has wept frequently in the presence of men. He is temperate, modest and wise. A man for his extraordinary beauty and divine perfection, surpassing the children of men in every sense."

Jesus, although circumcised according to the Jewish ritual, and according to the Bible, of Davidic lineage, was not a Jew in appearance. He was blue-eyed, and not a dark-eyed Semite, as He is often pictured. He was called a Galilean (originally "Galoulim." These people were Gentiles, of Gaulic origin — Nor-dics. As late as the fourth cen-

tury, Emperor Julian is reported to have exclaimed "Galilean, thou hast conquered." St. Paul's followers were largely known as Christians but among the Aramaean tribes Jesus and His followers were called "Galoulim." Mary and Joseph were both of Galilee, although, we are told, that for a time, or at intervals, they resided in Judea. Accounts show that besides their inheritance in Galilee, Mary, as well as Joseph, owned property in Judea where they went to pay their taxes.

There must have been some intermarriage between Jews and Galileans, for the Bible says, "...it is evident that our Lord sprang out of Juda." (Heb. 7:14), and the New Testament starts with, "The book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac...and Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ. Immediately following this we are told that He was born of a Virgin. Just how He could be the son of David, and also born of a Virgin is not made clear in the text. It is clear, however, to every student of the Mysteries that Christ has no father but God. Jesus said, "I came forth from the Father, and am come into the world. Again I leave the world, and go to the Father." (John 15:28).

Now, how you interpret this — whether you think that He was referring to His body or His Spirit depends on your spiritual discernment. "For the things of the Spirit of God... they are spiritually discerned." (1 Cor. 2:14). Therefore all arguments about the Virgin birth are useless. A materialist, even though a professing Christian, cannot understand "the things of the spirit of God." In the Old Testament we read: "Thou shalt say unto the children of Israel, 'I AM hath sent me.'" (Ex. 3:14). "I" or I AM is never the body, but the Spirit. Body identification constitutes the FALL OF MAN — a Fall in consciousness, which is the cause of all sin, sickness and death. Real identity is not flesh and blood (1 Peter 1:24) we read, "For he that soweth to the flesh shall of the flesh reap corruption." "But he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:8). Salvation means "a safe return" to the Spirit — SPIRIT IDENTIFICATION. (Identification means to feel to be the same as.) Now Jesus was not considered a Jew in His time, and He certainly did not approve of Jewish priestcraft — although He was recognized as a Rabbi (Master).

He was called Jehoshua Nazir (The Nazirite) or Jahoshua, as some spell it — known to us as Jesus Christ.

The name Jesus is derived from the Greek name Jesus, which, in turn, is derived from the combination of "EA," the Babylonian god, and "ZEUS," the Greek savior and supreme diety. The Greek equivalent of Jehoshua would be "Yah-Soter," meaning a "safe return to the Spirit." Soter has been translated as salvation in the New Testament, but means "a safe return." YAHWAY, according to the best scholars, is a more correct rendering of the ancient Hebrew word YHVH than the familiar Jehovah. YHVH was always written without vowels, as each letter has a special, deep meaning and this word, designating the Creator and His attributes, was so holy to the ancient Hebrews that they did not pronounce it. In its place (when reading Scripture) they used the word ADONAI or ELOHIM. This is a masculine word with a feminine ending and refers to a higher order of angelic beings.

Now, sometimes the translators substituted the word LORD for YHVH, or Jehovah. And sometimes even the word ELOhim. So...the same word in our Bible does not always mean the same thing. Christ, or

CHRISTOS, means "anointed" by God — baptized by the Holy Spirit, the incarnation of God in man. The Messiah as the third person of the Trinity, was also known in Ancient Egypt — as HORUS.

"Jesus is the central figure of the Aryan or white race; the answer to all the expectation of enlightened minds and hearts," says the great Persian scholar, O. Z. Hanish. "The word Aryan is derived from the Persian Aria and Iran, from which have been derived Is-ra-n, Is-rah, lastly Is-ra-el. These Aryan nations believed in the existence of One Invisible Creator; Supreme First Cause of ALL. Therefore, our Lord taught His disciples that the very hairs of their heads were numbered, and not a sparrow fell to the ground without the heavenly Father's knowledge... The Aryans never fell into the low forms of idolatry of the Semites. The religion of the Medes was the most spiritual and their sacred rites, with those of the Persians, were exceedingly simple. They neither used temples, altars, nor statues."

According to this same Persian scholar, these people, long before the Jews, looked forward to a Savior. "The Zarathustrian writings and scriptures," he goes on to say, "fairly teem with prophecies of a Savior. The Old and New Covenant both are interspersed with prophecies, moral precepts and spiritual ideas, wholly Zarathustrian... it cannot be denied that the Scriptures are in consequence of Zarathustrian influence." St. Augustine admits the sources and origin of Christianity as follows:

"What is now called the Christian religion has existed among the ancients and was never absent from the beginning of the human race until Christ came in the flesh. From that time on the true religion, which had already existed; began to be called Christianity."

Further on, Dr. Hanish states, "Had there been no Cyrus to commission an Ezra with accompanied scribes to return to Jerusalem, there would have been no biblical records of an Abraham, Isaac or Jacob. There would have been no Moses, neither a David nor Solomon to embellish the scriptures. Isaiah, Jeremiah, Ezekiel and Daniel would have disappeared in the shuffle and scuffle of a tribe bent on commercialism."

That you may realize the greed, power and tyranny of the Jewish priesthood of that day we quote a few brief passages from their laws about the Sabbath.

"Anything relative to the care of the sick or a cure was forbidden on the Sabbath day... To even wipe a sore or a wound was a grievous sin... Vermin were allowed to do havoc on the Sabbath day, and children could not be washed... dirt on the hands could be wiped on a horse's mane, or a cow's tail, but not on a cloth, as the latter would occasion washing... the eyes of the dead could not be closed, and if a crumbling wall fell on a person, only enough of the debris was to be removed to ascertain whether the victim was a Jew or Gentile... there were hundreds of definitions of the Sabbath law, and the fines were vigorously imposed..." (It was, in other words, commercialized.)

For the teaching that Jesus gave the sick and poor, he was mercilessly persecuted and maligned, and the hatred of the Jewish priests, as recorded in their TOLEDEOTH YESHU, was vicious in the extreme. In face of all this, Jesus went about healing and teaching the sick how to get well, and often, we are told, he performed miracles. But these were not as important as His Messianic message. Jesus — according to ancient records — was a very learned man who spent many years traveling in Greece and the Orient, including Tibet. He also studied in Alexandria,

(Continued On Page 14)

UNKNOWN JESUS

(Continued From Page 14)

served. So he copied and translated this wonderful manuscript. And because he is a great scholar and also a deeply religious man, we can consider his translation dependable. It should also be remembered that John, who was the beloved of Jesus and who loved Him the most, would surely give a true picture of Jesus and write down His words with great care.

But before we quote from this wonderful gospel, we must tell you a little about the Essenes. They were a spiritual brotherhood, which flourished at the time of Jesus but which, according to Pliny, had existed for thousands of years. They laid great stress upon health of body and power of mind. The art of healing was the principle factor in all their teachings, and they did not offer blood sacrifices as did the Jews. They did not eat animal flesh, for they took the passage seriously in the Bible which says, "He that killeth an ox is as if he slew a man—he that sacrificeth a lamb, as if he cut off a dog's neck." (Isa. 66:3).

The more primitive people are, the more bloody sacrifices they make, because such "atonement" is the only language the primitive mind can understand. When they see blood flowing they are impressed. But the Essenes were not primitive—not a "stiffnecked people" who had "forsaken the Lord" like the Jews. They led a quiet, disciplined life, had no priesthood, and instead of killing animals to "atone for sins committed" they lived a spiritual life in keeping with the Bible passage "for to love his neighbor as himself is more than all whole burnt offerings and sacrifices." (Mark 12:33). Also, "Sacrifice and offering thou didst not desire; burnt offering and sin offering hast thou not required." (Ps. 40:6). Let us remember that the BLOOD OF CHRIST has a SPIRITUAL meaning to those who have "spiritual discernment." When Jesus told His disciples to "drink His blood and eat His flesh," He was not referring to drinking His physical blood, or else the disciples would have had to become cannibals. Blood—known to the ancients, contains the soul qualities of the individual man or beast—and has a deeper spiritual meaning. To partake of His blood means to partake of His (Christ's) consciousness.

So... the Essenes did not shed blood, but instead lived a spiritual, disciplined life—which, according to the Bible, is more pleasing to God. They were known to the Jews as men and women of strong character. They had strong bodies and cultivated the state of consciousness that Jesus called "the Kingdom of God" that "is within you." They were called "the quiet ones," because they always spoke softly—which was in great contrast to the Jews of that day, who were loud spoken, boisterous and forever quarreling amongst themselves.

It is now well accepted that Mary, the mother of Jesus, and Joseph and also Joseph of Arimathea belonged to this brotherhood. Hence, Jesus was trained in the manner of the Essenes, as was also John the Baptist and John the Beloved.

The Essenes were the greatest agriculturists of antiquity. They knew how to produce the best food by proper soil culture. They lived a simple, natural and creative life, far from the chaos of the big cities and far from the destructive currents of violence and crime—which we now have everywhere in our big cities. They were a studious, disciplined and happy people, with a common goal—to realize perfection by obeying the laws of nature and of God. It was not easy to

join the brotherhood, for new members were only admitted after years of waiting, testing and observation. To be admitted they also had to be healthy and of superior intelligence. Their fortitude was such that when persecuted they bore torture rather than betray their brethren or deny what they held sacred. Of course, in the light of the Mysteries we may assume that they did not actually suffer when tortured, as they knew how to withdraw the conscious mind from the body—a technique which is also understood by modern hypnotists—under which circumstances no pain can be felt. Naturally, Jesus knew how to do all these things.

JESUS AND JUDAS ISCARIOT

Judas, once a fellow student of Jesus in Alexandria—a very great soul and learned man, but overly ambitious for the fate of Israel—betrayed Jesus for reasons not mentioned in the Bible. It has been generally supposed that he betrayed Jesus for money or some other despicable reason. But this is not the case. Judas, unlike the rest of the disciples, was a Jew—a blood relative of Caiaphas, and therefore more concerned about the fate of Israel than the others, who were Greeks and Galileans. Judas was a man of great intellect and ambition and the oppression of the Romans embittered his soul. He saw in Jesus, whom he loved and worshipped, first a savior of his people and then a danger. For both the Pharisees and the Romans were concerned about the stir that the Master created in the land. He was a non-conformist and an ever growing danger to authorities. The situation was exceedingly critical and Judas was frightfully worried. He wanted to see Jesus entering Jerusalem as a conqueror, but also knew that this would not please the Romans, who would not hesitate to slaughter every Pharisee should they desire to do so. Pilate was a friend of Jesus and did not want to see anything happen to him, but there were other considerations—his head.

So Judas and Caiaphas, who both had only one ambition—to free the Jews from oppression, concocted a plan to have Jesus seized like a criminal so that the Romans would be hoodwinked. Judas thought that Jesus would naturally be able to take care of himself and find a way out, and that they would not be involved in any conspiracy against the Romans. But the plot misfired. You know the outcome. When he realized what he had done, his mind snapped.

The whole dramatic story is told in the Coptic manuscript, in which we read that Judas, when meeting Jesus after the crucifixion, prostrated himself before the Master with the words:

"He liveth; my Lord, my God." And Jesus, with a voice somewhat faint, yet distinct, said:

"Iscariot, Iscariot; all is forgiven. My love for thee and Mine own is greater than heretofore. Peace, peace, peace be unto thee."

"O, Lord, thou knowest the innermost of my heart; Thou knowest my intentions were for good, but I can never amend the sufferings of Thy bleeding heart. Thou hast forgiven out of the fount of compassion for Thy people, but my transgression is greater than all the goods of a lifetime can atone for. Remember me in Thy kingdom."

"Iscariot," whispered the Master, "the transgressions thou bearest are not thine, they are the burden of all the generations, and every man has to bear an equal share of it, be he king, priest or pauper. Thy desire to bring mankind to its heritage has made thee overzealous and thou hast attracted to thyself the weight of sin of all who shirk responsibility, yet will be compelled to take it in due time. Thou hast carried the burden even as I have tried to lift it. But whatever is the lot of all is no one man's concern. Though you fall under

the weight thereof the burden still remains. Whatever be thy lot, whatever befall thee, will depict the future state of all who condemn thee and thy ways and the burden of their judgment shall come back to them sevenfold and fall into the pit they would prepare for thee while thou art now free."

"My Master and my Lord," cried Iscariot, "thou art the Savior unto all mankind, and whoever catcheth a spark of thy divine love shall surely live forever. Though I pass through the valley of the shadow of death, I fear no evil, now that the magnitude of thy soul has comforted me. Though but for a moment I am conscious of the light of illumination I fathom the purpose of life and glory in the time of my salvation. I realize the path of redemption. I have been anxious to be of service to thee, O Lord. I now see that it is not unto man, neither Thee, nor the world, we should give ourselves, but to the fulfilling of Infinite designs, that our talents may be utilized in wresting the earth from Satan's claim and possession and return it unto our God in a state of purity and perfection that those of purity of blood and honest in heart may inherit the part and portion allotted unto them by equation. I fathom the Sermon on the Mount and only hope that future generations may profit by it, lest the terror of the world shall come upon them and test them in their condemnation."

Poor, confused Judas, whose worldly ambition led him to such a terrible mistake, but whose soul, for one moment in this dark hour of tragedy, saw the radiance of the Lord and His divine mission! And the text continues:

"Just then the mind, perfectly sane for a time, fell back into variance, and with the bound of a hungry tiger springing upon its victim, Iscariot leaped into a groto, the opening of which was overgrown with heavy verdure, and ran the whole length of the narrow passage, howling in a voice that seemed to quake the ledge: 'He liveth!'"

And then, we are told, the word went from mouth to mouth, right to the very ears of Pilate himself, and an inscription in Hebrew, Greek and Latin was raised above the portal of the garden of Aramathea where the sepulcher was, reading: "HE LIVETH!"

For almost two thousand years Christians have been taught that Judas was an arch criminal deserving our hatred and contempt. However, many people have wondered about the "justice" of a God who is supposed to have had the "betrayal" reserved for Judas since the beginning of time. Charles Sleater—more illumined than many preachers, although not learned—wrote a play in which Jesus himself gives Judas the task of betraying him "so that the scriptures may be fulfilled." Judas says sadly, "But Master, generations will hold me in contempt... and my love for thee will be forgotten..." Whereupon Jesus answers, "But I will not forget..."

Let us remember that the gospels are but fragmentary writings chosen by certain medieval church prelates for the purpose of establishing ecclesiastical authority and power. Few Christians know the real history of the Bible—which is extremely interesting! Christian Theology is based on traditional conceptions formulated by Roman Catholic priests. St. Paul, whom they quote so much to establish correctness of their theories about God and the universe, has been grossly misinterpreted and occasionally tampered with. Luther had only a Latin translation to work from—consequently he translated from a translation—the Vulgate. Jesus himself left no written record.

ON THE WAY TO EMMAUS (Synopsis of a FRAGMENT held by the JOHANITAN COMMUNITY.) FROM "JEHOSHUA"—composed of ancient fragments, gathered, collated,

and translated by Dr. O. Z. Hanish. (The book is out of print.)

The luminary slowly passed the eleventh hour of the day and with redoubled steps the two patriarchs wound their way along the stony path leading to a fashionable village, reserved for aristocrats.

The taller figure, somewhat slender, betrayed the classical type of an ancient Mede, but the garment was that customary with the offices of the scribes... A heavy sigh was wrung from his breast as he said: "These are strange happenings; these are strange things."

It was Simon, the wealthy Farsi, regarded as a seer by Pharisee and Sadducee alike, who had spoken. The one beside him was Alphaeus Clapas, father of James the Lesser, now disciple of Yessu, and a man renowned for his learning of Greek and ancient classics, also Doctor of medicine and avowed member of the Therapeutic Community.

"Yes," answered Alphaeus; "who would ever have dreamed of such an ending?"

"Ah, but the end is not yet, Clapas," quickly spoke up Rabbi Simon. "Nay, nay! A character like unto Yessu cannot be forgotten; for he surely is the Promised One as recorded in scriptures..."

"I know it is He. Though Caiaphas and all the Sanhedrin declare Him an imposter, I shall stand by my conviction. My faith in Him cannot be shaken but I must admit that I comprehend not this tragic end."

"Neither do I," said Alphaeus, "and what is more, what will become of the movement; His mission; His evangelion?"

Just then a figure, a stranger in the cloth of a traveler, garbed, overtook them where the two stood...

Later on Alphaeus continues: "...As we search the prophets we find no connection and grasp not the culmination of events after cherishing those glorious expectations of our deliverance."

"Then he said unto them: Oh! ye simpletons, and slow to catch the fiery spark of the heart, giving so little attention to reason, and to place your whole trust in every thing the prophets have spoken, and those who have written. Turn to the cause of all the trouble in this world and use eyes that ye may see and give ears that ye may hear, and know why Christ was to suffer and enter into His Glory." (Luke 24:25: "Oh fools and slow of heart to believe all the prophets have spoken.")

"Turn to Moses and the prophets and single out the transgressions that pave the way to the chaotic state in this world, from which entanglements no man can escape."

"Man has fallen from grace denying his first estate. He has listened to the sophistries of the serpent, clothed in deceptive authority. The serpent promised to make man superior to God if following counsel. From generation to generation man has added to error and sins, separated from the household of the Elect and divided the family of God into tribes opposing one another."

"God will not answer the supplication of one neither of another tribe, for God is God in ALL. God leaves mankind to the fate they create unto themselves. Following the paths that lead away from paradise man corrupts the covenant and creates laws that breed partiality. From generation to generation man has lengthened the path to God until the sight of Him is lost beyond space. With the aid of mechanics and chemistry man has created Shekhenah and the voice has thus fallen into self delusion. (Shekhenah—the manifestation of the Glory of the Lord. Ex. 33:23: "Thou shalt see my back parts, but my face shall not be seen.") "With filth and dung ye have besmirched one another's charac-

ters until the last sign of recognition has fallen from your countenances, and the beast alone remains to testify against ye."

"The eyes of man see the great acts of the Lord every where and the ears hear His wonders, still he turns away from His Face and goes the way of the adversary. Man loves to be honored and worshipped by the lesser breed, and revel in sins swaying the scepter of death over his own kith and kin, calling them subjects..."

"Yudah has called upon its head the transgressions of all the tribes called Gentiles, for it has claimed unto itself the blessings which are the heritage of all. By reason of its falsehood Yudah and all at one with the spirit of mammon, have to endure all the sorrows they prepared unto others and go through tribulations that know no bounds, until the last of God's Elect shall pass the great test... Israel will be held accountable for the blood sacrifice, inciting the Nations of the Gentiles to make war upon one another while she garners in the spoils and loudly proclaims in the near-sighted victims of national pride that her people are privileged by the Lord to rob the world of its blessings. But the deceit and tyranny of Jacob shall be discovered and the Gentiles shall gather together and shake off the yoke from their neck..." (Gen. 27:39-40.)

"God is no respecter of person and takes not into account relation. God sees only the heart in which dwells the spirit; the prayer of the righteous He heareth and the humble in heart He instructs in the ways of safety, and counsels them into eternal excellency."

"God is not a God to the dead but a God to the living of every land, and He bestows His blessings according to the heart and not in a measure of the vanity of leaders and deceit of rulers..."

"The wicked may glory in their sins and blaspheme the Most High in their days but the season of the Lord endureth forever. Be patient and wait, for the time shall surely come when iniquity shall be no more..."

PROVE YOUR PSYCHIC POWERS WITH A PLANCHETTE!



THE PLANCHETTE IS A MECHANICAL MEANS FOR AUTOMATIC WRITING. IT AIDS PSYCHIC MANIFESTATIONS WHICH HAVE NO OTHER MEANS OF BECOMING CONCRETE. The result of an exhaustive search, our authentic planchette is hand-made from a special wood—an "alive" wood that magnetizes—and will absorb YOUR vibrations. It measures about 6 inches in length. Smoothly hand-finished, it is polished to a high lustre with a resin polish which, being a wood by-product, will not interfere with the vibrations which the operator's continued use sets up.

HOW THE PLANCHETTE WORKS: Specially-fitted pencil forms one leg of planchette, the other two rolling free on ball bearings. These ball bearings permit the slightest indication of movement to take effect, the tiniest wisp of pressure transmitted through your hand. Only a superior product, an authentic psychic appliance, could have this expensive ball-bearing feature.

Complete instructions for use of the planchette, as well as its care and protection of the vibrations, are included with this advanced psychic instrument.

ORDER YOURS TODAY!—ONLY \$4.00

CLARK PUBLISHING CO. Dept. P.O.

845 Chicago Ave., Evanston, Illinois

Please send me _____ planchettes at only \$4.00 each.
I enclose check _____ cash _____
money order _____ for \$ _____
NAME _____
ADDRESS _____
CITY & STATE _____

The Man Who Lived With A Spirit Katy King

By REV. ENID SMITH Ph.D.
Psychic Observer Staff Writer

In the days when our great pioneers of Spiritualism lived, Science believed only in material "miracles" and vigorously decried, ridiculed, and persecuted those who ventured even to examine a fourth state of matter or a possible unknown force of soul or spirit. Yet, many of the world's outstanding scientists who started out first to "drive this Spiritualism into the unknown limbo of magic and necromancy", proved its truth beyond a doubt. Thus is progress ever the handmaid of God.

Perhaps the greatest scientist who gave Spiritualism its first outstanding triumph was a man who experimented with dozens of mediums and who lived three years with a disembodied spirit whom he studied in his own home and specially prepared laboratory under attested scientific conditions, and who invited other scientists to witness his experiments. After many years of very painstaking investigations, he could say, "It is absolutely true that connections have been set up between this world and the next. I am happy to announce that I have at last obtained absolute proof."

Sir William Crookes, world authority on chemistry and physics, Nobel Prize winner, received the gold medal of the French Academy of Science. A member of the British Royal Society, along with Sir Humphrey Davy, Michael Faraday, and many others of history's brightest lights, he was Professor at the University of London, and served as lecturer in the best universities of England. Discoverer also of the element thallium, he was inventor of the radiometer and Crookes' Tube which made possible the later development of X-ray. Moreover, he was President of the British Chemical Society, Editor of the Quarterly Journal of Science and author of RESEARCHES IN THE PHENOMENA OF SPIRITUALISM, among other writings. Most gold money is the result of Crookes' groundwork in the amalgamation of metals, while his work on the use of carbolic acid as a surgical anti-septic saved countless lives.

When Crookes announced that he would put an end to Spiritualism and the pretended communication with the dead, he was applauded by the press and clergy. His first conclusions were reached in his experiments with D. D. Home, who generously gave himself to honor the great Cause of Spiritualism. Home, sometimes known as "the Messenger of Providence", at other times as the "Fire Medium", was a deeply religious person who never sold his "gifts of the spirit" for gold, and who carried on his demonstrations of spirit in the light. After experimenting with him for several years, Crookes declared that "Home was one of the most lovable men, was perfectly genuine and upright, and entirely beyond any suspicion."

This young man was very versatile in his gifts. The experiments consisted of an array of different types of phenomena. There were at least a hundred recorded instances of his levitation, sometimes with a piano on which he was sitting. Other times he would float around the room touching the ceiling and leaving a mark as a permanent record. Chairs with people seated on them were also levitated. The movement of objects frequently started as soon as Home entered the room. Furniture followed him around. Pans of delicate scales moved with-

flery furnace of the Bible record, Home was always protected by unseen forces and was never injured by fire. He was also able to pass on this immunity to fire to others on occasion. But those not immunized who touched the coals were badly burned.

These experiments were carried on in Crookes' own home under strictest scientific conditions, in his laboratory, with windows and doors locked and sealed.

He was now ready to make his first report which was a shock to science. He stated that Mr. Williams, his chemical assistant, Mr. Walter Crookes, his brother, Sir William Higgins, the eminent physicist and astronomer, ex-President of the Royal Society, Sargeant Cox, a prominent lawyer and judge, among others had been present at certain experiments, and that they could testify to such demonstrations as that of the accordion that floated in the air and was also played by an invisible hand; and, furthermore that they had seen the beam of a cleverly contrived balance automatically register a pressure of 5,000 grains when it was touched with no mortal hand, and so the report went on. But the Secretaries of the Royal Society refused Crookes' invitation to witness these amazing things; his report was not printed, even its title was suppressed in the publications of the Royal Society and Crookes' himself was grossly abused.

His answer to the disparagers declared some of the following facts, that, for example, "a medium walking into my dining room could not while seated in one part of the room, with a number of people keenly watching him, by trickery make an accordion play in my hand while I held it keys downward, or cause the same accordion to float about the room playing all the time." He went on to mention that the medium could not introduce machinery which would wave window curtains, or pull up Venetian blinds eight feet off, tie a knot in a handkerchief and place it in a far corner of the room, sound notes on a distant piano, cause a fan to move about and fan the company, or set in motion a pendulum when enclosed in a glass case firmly cemented to the wall.

But if this report was a shock to science, more shocks were to come. Crookes had experimented with Home, but now he wanted tests from another medium also, Florence Cook, who had been present at some neighborhood spiritualist meetings and who had been levitated over the heads of the sitters, was located—a school girl of fifteen. For three years she served the scientist under the strictest scientific control which he could devise. Crookes now had the most wonderful spirit demonstrations known in history.

As soon as "Florie" as she was called, had gone into trance, in a small room that they used as a cabinet, out walked another being, a spirit, Katie King, a beautiful girl who said she was the daughter, when in the flesh, of Sir Henry Morgan, the buccaner—the one who in early Spiritualism functioned as John King, chief control of Eusapia.

Crookes was a practical man and readily saw that he must establish the fact that Florie and Katie were two different beings, also that no other human being could get into his laboratory to trick him. So he examined both medium and spirit, measured the difference in their height, weighed them, noted their dissimilarities. Florie, for example, had dark hair, a muddy complexion, a blemish on her neck; her ears were pierced for earrings; she was shorter in height and with shorter fingers—her pulse was 90, whereas Katie's was 75. Flo-

rie always wore black when serving as a medium, whereas Katie was always draped in white.

Every door and window was locked and sealed. The key was in Crookes' buttoned up pocket. During the three years that he lived and experimented with this spirit, Katie King became as one of the family, and gladly assisted in every way possible. On an occasion in a carefully locked room, Katie collected around her the Crookes' children, in the presence of many witnesses, and told them stories about her life in India while she was living on earth, before she had left for spirit worlds.

Sometimes, Katie would walk around the seance room for two hours at a time, conversing familiarly, as if she were an actual person living on earth. She was built up solidly, had a complete respiratory and circulatory system, and her heartbeat was found to be as pronounced and as normal as that of a living human being. Her lips, likewise, were the same as those of any other normal person. With permission, Sir William Crookes embraced her and found her to be like other human beings. She moved and breathed by the side of her medium. A lock of Katie's golden brown hair is still in an excellent state of preservation. Crookes had cut the lock from Katie's luxuriant tresses after he had traced it to her scalp, to make certain it actually grew there. He gave it, with some 44 pictures he took of Katie's materializations, to an esoteric lodge of which he was a member.

On one occasion, Katie promised Crookes and his fellow scientists an opportunity of seeing Florie, her medium, and herself at the same time. True to her word, as soon as the medium was seated behind the curtain, Katie came out into the room and asked for the phosphorus lamp they had been using. Then she held it up to herself at different angles, so that every person present might see her. After she had been duly observed, she handed the lamp to Crookes, with the words, "Come into the cabinet and see my medium." She stepped aside to let him enter first, then followed. They found Florie, still dressed in black, unconscious on her sofa. The stenographers present took careful notes of the differences between the girls, as Crookes examined both. He turned the light first on Florie then on Katie, back and forth several times. He had provided five separate cameras, five operators, five sensitizing baths, while ten to fifteen people looked on as he took fifteen photographs, developed and fixed them.

Katie came out of the cabinet and was photographed in full electric light. Florie was then awakened and stood in the same spot where Katie had stood for her picture to be taken. When they were developed there was found to be no similarity between the girls.

Then at another time in the presence of eight witnesses, the girls were photographed together, but it was necessary that the entranced Florie have her face covered with a thick cloth, as it is harmful to throw a light on any one entranced. The picture turned out perfect. The two were also photographed together again when Katie bade farewell to her medium.

On one occasion, Katie walked into the seance room and said, "My medium's head has slipped down. Come into the room (used as a cabinet) and lift her up." As Crookes approached the curtain, Katie again stepped aside to let him pass, and she remained in the seance room. He found the entranced medium, dressed in black and to be the real Florie. He lifted her up to a more comfortable position.

The drapery in which Katie was clothed was a mystery. She often allowed her sitters to touch

it, and sometimes she cut as many as a dozen pieces from the lower part of her skirt and made presents of them to different sitters. She waved her hand over the holes and they were made good. Crookes examined the skirt, inch by inch and found no holes, no marks or seams of any kind. These pieces of drapery mostly melted into thin air, however carefully they were guarded. The discarnate girl made it clear that nothing material about her could be made to last without taking away some of the medium's vitality and weakening her.

Katie, most cooperative, often seen by the light of one gas burner, was willing to have more burners turned on, to see if she could stay materialized. One time she stood against the drawing-room wall, three gas-burners were turned on to their full extent in the room. The effect upon Katie was marvelous, as she looked like herself for a second, then began gradually to melt away, like a wax doll before a hot fire. Her features became blurred, her eyes sank in the sockets, the nose disappeared. Her limbs gave way and she sank to the carpet — there was nothing but the head left above the floor. Then only a heap of white drapery remained which disappeared with a whisk, and the sitters were left staring in the light of three gas burners at the spot on which Katie had stood. Because of the demonstrations that took place in London during the years 1871-1874, Katie and her medium created quite a furor.

Besides the accounts given by Sir William Crookes concerning Katie King, Miss Florence Marryat, daughter of the noted British author, Captain Marryat, in her book *THERE IS NO DEATH*, tells of the amazing gifts of Florence Cook, her special friend, and about Katie King, how she used to entertain the sitters while her "medie's" hair was fastened to the floor while she was in deep trance. She also tells how Katie, on a certain occasion tried to endure the brightness of two gas flames upon her when sitters requested stronger light, and how in trying to accommodate them, dissolved before their eyes. At the last meeting, at the home of Crookes when Katie said good bye, she gave a flower to each, but to Miss Marryat a hand-written note that read, "From Annie Owen de Morgan, alias Katie, to her friend Florence Marryat Ross-Church with love - pensez a moi."

All expected this to be the final appearance of Katie King. But she materialized again under the strictest scientific conditions on November 12, 1930, at a seance conducted by the Canadian surgeon, Dr. T. Glen Hamilton in Winnipeg, Canada, and was photographed in various poses. In the same circle on February 25, 1931, she again appeared.

Just very recently, Sir William Crookes talked to the writer, and I will report briefly some of the very interesting things he said.

"Yes, I am William Crookes. I come to share with you what I can and you can add to it. We could have a cup of tea first—but in America we can dispense with it. Of course, I have seen my old friend Katie King. I spent much time with her in the past and secured for myself much malignant criticism and many expressions not conducive to my happiness. Nobody has experienced worse or greater condemnation in this philosophy than I, or knows more of what it means to be crucified than I, as I had it.

"But I went ahead, at first certain I would find all the tomfoolery in Spiritualism—nobody was going to fool old Bill—but I had to change my whole life, from what I could hear and what I could see, and I became able

(Continued On Page 23)

THE CANCER QUESTION

(Continued From Page 18)

available in a pamphlet (if requested). Suffice it to say that Dr. Nolfi died recently at the age of 75, WITH BOTH BREASTS INTACT . . . and as a result of the success of her case, SHE OPENED A SANITARIUM IN KATTEGAT NEAR COPENHAGEN AND DURING FOUR DECADES OF SERVICE TREATED AND SAVED THE LIVES OF HUNDREDS OF PATIENTS MOSTLY THOSE SUFFERING FROM CANCER IN VARIOUS STAGES WHO CAME TO HER FROM ALL PARTS OF THE WORLD AFTER THEIR LOCAL PHYSICIANS HAD EXPRESSED THE IMPOSSIBILITY OF ANY FURTHER HELP IN THEIR PARTICULAR CASES.

Don't you think that this argues that the organic raw vegetable and fruit method of arresting the inroads of cancer should be faithfully experimented as against the exclusive reliance on drugs, radium, surgery, and x-ray which have proven futile in most cases?

2. It has just been reported after a study by three scientists of the University of Southern California School of Medicine that minute quantities of a cancer-producing agent have been found in a number of waxes that coat milk cartons used through the United States as milk containers. The cancer producing agent is known as 1, 2, 5, 6-dibenzanthracene. In any sizable quantity, it would be highly potent. While it cannot be said that this is an imminent danger, we must appreciate that the cumulative effect of even such minute ingredients if contacted or ingested many times a day, which is the habit of milk drinkers, is bound to add up to an evil result, especially where it concerns infants and children of a tender age who would most likely be susceptible. This is an added hazard when one considers also the possibility that strontium-90 in some degree may also be present in milk and the association of the paraffin particles may trigger cancer caus-

ation in some measure accordingly.

3. It is interesting to note that in his book, "How to Avoid Cancer," Fraser Mackenzie over nine years ago points out on page 162 the hazards involved in the use of paraffin oils anticipating the study reported above. This book, published by the New Health Book Co. of London in 1951, also lists many other commonly used items in our daily existence which have carcinogenic propensities. It marks the rate of cancer deaths per annum in England and Wales from 26,721 in 1900 to 85,270 in 1950 and there has been a corresponding increase in the past nine years to over 100,000 per annum, which equals in many respects the ratio of increase in the United States. In other respects, this book is very valuable as an unorthodox compendium and approach to the cancer problem because it refuses to accept the hidebound views of the medical world. Its introduction and endorsement by the well-known scientist, Dr. Beddow Bayly, member of the Royal College of Surgeons, should convince any skeptic of the validity of its contents.

4. It is encouraging to see that Mr. Frank J. Hale, of Palm Beach, is responsible for a Seminary which is to be devoted to the problems of cancer resistance and immunology and it is to be hoped that he may undertake the plan suggested herein of segregating 1,000 families from the usual environmental hazards and disease-breeding conditions which apparently affect Americans wholesale under normal conditions and checking their health-disease tendencies for a period of at least five years. I believe that in this way the problems of cancer resistance and immunology would be effectively tested and important conclusions achieved which would then serve to guide and guard the American public and point in a definitive manner to the causes of cancer and other diseases.

BLESSED ARE MEDIUMS

(Continued From Page 9)

Yet he gambled his way for the next six months to return to Seattle, broke but triumphant.

Many who seek the aid of a medium, have no interest in Spiritualism other than the occasional and necessary visit to the church where the medium holds forth. Such people, having a get-complex, seemingly believe it is more "blessed to get than to receive." The legitimate medium today is indeed a dedicated soul, to the truth of the Reality of Spirit. Often, unable to explain his own gift, he is nonetheless subjected to terms and conditions prescribed by people who know still less. People who go to a clairvoyant or attend a trumpet or materialization seance, restrict or deny only themselves when they set bait to entrap the medium or otherwise fail to cooperate. They should realize that any disturbing emotions they possess at the time only inhibit, even prevent, the flow of phenomena. They should realize that they must "come into court with clean hands."

Good mediums for the most part, are good people. They are as a general rule, more than ordinarily spiritual. As a rule they are not proud or aloof. Invariably, and for the most part, they are cooperative. They sincerely want to be of help. However, cooperation is something that works both ways. They too should get as they give. In a way they can be likened to a cook, who does

the best he can with the ingredients before him. It is only fair that they be given simple consideration of their perfectly human needs, for they too are children of and co-creators with God. Some of them are healers, while others are psychic "artists." Still others are speakers (prophets) or workers of miracles. All who truly cooperate with them, have in themselves the "gift of faith."

This is a clarion call to all who seek the service of a medium, to remember the words of Paul the Apostle: "Tho I have all faith so that I can remove mountains, and have not charity, I am as nothing."

And now, dear reader, you are perhaps wondering why I have titled this article "Blessed Are Mediums." I will remind you at this point, of the Beatitude — "Blessed are ye when men shall revile and persecute you, and say all manner of evil against you falsely, for my sake . . . rejoice, and be exceeding glad, for great is your reward in Heaven. Did they not so persecute the prophets which were before you?"

SILENT CONFESSION

(Continued From Page 19)

In His Schoolroom Earth, he may call me home; gently, in my sleep, or just as gently while I sit silently moveless, in my wheelchair before the television set. Whether I go or stay, whether I am healed here or Hereafter, is God's Will,

to which I bow always. I didn't, always. There were times when I was rebellious. Not now, not for a long time now. I have been wanting to tell Father McLaren that: He'll be glad to know; he knows me so well as I was.

Maybe this isn't the fullest of confessions. Maybe I'm leaving too much for him to read between the lines, or maybe my co-author hasn't read all my thoughts between the lines of laughter in my face, but priests are, mostly, understanding learned people; I'm sure Father McLaren can understand, from this, what for so long I have been unable to tell him. It's never too late to know God, never too late to get everyday wisdom, never too late to start real living. Father McLaren, of course, knows this. For thirty years and more he has patiently informed his people. It will be a source of prayerful satisfaction to him, I'm sure, to know at last that at least one of us now listens with all her heart.

I have been listening as my co-author types such notes as I have approved. He keeps time, on his clattering, musical machine, with the measured footfalls of Father McLaren, approaching my Bergenfield home. Our timing is quite good, for he pulls the last sheet of paper from the machine—with a sound of satisfaction — and stacks it with the others. He has one other task to perform: he delivers the pages to Father McLaren, because I cannot, being unable to move my hands. He explains, briefly, because I cannot, being unable to speak so even Father McLaren can understand. Then my co-author departs, leaving the glorious day to Father McLaren and me, and the otherwise silent confession the good Father will read aloud, glancing aside at me at intervals, to see if I still approve of what God has helped me to write that whoso reads may the better understand himself, his family, his community, his Church, and his God.

PSYCHIC HIGHLIGHTS

(Continued From Page 20)

In the next two weeks, more scars appeared, and 3 pinpricks in front of the clavicle, confirmed by her doctor as being those of a hypodermic needle.

After another contact-healing through George Chapman, two marks appeared on a wrist, and deep scarring down the back to a thigh.

Second case: Fred Airey, of North Shields, wrote to Chapman for absent healing for "skin discoloration." Soon afterwards, he wrote saying that he sensed and saw Dr. Lang, holding a small, glowing rod. "I felt him make cuts into my-etheric body. Next I felt him slit me open right down my side from plexus to ankle, and again remove a too-heavy etheric covering."

After washing the discolored area, on the skin appeared two reddish marks, about 3 inches long, and half an inch apart. The discoloration had improved.

Third case: Mrs. K. Askew, Colwyn Bay, North Wales, former London hospital matron, had known of Dr. Lang's healing work while he was on earth.

She states that she saw Dr. Lang at work on her body, and heard him tell his son Basil, also a doctor on earth, who assists him, what he proposed to do.

Then he said: "Mrs. Askew, I am going to take this swelling"—pointing to the lower right chest—"from you here . . . and place it under the skin of George's right hand . . . then I am going to let you feel it and then see it."

Mrs. Askew, feeling no pain, watched every move, and saw Chapman's right hand swell up,

Dr. Lang then placed Mrs. Askew's hand on that of Chapman, and she clearly felt the swelling.

Next, he removed her hand, and held up Chapman's hand, palm facing Mrs. Askew. "I could see quite plainly," says Mrs. Askew, "a swelling from the bottom of the first finger down to the bottom of the thumb . . . on the right side." While the hand was red, the swelling was pale cream.

Having asked Basil for a scalpel, Dr. Lang said: "I am going to take this out of George's hand." He then cut across the palm, took it out, and threw it away, saying: "There, that's gone."

Mrs. Askew concludes her story: "Although I did not feel any pain whatever, I did feel as if I was suspended a little away from my own body. . . . I knew also that there were many spirit friends watching, too, and giving their full love and healing towards me. I shall never forget what I saw and felt."

These incidents, said to be typical of many, seem to confirm what we have so often been told: that, to discarnates, etheric matter is just as solid as our matter is to us. The same applies to surgical instruments that they use. To them, therefore, an etheric operation is just as real as a physical operation is to us. It appears also that scars form on the etheric bodies, and then later show themselves on the physical bodies.

Classified Ads

TOO LATE TO CLASSIFY

ARE YOU WORRIED? I am a spiritual advisor and may help you. Three questions answered \$1.00 and stamped, addressed envelope. Write: Elsie Smith, 1016 South 52nd St., Omaha 6, Nebraska. (P-506)

SYMBOLICAL AND MYSTICAL USE OF PERFUME—For thousands of years fragrance of Essential Oils have played an important part in Ceremonial rites, meditation and prayer, also for personal appeal. Legends relating to their powers for peace, love, health and prosperity are too many to be ignored. These exotic oils are still available, pure uncut, concentrated. One drop rubbed into the skin lasts all day. Sandalwood, Sacred Lotus, Magnolia, Violet, Rose, Jasmine, Wisteria, Gardenia, Hawaiian Ginger Blossom, Pikaki. P.P. \$1. "Fantasy" 95¢ So. Hobart Blvd., L.A. 6, Calif. (P-506)

ASTRAL-PROJECTION 1 easy way, Information on 3 others \$2. Clairvoyance. Visualization-Image-Making-Powers for successful life. You interested? Occult teacher trains you \$2 a letter. Write fully your desires. Self-Develop School 114 Broderick St., San Francisco 17, California. (P-506)

GET ACQUAINTED WITH JOAN! Write for sample sheets to test "Moon Magic," a Cosmic Daily Guide, plus love gift for purse! Enclose 10c for postage, please. If you burn incense, ask for sample. Joan's "Star Secrets" included with each request. Dr. Joan Carlson, Box 145-py, House Springs, Missouri. (P-506)

OUR LOVING LETTER SERVICE—When our hearts and minds are filled with worries — it is good to write to one who is dedicated to Divine Service, Prayer, and instructions. Rev. R. Michaela, P.O. Box 305, Redondo Beach, Calif. (P-506)

SPIRITUAL HEALING: Many have been healed by God. God will heal those who "ask believing." There is no request too large or small for God. Write for my prayers. No donation without desired results.—Dr. Wm. Woods, 4119 W. Washington Blvd., Chicago 24, Ill. (P-506)

EXTRA

If you want relief from sinus, hay-fever, and nasal catarrh, get Redden's famous synosal nasal spray and syno inhaler. It reduces congestive pressure, and relieves head pains almost instantly. With each order received the great Carlos Spiritual Consultant will answer three questions, regardless of nature, free. Send \$3.00 and self-addressed envelope to: Redden Laboratories, 2706 River Road, Cincinnati 4, Ohio. (P-506)

JOIN THE FRIENDLY SPIRITUAL CLUB for mutual help. Those who are lonely, desire companionship, new friends with spiritual understanding, interested in life hereafter, write: MADAM TONTI, 11 Amherst St., Nashua, N. H. (P-506)

IF YOU ARE ILL—just know, every infirmity is connected with one of the four elements (oxygen, carbon, nitrogen and hydrogen). The correct relationship of the elements composing your body can be re-established and again you may enjoy health. OBSESSIONS CAN BE RELEASED FROM YOUR BODY.

Airlines, busses, Union Pacific and Highways 30 and 93 connect with Twin Falls, in beautiful magic valley.

H. W. HILL, D.C.
RE 3-7618 Box 112
108 Main North,
Twin Falls, Idaho
(P-506)

INSPIRATIONAL LETTER AND PRAYERS offered by medium for those who need help. One question answered. Free will offering. Donald Warner, 27-18 21st Ave., Long Island City 5, N. Y. (P-506)

SICKNESS—GIFTED HEALER Divine Spiritual help present and absent. Healing anywhere sinus sufferers. Love offering. 3 questions answered. Madam Ella, 2418 S. Lucerne, Los Angeles, Calif. RE 1-3635. (P-506)

WORLD'S LARGEST SELECTION FLYING SAUCER BOOKS. Free list. NEW AGE BOOK STORE, P. O. Box 13, Palmetto, Fla. (P-506)

TO SICK PEOPLE OR ANIMALS. Divine Healing Doctors will try to relieve or cure the sickness of the body, if you will send your personal request, sickness, and offering to the HEALING MEDIUM. Instructions will be sent to you. THOMAS C. KELLY, HARMONY, PENNA. (P-506)

AKASHIC READINGS Sound, Sane, Sensible, Factual, Helpful Data of past lives, with resume of what your spirit learned, and must yet master before joining Divine, Mind (God) eternally. A deep service of Godly dedication. Write: REV. NINA HUGHES 1269 1st St., Sarasota, Florida (P-506)

YOUR NAME changed to a Magical-Name-Form can bring Success, Money, Love, Power. \$2 Instructions. Agiel, 114 Broderick St., San Francisco 17, Calif. (P-506)

TOM PAINE'S GREAT CLASSIC WILL BE CONTINUED IN OUR NEXT ISSUE

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 5-8782. 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. Hdqts: 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 5-2952. (P-502)

THE SPIRITUALIST EPISCOPAL CHURCH: Board of Clergy: Presiding Clergyman, Rev. Ruth L. Walling, Eaton Rapids, Mich.; Appellate Clergyman, Rev. Marie Parrish, Owosso, Mich.; 1st District Clergyman, Rev. Claude M. Jewell, Lansing, Mich.; 2nd District Clergyman, Rev. Joseph F. Donaldson, Columbus, Ohio; 3rd District Clergyman, Rev. Kitty Leith, Ormond Beach, Florida; 4th District Clergyman, Rev. Clara Johnson, Minneapolis, Minn.; 1st Divine Healer, Otto Fredricks, Milwaukee, Wis.; 2nd Divine Healer, Rev. Noah Rice, Flint, Mich.; Physical Medium, Rev. Ella J. Sutton, Owosso, Mich.; Mental Medium, Mary Smock, Lansing, Mich.; Official Board: Pres., Richard N. Berry, Lansing, Mich.; Vice President, Clarence Cornwell, Ithica, Mich.; Secretary, Cyril C. Sayles, Lansing, Mich.; Treasurer, Mable McCrumb, Portland, Mich.; Trustees: Richard Sterba, Dayton Fisher, John Leon; Editor of Golden Rays: Margaret Hosmer, Diamondale, Mich. (P-501)

SPIRITUAL SCIENCE MINISTERIAL ASSOCIATIONS, INC.: Headquarters: 2544 North 27th St., Milwaukee 10, Wisconsin; Rev. Jerome Konieck, President; Rev. Lillian Boettiger, Vice Pres.; Anita M. Kuchler, Secretary; Rev. Otto Fredricks; Treasurer; Trustees: Rev. Marie J. Hillman, Rev. Hattie Hopa, Rev. AL Mason. (P-502)

UNIVERSAL SPIRITUALIST ASSOCIATION (U.S.A.) National Hdqts.: Chesterfield, Indiana. Board of Directors: President, Rev. Clifford L. Bias; President-Elect: Rev. Lillian Dee Johnson; Secretary - General, Mrs. Pauline Swann; Treasurer - General, Rev. Lucille Temme - Burke; Trustees: Rev. Rosemary K. J. Thomas, Rev. Lillian S. Umbach and Rev. Austin D. Wallace. Address: Sec'y: Pauline Swann, P.O. Box 158, Chesterfield, Indiana; Phone: 8-7781. (P-510)

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 Therian. 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. Tufts, 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; Chairmen 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)

THE STRANGE STORY OF DAISY DRYDEN

"A most unusual case—a child of 10 who became 'clairvoyant' just before her death and in the presence of several witnesses." \$1.50

THE TRUTH ABOUT MARS

"A really phenomenal gift came to the author who developed to make mental contact with the intelligences of other dimensions." \$1.50

A DOCTOR IS BORN

"A penetrating analysis of doctors and medicine, practices motivated by greed, carelessness and ignorance by a general practitioner, a man who was a doctor all of his life." \$3.50

THE GREATEST PUZZLE OF ALL

"A challenge to the scientists: Is that most baffling of mysteries, survival after physical death beyond their solving?" \$1.00

PATHS TO PARADISE

"Seven paths are shown to complete the Journey's End, their duties, obligations and benefits are enumerated." \$2.00

THE FIRST PHAROAH

"Amazing revelations by mediumship stemming from the First Pharaoh himself telling of unrecorded secrets of 5,000 years ago." \$3.00

CREATIVE VISUALIZATION

"... knowing these secrets of the mind and their use, can change our lives and provide us with attainment of the objects of our dreams." \$3.00

LOVE IN THE AFTERLIFE

"... this new work tells us the progress of our soul's mate makes on the Etheric Plane when it leaves the earth." \$3.00

VIOLA AND ALEXANDER SWAN SAUL'S QUESTION AND ANSWER DICTIONARY

"... an authority on modern work, it's upkeep of nail, skin and figure caution." \$2.00

SPIRITUALISM, THE ONLY WAY OF LIFE

"... There is a link connecting event to event beyond our normal visualization and out of our immediate power of control." \$4.00

THEY KNEW TOO MUCH ABOUT FLYING SAUCERS

"The leading figures among flying saucer researchers, who have challenged the government denial that saucers come from outer space, have been silenced." \$3.50

MEET A GUARDIAN ANGEL

"Facts that do away with guesswork and speculation concerning verification of survival and spirit return." \$1.75

THE ARMY OF LIGHT

"This book opens a new vista of Light and Life that truly takes the reader from glory to glory, in God's vast Creation." \$1.50

KNOWING YOUR CHILD

"A series of essays dealing with the spiritual and religious upbringing of our children." \$1.00

RETURN OF THE DOVE

"The story of Nikola Tesla—the great man and his life by a sensitive author delving into little known corners of his existence." \$5.00

EGYPTIAN RELIGION

"A museum curator of Egyptology presents the ideas and beliefs held by the ancient Egyptians concerning resurrection and future life." \$5.00

THE COPPER WIRE

"One woman who has tapped the resources of the infinite, shows others how to achieve individual fulfillment." \$2.50

THE MINISTRY OF ANGELS

"A setting forth of what one woman has learned of the Ministry of Angels on earth and of life in other spheres of existence beyond this." \$4.95

THE ROADWAY OF LIFE

"The true words of the Master Jesus, received from Him, from the spirit world and most interestingly set down by the author." \$1.00

CONSCIOUS LIVING

"Basically a Theosophical study, a better understanding of the universal method is given to aspirants scaling the pathway to cosmic understanding." \$2.25

DO THE DEAD RETURN

"Clairvoyance, Clairaudience, Clair-sentience, Astral Projection all blend in a tapestry of 'other world' exploration." \$1.75

EVIDENCES OF IMMORTALITY

"Dropped from membership in his church, the author sought a denomination (and found it) which accepted the evolutionary principle of creation." \$2.50

YOU, A SELF-IMPRISONED MASTER

"... makes the reader's mental garden flourish, as he recognizes his own powers of thought and how to make beneficial use of them." \$2.00

NUMEROLOGY—ITS FACTS AND SECRETS

"... one of the foremost authorities on the science of Numerology, a basic text in this field..." \$3.00

THE KEY TO TAROT

"... the Veil and its symbols, secret tradition under the veil of divination. Art of Tarot divination..." \$2.50

GIFTS OF THE SPIRIT

"... how to apply twelve of the most basic qualities needed for warm, radiant and creative living..." \$2.60

KNOW YOUR MAGNETIC FIELD

"A controversial book concerning healing by the 'laying on of hands' and distributing human energy." \$2.00

THE SEAS OF LIFE

"A book based on a search for truth and a series of lessons taken by tape-recording through a trance medium." \$2.50

GOD'S OTHER DOOR AND THE CONTINUITY OF LIFE

"A firmly documented insight into the mediumship of Edgar Cayce, backed up by quoting chapter and verse from actual files." 50c

FAITH FOR THE ATOMIC AGE

"From the true purpose of life, the author presents a way to unify religion and bring reason out of chaos." \$4.00

LET THERE BE LIGHT

"The way is shown to escape the disintegrating processes that threaten to engulf us. The birth-pangs of the new age are examined." \$1.00

MIND IN LIFE AND DEATH

"A refutation of scientific materialism by presenting the most recent and outstanding evidence for survival after death." \$2.50

THE CAT OF BAST

"Neatly presented stories of mystery and the occult to rival any mystery yet written." \$2.50

DAUGHTER OF ATLANTIS

"The answers to many problems where science has failed to show interest or give factual guidance are the theme of the author's quest." \$2.50

THE RACE TO THE MOON

"A revelation—the writings on ancient stones all over the world by a Scientist of Venus." \$1.75

THE CHALLENGE OF SPACE

"A new and exciting approach to mysteries of science and history from the beginning of the earth to its ultimate dissolution." \$4.00

DIANE

"The delicate and sensitive story of the youthful Venusian who came to teach a woman who followed her for many years." \$2.00

HEREWARD CARRINGTON

MYSTERIOUS PSYCHIC PHENOMENA

"A noted psychic researcher summarizes the important facts and theories of unknown worlds of mystery and how they are explored." \$3.00

WE MEET IN DREAMS

"A novel bordering on fantasy—philosophical fantasy revealing the awakening and development of a man's mind." \$4.75

BREAKING THE BONDS OF DOGMA

"Puncturing the balloons of orthodox belief, the author challenges the clergy, the parapsychologist in his laboratory" \$3.50

THERE IS NO DEATH

"Actual experiences proving the truth of immortality which adds knowledge to faith." \$2.50

OUR FALLING IMAGE

"Presents the basic scientific attitude to our problems, scripture prophesying the world's present chaotic confusion." \$2.25

THE PATH TO REINCARNATION

"An awakening for those bound to dogma and outmoded superstition. Proof and evidence is given to prove this life is neither the first nor the last." \$2.00

YOU DO TAKE IT WITH YOU

"A fast-moving, hard-hitting record of 25 years of investigation and sifting of evidence in the field of psychic phenomena." \$3.95

INNER PEACE (Vol. 1)

"While men search for it—Inner Peace really lies within the individual. This treasure is reached by the guidance of the author." 50c

INNER PEACE (Vol. 2)

"Man really wants, in his earthly existence, Happiness. How to achieve it thru Inner Peace is the purpose of this book." 50c

INNER PEACE (Vol. 3)

"The life of a human being must meet one requirement to achieve its great purpose of Inner Peace—this shows the way." 50c

INNER PEACE (Vol. 4)

"Provides the strength that carries men through the great emergencies and hours of heartbreak, Inner Peace." 50c

ALL FOR \$1.75

TIDES OF THOUGHT (Vol. I)

"The reader is led into thought through a series of essays prompting thinking." 50c

TIDES OF THOUGHT (Vol. II)

"Philosophic gems giving one relaxation and food for meditative thought." 50c

TIDES OF THOUGHT (Vol. III)

"A series of vignettes, each given tender treatment in gifted prose." 50c

TIDES OF THOUGHT (Vol. IV)

"A spiritual interpretation of marriage, procreation and unwanted children." 50c

ALL FOR \$1.75 ORDER FROM PSYCHIC OBSERVER

DRAWER 90, SOUTHERN PINES, N. C.

MEDIEVAL MAGIC

Occultist by ceremonial in your name, will prepare Glyph-Talisman for any of the following wishes: LOVE, MONEY, SUCCESS, BEAUTY. \$6.00 each. B. M. Asmodeus, (P)3, Bloomsbury St., London, W.C.1 England (P-506)

PSYCHIC OBSERVER BOOK SHOP

THE GOLDEN RECOVERY

"In novel form, the author undertakes to dramatize economics in a way that is startling as he uses a graphic form which is an innovation." \$2.00

FACTS FROM THE SPIRIT WORLD

"The different realms of spirit and the activity of the spirits—pure truths of life after death beautifully told." \$1.50

FIRE WALKING FROM THE INSIDE

"A critical study of fire-walking performances from the point of view of the initiate fire-walker—not that of the onlooker." \$1.00

THE WORLD OF YESTERDAY, TODAY AND TOMORROW

"The religions, leaders, politicians, homes, parents, and children of Yesterday, Today, and Tomorrow—fascinating insight from the spiritual view." 75c

THE MYSTERY OF THE PLUMED SERPENT

"Information gained by Extrasensory Perception concerning long past periods of evolution; and verified by the writings of highly evolved persons." \$1.00

KNOW LIFE AFTER DEATH

"Through the contact of the Master's light with the light of the one of earth, the words of the master Jesus are brought to the reader." \$3.00

I DOUBTED FLYING SAUCERS

"In novel form, flying and traveling into space in a flying saucer—secrets of the space people, are presented in most readable fashion." \$2.00

REGENERATION AND THE SUPERMAN

"Important knowledge stemming from a diligent and extensive research thru literature on the different ideas, beliefs of ancient and modern writers and teachers." \$2.25

-CLASSIFIED-

RATES FOR CLASSIFIED ADS: 20¢ per line; minimum 7 lines; Six consecutive insertions for the price of 5 insertions; No ads accepted for less than 4 consecutive insertions. For instance: a 7-line ad, each 20¢ per line, would cost \$1.40 times 5, or \$7.00 for 6 consecutive insertions. A 10-line ad would cost \$10.00 for 6 consecutive insertions. All advertising payable in advance. (Figure 6 to seven words to the line).

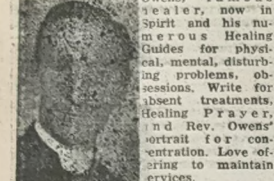
HEALING

ABSENT HEALING anywhere. Simple method used. Love offering. Write: Leslie J. Oxy, 9 Cranesbill Road, Birmingham 29, England. (P-503)

SPIRITUAL HEALING SHRINE

(Established 1927)

Under direction of Rev. William Chas. Owens, famous



sealer, now in Spirit and his numerous Healing Guides for physical, mental, disturbing problems, obsessions. Write for absent treatments, healing prayers, and Rev. Owens' portrait for concentration. Love offering to maintain services. TEMPLE OF LIGHT, 132 West 42nd St., New York 36, N. Y. (P-511)

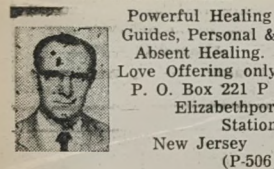
ABSENT SPIRITUAL HEALING

by certified Spiritualist Healer and Practitioner. Love offering. Personal attention given to all healing problems. Each correspondence personally answered by me. Give full name of person for whom healing intercession is needed. Gerald J. Ahear, 2111 N. Van Buren St., Bay City, Mich. (P-501)

ARE YOU SICK, LOW IN SPIRITS?

Do you know about the Ultra powerful, healing rays, Murillum, and Jetrphelia? Let me send you absent healing using these. Proven successful. I am but God's Channel. Love offering please, also late snapshot if possible. Dr. Durward Hynds, Box 42, Chesterfield, Ind. (P-504)

BE HEALED BY CLIFFORD HOWARD



Powerful Healing Guides, Personal & Absent Healing. Love Offering only. P. O. Box 221 P. Elizabethport Station, New Jersey (P-506)

SPECIALIST IN ABSENT

treatment of chronic diseases. Please send detailed history, with recent photo, indicating usual sound sleeping hours there. Hearing starts immediately on hearing from you. Please send no gift or love offering until you begin feeling relief. Please avoid writing; if you must, please send Int. Coupons for reply. Z. H. Rizvi, P.O. Box 772, Kuwait, P. Gulf. (P-502)

HEALER AND PERSONAL ADVISOR

gifted with X-Ray vision wishes to help you. Love offering and self-addressed envelope. Rev. Grace Strickland, P. O. Box 606, Sterlington, La. (P-503)

LET ME PRAY with you when you are in need of Help.

Write to: Theresa Sedlacek, 4046 Richland Ave., Louisville 7, Ky. Love offering. (P-502)

ANIMAL HEALING: Many animals are being treated daily by Divine Healing Forces.

Help your pets to overcome material sickness. Free Will Offering. Write: Thomas C. Kelly, Harmony, Penn. (P-502)

STUDY The System of Philosophy concerning Divinity. THE ORIGINAL CORRESPONDENCE COURSE for Psychic Development (Since 1894) by Dr. J. C. F. Grumbine, L.F.S.S.A.: Pioneer, Teacher, Lecturer, Author; Scientific Teaching; KEY TO SPIRITUAL WAY OF COMMUNICATION. Send stamped self-addressed envelope for descriptive folders regarding lessons to MRS. J. C. F. Grumbine, 304 Far View Dr., Vancouver, Wash. (P-501)

PERSONAL

CENTER OF DIVINE GUIDANCE

Great Northern Hotel, Suite No. 229, 118 W. 57th St., N. Y. C. 19, N. Y. Services: Sun. 7 p.m., Thurs. 10 a.m. and 7 p.m., Fri. 2 p.m. Open classes Wed. 2 p.m. and Fri. 8 p.m. Every second and fourth Sun. of the month Bible Hour at 4 p.m., every second Sat. eve. Social at 7:30 p.m., third Sunday of the month Martha Vineyard Social, 3 p.m. Forum and refreshments. Private consultations by appointment only. Phone Circle 5-4915, REV. MARTHA K. SEIDLER, pastor. (P-502)



ALL THINGS ARE POSSIBLE WITH GOD.

As an experienced Metaphysician and Clairvoyant I am available to help you in helping yourself. Your letters will be promptly answered and treated confidentially. In emergency telephone Emerson 6-2495 or write: Dr. Idabel D. Harr (Ps.D., Ms.D.), 5431 Carol Way, Louisville 14, Ky. (P-504)

FREE: Lessons in Spiritual Unfoldment.

We place no charge on sharing Divine Truths and Spiritual help. Expenses are met by your love gifts. No obligation to continue if you find no help. Tell us about yourself, enclose birthdate and, if you wish, a gift (refundable if requested) to receive first monograph. You'll be glad you did! ARCADE, Box 361, Indianapolis 6, Ind. (P-504)

DO YOU KNOW YOUR FIVE MAIN GUIDES? Do you know their lights? or how to use them? what they do? If not you cheat yourself. Usual cause of failure to develop mediumship — because "Guide System" not understood. Write for lessons on Guides. Love offering. Rev. Nina Hughes, 1269 1st St., Sarasota, Fla. (P-507)

DIVINE HEALING: I believe I can help you. I have been a psychic and spiritual healer for years. Certificate of healing endorsed by the Universal Spiritual Association. Permanent resident of Camp Chesterfield, Chesterfield, Indiana. Love offering. When answering, send self-addressed, stamped envelope to: Laura M. Nelson, 410 Eastern Ave., Chesterfield, Indiana; Phone 8-7744. (P-520)

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)

BOOKS

1959 EDITION OF WORLD PREDICTIONS. By Temple of Light (I.A.S.), now ready. Copies \$1.00 each by mail. Send for copy NOW! Rev. Marion Owens, Suite 708-710, 152 W. 42nd St., New York 36, New York. Twentieth consecutive year of publication of Spirit forecast of world events through Spirit commentators. (P-507)

HELP US MOVE . . . MORE THAN 5000 New and Used Spiritualist and Occult titles. Ten percent off List prices, during July and August. Write to our new address for catalog. OCCULT BOOK CENTER, Nashville, Indiana. (P-503)

Questions Answered

WILL GIVE ADVICE and answer four questions for \$1.00. Write: Rev. Maude Isler, 423 W. 17th St. N.P., R. 2, Cadillac, Mich. (P-504)

COUNSELING BY MAIL: Hold a handkerchief between your palms, concentrate on your problems. Write three questions — each on a separate sheet of paper. Enclose handkerchief, questions and love offering in an envelope and send to me. I will give you an answer from spirit and return your handkerchief promptly. Write: Rev. Nina Ward Hughes, 1269 First St., Sarasota, Florida; or Phone Sarasota RI 77-9. (P-507)



NEW YORK CITY: Room No. 302, 1674 Broadway (near 52nd St.) Dr. Sant Ram Mandal, Teacher of Yoga, Psychic, and Hindu Astrologer. Expert advice on all problems. Message Services: Thurs., Sat., Sun. 8 P.M., also on Sun. at 3 & 5 P.M. Seance: Tues. 8 P.M. (Class in Yoga Wed. 8 P.M.) Akashic Readings Fri. 8 P.M. All welcome. Send \$5.00 for 25 lessons on Yoga, or send \$3.00 for any three questions or a yearly forecast. For life readings of unusual merit phone IN 3-5827 or write Dr. Mandal, 42-72 Kissena Blvd., Flushing 55, N. Y. (P-507)



PREDICTIONS FOR 1960: Numerically Speaking, 1960 will be a great canning and preserving year, Bakeries, Flower-shop, and places of fun and beauty will thrive, Mystical Societies will be in the lead, many Auto accidents, Storms, Earth Quakes, and a new law will go into effect concerning children and young people. Anyone wishing answers to their questions regarding any matter, send your full name, month, date and year of birth plus a peace offering to Rev. M. Jessie P. O. Box 96, Newark, N.J. (But those desiring a Numerical Reading, must write for particulars, enclosing a self-addressed envelope with stamp.) (P-503)

WRITE TO ME TODAY — Suffered for years; now at 73, no sore, stiff joints, aches or pains. Cured myself without Doctors. Drugs or medicines. Eat right today to feel good tomorrow. I do not condemn or tell you not to buy certain foods. I know what foods and drinks caused all my misery and makes millions of others miserable. I tell you how easy it is to eat my way to perfect health. Foods which do not cause illness, are fine tasting, reasonable and easy to get. With my 750 word easy to understand letter you learn all the foods and drinks I quit and what I now eat and drink to have such wonderful health, correct weight and eyesight. Never expect to need glasses. Free from catarrh and bad breath. No frauds allowed in U. S. mails. Write me today. I will explain 750 word letter and how little it will cost you. Not quite free. almost. Rush air mail letter to me and say you learned about me in Psychic Observer. I can help you! Burt G. Cronwell, P. O. Box 2174, Sacramento 10, Calif. (P-502)

INCREASE YOUR PSYCHIC AWARENESS by following my diet. Uses common foods, easily prepared. Based on Oahspean teachings. Send \$3 for "PSYCHIC EFFECTS DIET." Mrs. Leroy Morgan, 814 Sunset, Benton, Ark. (P-503)

YOU, YES, YOU, CAN HEAL by methods used by Jesus; surface hidden talents; increase psychic abilities; transform lives. \$1 per lesson; refunded if requested. The JNH, Inc. (Non-profit), Home, Mo. (P-503)



A POSITIVE ANSWER TO PRAYER: Send for this beautiful Prayer Cross today. Twenty-five cents (25) in cash and self-addressed stamped envelope. Write: Healing Sanctuary, 1300 N. Irwin St., Hanford, Calif. (P-502)

ARE YOU TROUBLED?

Ann Marie will help you. State problems and questions for \$2.00. Write to: Rev. Henningsen, P. O. Box 2662, Tucson, Arizona. (P-504)

LET ME Answer your questions, and help solve your problems. Dynamic work for any need. Send questions, problems and LOVE OFFERING to DR. CAIMEN SHEPHERD, 3015 S.W. 19th St., Miami, Fla. (P-503)

ARE YOU WORRIED, UNHAPPY, AFRAID, DISSATISFIED?

Numerology is your answer. Inquiries invited. Edra L. Wright, Gallatin, Mo. RR 1. (P-503)

FIVE QUESTIONS answered by spirit. Send \$1.00 and self-addressed stamped envelope. Not fortune telling. Address: Rev. David Parker, 9 Barkley St., Port Jervis, N. Y. (P-506)

MESSAGES BY MAIL from vibrations of your letter by noted medium. Ask questions if you wish. Prompt reply. Love offering. Write: Rev. Bernard Rodin, 7 Third St., Lily Dale, N. Y. (P-506)

REV. HELEN MARTINGANE — (Blind Medium) will help solve your problems. Please send day, month and year of birthday. Five questions \$1.00 with stamped envelope. 2207 East 38th Street, Kansas City 9, Missouri. (P-502)

MAN WHO LIVED WITH A SPIRIT

Continued from Page 16

as to what I did not hear to put it into a test tube, as it were . . . In my own home I was convinced by hard-headed records that I could keep. You know of the experiments with Katie King, how I weighed and measured her, listened to her heart beat, talked with her time and again — yes, it was quite light — sometimes she vanished — other times I saw both girls together, the medium Florence Cook and Katie King.

It was then that I asked him what he was doing now in the spirit world. He answered as follows:

"What I am doing now is a continuation of what I did, my scientific investigations that I started in mortal frame, I continue now as I always did with specific enumerations, taking care to be exact, as completely as I did in the life of the flesh. I am working on a plan whereby the demonstrations that now take place in darkness shall take place in the light where all can see, and not have to guess at the identity of a materialization — where they may have complete satisfaction as to identity — no question about it. I am hoping to find a medium that can have materializations in the light.

That will be a great help to Spiritualism.

When one can see a person laid to rest for years, and then can see the loved one alive — that is absolutely convincing. I want to be able to find some one who will be able to take definite time for this work. I am working on something that overcomes the light effect — the light that dissolves, disintegrates — I want something to protect against the influence of light. Yes, we had a lot of light in those days with Katie King — we could see the two of them distinctly, even to the texture of their clothing.

"I am investigating along several lines of science research that was my work. My Crookes' tube that led to the discovery of the X-ray — is used now with various density — more complete

SPIRITUAL ADVICE!

Through Meditation and personal vibration. Hold a kleenex while writing 3 questions on separate sheets of paper. Send kleenex and questions with love offering, plus \$2.00 and self-addressed stamped envelope. I will give you the answers I receive through vibrations. Dr. "Y" Crouch, 2115 Rose Dr., Whittier, Calif. (P-501)

MISCELLANEOUS

SCIENTIFIC HANDWRITING ANALYSIS. Personal, Family, Marital, Character, Mental, Emotional and Vocational Problems. Enclose \$3 — Write in ink to: CERTIFIED GRAPHIC ANALYST SENTA URBACH, 1390 Birch St., Denver, Colo. (P-504)

WEAR YOUR PIN OR LAPEL BUTTON: This Spiritualist emblem, created by Spirit Masters; has World - Wide recognition. It is an oxidized silver pin or button with black enamel 5/8" and sells for \$1.00 each. A nice gift for a Spiritualist. Send \$1.00 to Spirit Truth, Three Bridges, New Jersey. (P-504)



INCENSE & PERFUME — Learn its proper use for spiritual, occult, mystical and healing work; 10,000 word treatise telling how; plus 28 cones ass't incense. \$1.06 — USE COLOR for healing, spiritual and occult work. Instructions how and also how to make your own color lamp, plus set of colored gelatines. \$1.06. List of occult supplies — lectures, color lamps, gelatines, incense, perfume, recordings, etc., for 4¢ stamp. It's likely we have what you want. Trangle Research, 317 Arch, Greensburg, Pa. (P-502)

FOR SALE — CHOICE VACATIONLAND CABIN NEAR CHAIN LAKES SPIRITUALIST CAMP — Electricity; 2 large screened porches; Furnished; Sleep 5; Space for other bldgs. or business; Swim, fish, hunt at Long Lake, Mich. Reduced price to settle estate includes twin rowboat — \$2,500; Offer invited. Write Rm. 1010, 881 — 7th Ave., N. Y. 19, N. Y. (P-502)

than when I had it in the body. I am looking into various gases, hydrogen, into explosives. We can look into these things, but if we use them wrongly we will blow off our fingers. We will use those things for peaceful methods. Oh, yes, I often contact Lodge — still he is working on the ether. He has his family — is comfortable. He says to me, "Fellow; you go about your business, and I will go about mine. I have my family, and I can continue with my writing — so speaks friend Lodge. Yes, I know you have millions for whom you work, and that they will be reading these words I give you. When I found this wonderful truth, I had to give in. I had a stubborn streak in me, but I'm continuing with the great work that will be good for all. Good afternoon."

Forty-six years after his investigations in the phenomena of Spiritualism, Sir William Crookes repeated, in 1917, his former testimony and added, "I have never had any occasion to change my mind on the subject of Spiritualistic phenomena. It is quite true that a connection has been set up between this world and the next."

So, the great scientist, famous first for his postulation of a "fourth state of matter," due to his researches on the discharge of electricity through highly rarefied gases, could say more than once, "As a result of hundreds of thousands of experimental trials, we find Spiritualistic phenomena to be a fact." Thus was Crookes' work for Spiritualism epoch-making, as he was the one first to establish the facts of Spiritualism on a firm scientific basis.

ONLY WE DARE Publish This Book!



"FROM OUTER SPACE TO YOU"

By HOWARD MENDER

Conventional publishers wouldn't attempt to publish a book containing amazing photographs of space ships such as the one reproduced above. If they did, they probably would want to "tone it down" to avoid the inevitable pressures from the "powers that be."

"FROM OUTER SPACE TO YOU" tells the true and uncensored story of world-famed Howard Menger, who experienced many encounters with out-of-this-world people on his New Jersey farm, and actually rode in their flying saucers.

"FROM OUTER SPACE TO YOU" contains 16 pages of photographs printed on glossy paper. Hitherto unpublished photographs by the author of spacecraft, space people — plus pictures of many important personalities in the UFO investigation field.

"FROM OUTER SPACE TO YOU" contains two books in one, with more than 25 chapters of fascinating reading material. YES, IT IS FINALLY OFF THE PRESS, despite the many delays, and is offered to you on a 10-day free inspection basis. Fill out and RUSH the coupon below.

SAUCERIAN BOOKS, Dept. O
Box 2228, Clarksburg, W. Va.
Please ship the new book, "From Outer Space To You" at only \$4.50. If I am not satisfied completely I may return within 10 days for full refund.

- () I enclose remittance
() Please ship C.O.D.

Name _____

Address _____

City _____

Spiritual Consultant

Questions answered on your problems. If you are worried about your affairs, regardless of their nature, send them to me to help solve them. My sincere personal attention given.

Send \$1.00, full birthdate, and stamped addressed envelope to:

DR. VIRGINIA FAHLEE
MIDPINES, CALIFORNIA
(No personal checks)
(P-510)

SPIRITUALISM OR DIVINATION

The Art of Prophecy
By Rev. Dr. John H. Manas, Ph.D., M.S.D.
The distinguished and internationally known author, scientist, psychologist, metaphysician and the Founder-President of The Pythagorean Society.

This book unveils for the first time unknown information of this most ancient of all Divine Arts and Sciences known to man, for his use and benefit. The methods used by the Sisyphs and the most celebrated of the ancient Oracles including the Prophets of Israel. Rare illustrations. This is an indispensable book to all Spiritualists, Philosophers and Metaphysicians. Money back guarantee. 320 pages, cloth-bound, bibliography, index. \$2.00 postpaid. Send for your copy today to

PYTHAGOREAN SOCIETY
152 W. 42nd St., New York 36, N. Y.
(P-501)

DO YOU NEED HELP?

Send five questions, stamped envelope and Donation, to:

REV. RUTH MATHIAS,
Advisor
827 BROADWAY, EVERETT, MASS.
Full Page Reading Enclosed
(P-510)

MANY LEADING MEDIUMS HAVE PROPHECIED

"That changes must and will be made. Free yourself of the stigma which has attached itself because of some of the practices of the past. Raise yourself to a higher level of spiritual awareness through a keener SOUL PERCEPTION". Can you meet the challenge of the searching, thinking people of today?

* Now Is The Time To Change *

You can become a member, affiliate or be chartered with an active and progressive organization.

Write: Rev. F. Lorenz Lamping
Associated Psychic Science Churches, Inc.
3163 North 45th Street Milwaukee 16, Wisc.
(P-504)

Rev. Marion Miller
Spiritual Church of Magdalena
559 Henry St., West
Hempstead, Long Island,
N. Y.
2 Short Blocks South of
Hempstead Turnpike at
Nassau Blvd.
MESSAGE SERVICES
Sunday & Wed.—8 P.M.
Wednesday—2 P.M.
Thurs.—10 A.M. & 2 P.M.
Phone: Ivanhoe 1-3464
(P-507)

HARMONIA COLLEGE

In order that students may plan for fall attendance, Harmonia College announces that it will continue to give free tuition, books, teachings, for the coming year to worthy students, mediums, missionaries and platform workers. Those who wish to have a scholastic background, or special training and development classes may have such.

A limited number can live at the College, and have household privileges. Special classes available with-out high school certificates. College will open September 25th. Write:

Rev. Enid S. Smith, Ph.D.,
Dean
640 26 Ave. So.
St. Petersburg 5, Florida
Send Self-Addressed Stamped
Envelope

GARDEN and HEALTH

The publication which stresses "God's Way Of Living" but does not endeavor to conform, conceal, conceal nor convert! Regardless of your concepts of health and religion, we won't throw any man-made interpretations at you. IT'S DIFFERENT. IT MAKES SENSE. WE THINK YOU'LL LIKE IT.

Sample copy 25¢
12 Issues, \$2.50

GARDEN and HEALTH
Pine Grove 17, California

UNIVERSAL HARMONY FOUNDATION

Universal Psychic Science

CERTIFICATION

YOU may be granted UHF Ministerial Certification as Doctor of Spiritual Science — Missionary at-Large — Ordained Minister — Religious Teacher — Metaphysical Counselor — Spiritual Healer and/or Psychic Science Practitioner under our Free-Will Offering policy. In worthy instances these grants may be extended at once.

UHF CHARTERS

Granted on Free-Will Offering

SEMINARY TRAINING

TUITIONS ½ PRICE

YOU may prepare for the UHF Ministry right in your own home. Easy-to-Learn and Easy-to-Use Seminary Lessons by mail.

Personal assistance of Qualified Instructors . . . Courses of Study are: Scientific Mediumship — Spiritual Healing — Practical Metaphysics — Ministerial Guidance — Psychic Science — Spiritual Science — Universal Soul-Science.

Beautiful Diploma

Budget Payments
Write for FREE Booklet: Rev. Helene Gerling, Sec'y., 625-439 12th St., North, St. Petersburg, Florida.
(P-506)

Who Owns the Books You Paid to Have Produced?

Publishers' Weekly says you should, and so do we! Send for our free folder outlining a low cost subsidy publishing service featuring author-ownership (all copies printed and bound and belong to author) and distribution assistance.

William-Frederick Press
391 East 149th Street
New York 55, N. Y.



God gifted since childhood, personal contact and absent treatments given daily since 1939. Hundreds of testimonials of permanent healings on file from believers and non-believers, of so-called incurable or hopeless cases.

No literature, books or gadgets for sale.

LOVE OFFERING ONLY

If unable to contribute, do not despair, for God is faithful. Write to me and I will gladly use the power I possess to help you.

Please Enclose Postage
GLENN H. SELBERG, D.D.
6704 Oliver Ave. So.,
Minneapolis 25, Minn.
Phone Union 9-3274 (P-502)

SUMMER ONLY SUBSCRIPTION

RATE \$1.00

for 3 months.

Act today, send your name, address and \$1.00 in cash, check or money order to:

PSYCHIC OBSERVER
Drawer 90
Southern Pines, N. C.

"LIFE BEYOND

THE GRAVE"

by Thomas Paine, through the medium Mrs. Dr. S. C. Smith, printed in 1883. A mimeographed copy is available through Universal Church of The Master No. 40. Price \$1.00. Order from Rev. Esther C. O'Neill, Sutherlin, Oregon. Rt. 1, Bx. 201g.
(P-502)

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).

THE VOICE OF PEACE
Dayton, PO, Va.
(P-501)

DR. REGINALD MILLS



POWERFUL HEALING HANDS

Rev. Dr. Reginald Mills and Dr. Baril Mills, famous "Father & Son team" from England. See this quiet inherited God-given gift at work. Your weak faith, no barrier. Their strong faith sufficient. During the past fifteen years over 80 per cent of the patients spiritually treated, by the laying on of hands, including absent healings has been successfully healed, these include the following diseases: Cataract, many forms of Paralysis, Arthritis, Glandstones, Kidney Stones, Bladder, Heart, Growths, Sinus, Duodenal Ulcers, and all Glandular Conditions, etc.

Appointments must be made by letter or phone for personal or absent treatment. Healing groups twice weekly. Write: Dr. Reginald Mills, 1445 North Fuller Ave., Hollywood 46, California; or phone: Hollywood 7-9010.
(P-502)

DR. GEORGE BALL

Respected, sought after by people the world over for sincere guidance and spiritual ENLIGHTENMENT on life's problems.

Spiritual meditation on your problems done only during still, morning hours.

TEN QUESTIONS (or less) answered for \$1.00 (honorary offering for church benefit) and an addressed, stamped envelope. WRITE:

DR. GEORGE BALL

P. O. Box 10831 — St. Petersburg 33, Florida
(P-504)

THERE IS A SPIRIT

more powerful than all other Spirits. For real healing and Personal Transformation, send for the E-BOOK (96 pp.), Institute of Integration, 200 Pell Street, PYRAMID, Nevada. (One dollar, postpaid.)
(P-521)

Study for the Degree

of Doctor of Psychology (Ps.D.), Doctor of Metaphysics (Ms.D.), or Doctor of Divinity (D.D.) in the quiet of your home. Correspondent Courses only. Write for further information.

**THE COLLEGE OF DIVINE
METAPHYSICS, INC.**
Dept. P.O., 2811 No. Illinois St.
Indianapolis 8, Indiana
(P-502)

PUBLISHING

Authors are invited to send their completed manuscripts on Occult, Spiritualism, Philosophy, Metaphysics, Space Travel and kindred subjects to Regency Press Ltd., 43 New Oxford St., London, W.C.1, England.
(P-512)

Fantastic

as it seems, the semi-precious azurite gem used by seers to obtain subconscious answers, \$2.50. Copyrighted instructions included. Money refunded if not satisfactory. Details on request.

Dr. ROESSLING
Green Cove Springs, Fla.
(P-504)

METAPHYSICS

Classes — Lectures

Personal Problem Counseling
Write to: Dr. Geo. Boulter, Ps.D.,
4196 Columbus Ave., Wayne,
Mich., or: Margaret Jacobson,
1588 Warren Rd. #5, Lakewood
7, Ohio.
(P-505)

REMOTE CONTACT SPIRITUAL HEALING

through the mediumship of
GEORGE DAISLEY

— The Clairaudient Healer —

is the most advanced public healing technique known to the British Commonwealth. ABSENT healing treatment also offers unique features—including "DISTANT DIAGNOSIS" of health conditions from mere name and address. Details from:

79 Monkham Avenue, Woodford Green, Essex, England.
Please enclose cost of air mail reply—but no American stamps
(P-501)

The Golden Star

by
WINIFRED DWYER

"A psychic novel of great power and beauty. In her first novel Winifred Dwyer has produced a work which may stand equally with those of Joan Grant and Margery Lawrence."—G.H.A.

Published by Psychic Press, Ltd.,
23, Great Queen Street, W.C. 2,
London, England

Obtainable from: The National Spiritualist Bookshop,
11811 Watertown Road,
Price \$2.00 Milwaukee 13, Wisconsin