

AFTER
DEATH
WHAT?
—
THIS
PAPER
TELLS
YOU

PSYCHIC OBSERVER

JOURNAL OF SPIRITUAL SCIENCE

TRUTH
For
Authority;
NOT
Authority
For
TRUTH

NO. 508 SOUTHERN PINES, N. C., JANUARY 10, 1960 20 CENTS A COPY

CARE FOR ANOTHER HAND OR TWO—? ANOTHER EYE? HOW MANY MORE EARS COULD YOU USE—?

Here Is A Story On—

WHAT SHAPES OF MEN TO COME

By Gaston Burridge
Psychic Observer Staff Writer

WHEN EARTHMEN ORBITED HIS FIRST SATELLITE INTO THE SPACE ABOVE HIS HOME HE TOOK ONE LONG STEP ACROSS A WIDE THRESHOLD. THAT THRESHOLD SEPARATES YESTERDAY FROM A NEW ERA. BEYOND DOUBT, SPACE TRAVEL IS NOW PROBABLE FOR US AS EARTHMEN! AND IF IT IS POSSIBLE FOR US TO GO OUT FROM EARTH, THEN, BY THE SAME MEANS, IT IS POSSIBLE FOR OTHER CREATURES, INTELLIGENCIES, ENTITIES, "MEN," TO COME IN FROM OUTER SPACE WORLDS TO EARTH.

Should we have interplanetary or intergalactic visitors, what will they look like? How will they act? One can hardly think of more interesting questions. When, and if they come to us, will we stand agog and stare? Will we flee aghast? Will we have the fortitude, the poise, the grace to extend the open palm to them with a smile of welcome? That, of course, greatly depends upon how our visitors look to us, and how they act toward us.

We, as Earthmen, have come to believe our way of thinking very logical. And perhaps it is. But if so, it seems to have led us into some strange ruts. Perhaps into some frozen ruts so deep and hard we presently find it extremely difficult to conceive of any energy production other than in terms of heat! For the most part, we have let our winds and our waves, our tides and our water power go untapped.

Further, we find it almost impossible to comprehend how intelligence could possibly be framed in any other form than the carbon-oxygen-hydrogen-nitrogen sphere. We totally disregard silicon, boron, sulphur, phosphorus and a host of others as possible alternate components. Again, are we too steeped in the concept that the chassis of intelligence must necessarily assume Adamic form? Should we discover this concept wrong, will we be utterly shocked and surprised? It is with this in mind I present the following.

(Continued on Page 5)

"C'MON" NOW JOHN—WAKE UP!



A MYSTERIOUS GLOW . . . This picture, snapped while Long John was interviewing Dr. Sant Ram Mandal, of the Divine Church of Metaphysics, startled even photographer Sam Vandivert when the strange light appeared near L.J.'s left hand. The studio was dark for the seance which took place a few minutes later.

VULTURES FRIGIDAIRE

By Col. A. E. Powell
Special For The Psychic Observer

ASTRAL TRAVEL

AN OLD FRIEND OF MINE, DR. D. E. WOOD, OF MEMPHIS, TENNESSEE, HAS BEEN DESCRIBING TO ME HIS EXPERIENCES IN ASTRAL TRAVEL, AND, IN PARTICULAR, HIS ASSOCIATION WITH PREDATORY BIRDS, SUCH AS EAGLES AND/OR HAWKS, HIS ADVENTURES OF THIS TYPE BEING AMONGST THE MOST INTRIGUING I HAVE EVER RUN ACROSS.

For many years, Dr. Wood has been psychic. At one time, in hospital after a motor accident, he developed clairvoyance to such a pitch that he was taken around the wards, in a wheelchair, and was able by seeing inside patients, to diagnose their troubles, the doctors finding him invariably correct.

He then underwent an operation, a sliver of glass was removed from near the pineal gland, and his clairvoyance was considerably diminished. (This, of course, reminds us of Lobsang Rampa's claim to have had a surgical operation performed on him, in the center of the forehead, which gave him "Third Eye" vision.)

He tells me that, recently, between dozing and sleeping, he starts to "see things," finding himself looking down on a moonlit pasture, with a barn nearby, from the height of a fence, which he sees around him. Suddenly,

(Continued on Page 5)

A MYSTERY OF TIME AND SPACE

By Arthur J. Burks

I HAD, AS USUAL, READ OUR MEDIUM TO SLEEP WITH EXCERPTS FROM SCIENCE AND HEALTH, WITH A KEY TO THE SCRIPTURES. WE'D BEEN DOING THIS FOR SOME MONTHS; SINCE THE APPARENTLY "ACCIDENTAL" DISCOVERY THAT OUR DOMINICANA (DOMINICAN WOMAN HOUSE GUEST WITH WHOM I HAD COLLABORATED ON A BOOK ABOUT GENERALISSIMO RAFAEL LEONIDAS TRUJILLO Y MOLINA) WAS A MEDIUM. SHE WAS SHOCKED HERSELF TO MAKE THIS DISCOVERY FOR SHE WAS A DEVOUT CATHOLIC. BUT WE COULD FIND NO REASON WHY WE SHOULD NOT PURSUE THIS SUBJECT IN THE PRIVACY OF OUR NEW YORK APARTMENT.

What apparently happened was this; when the Dominicana was asleep her own spirit left her body under stringent restrictions, and other invisibles took over. We knew these invisibles as "monitors," a word I suggested because, from the first, I detested the idea of "guides." It had seemed to me that too much fakery had attached down the years to the term "guide." In any event, we had learned that every human being had a monitor—one only—who is another human being, except that he is in the invisible,

(Continued on Page 3)



THE MOMENT OF TRUTH . . . The magic circle has been formed, and Dr. Sant Ram Mandal, of the Divine Church of Metaphysics, located in New York City, starts a seance. Dr. Mandal, through his guide, produced the spirits of "Thomas Jefferson, Abraham Lincoln, Mahatma Ghandi" and other noted departed, right on the "Long John Nebel Show" on radio station W.O.R.

What happened to John? (Ed.)

PSYCHIC OBSERVER

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LETTERS TO THE EDITOR

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

Ed. Note: In the last issue of this paper, I printed a letter from "Tattler"—This issue carries three replies from FSC Secretary, Rev. Alice Tindall, who answers these charges quite adequately.

Letter No. 1

Mr. Tom O'Neil, Editor-Publisher, Psychic Observer, Inc., Drawer 90, Southern Pines, N. C. member of FSC may I state that I am a firm believer in flying saucers, having seen them at different times. I am one of the very first paid members of NICAP—which, by the way, is pleading for financial help to put through some legislation in behalf of the Cause when Congress convenes next month.

When Buck Nelson was here in Washington we turned over, gratis, our Church room for his meetings three times and I, personally, passed the plate for collections which were handed to him in full. I told him how shocked I was that those devotees did not support him substantially as we Spiritual Scientists did every time. I regret that I could not have attended that Convention and the others held this last year. Perhaps I shall another time.

While inserting this paper into my machine I was "advised" to suggest to you that perhaps if when the time approaches you are not free you might appoint John Nebel to represent you. One does not have to be a member to serve on the Program. You or your representative would come as an Educator. Of course, I, personally believe in Long John as a wonderful student, not a monster as some consider him when he is exposing some frauds for society's protection. After I appeared on The Party Line, January 30th, 1958, a great many people contacted me for exorcism healing and I know a great deal of good came from it.

September 25th 1958 issue of PO contained an article written by me on Exorcism Healing. I am still receiving new requests as well as old for help. The Bulletin in Detroit carries the enclosed ad for me which brings many inquiries. Will you carry an ad of this nature for me?

Thank you for all you are doing to help,

Letter No. 2

I know that neither the Psychic Observer, Inc., nor the Federation of Spiritual Churches & Associations agents and boosters.

Only for the record, because I am the duly elected Secretary-Treasurer (reporter) of Federation do I take the privilege of addressing you concerning a letter from a member of Federation you published in the current issue of the Observer—December 25th, 1959—minus name.

To the best of my knowledge the Reverend B. J. Fitzgerald of Oakland, California, was not one of the "Founding Fathers" with the Reverend Bert Welch. We have many splendid, active (7 new, 1959) members who are members of Rev. Fitzgerald's Universal Church of The Master. During my long, active membership I have never been aware nor heard of any "chill settle over the crowd" (as reported) when any name was mentioned.

I am called "the mother of Federation" because our Church here in Washington, D. C., was the channel through which Federation was incorporated May 24, 1944 and for that reason also I watch the issue closely. Federation is a spiritual organization with high ethical standards for the membership as a whole and the professional life of each individual member. I, Secretary-Treasurer, of FSC, was authorized by the Grand Council, to continue the advertisement in your worthy journal. Does that sound like "boycott"?

To believe or not in "flying saucers" is up to the individual, not affecting his membership because there is no personal or individual membership in Federation; only Churches and/or Associations.

As Chairman of our coming Convention to be held in The Shoreham Hotel here in Washington, D. C., on August the 24th through the 28th I am still

hoping that your heavy schedule will include a visit with FSC in session, for mutual benefit. We need your progressive journal and it needs all of us.

With best wishes for your continued success as a teaching pioneer.

Letter No. 3

December 4, 1959

Mr. John Nebel, Party Line WOR, 1440 Broadway, New York, N. Y.

Dear John:

Please excuse my seeming negligence in not welcoming you aboard when your first fine column appeared in the *Psychic Observer*, but accept it now because it is sincere and hearty. I take this privilege because I am (not dismissed out in the open as yet) one of the "staff writers" whom Mr. O'Neil inherited when he so courageously took over PO.

You and your column are what we need and anyone who does not appreciate you and what you are accomplishing just doesn't KNOW. He will if he is intelligent to "string along," as they say. I look forward to a great deal of pleasure coming from your column. People don't always like honesty, as we well know. At times it is inconvenient!

Sorry, I am unable to get Party Line over any of my radios because I know I miss a great deal. Whenever I visit, as I did in October, my dear friend and yours, Claire Luce, the actress, she always turns it on for me and as a rule, we listen to the end. She is a great admirer of yours. You know Claire is a cultured and intelligent woman. When I arrived at The Wellington there was a phone message asking me to go out to Fort Lee with her that night where she was starring in a couple of Tennessee

avail myself the joy of listening with her again in January or February. Please do keep up your good work because it helps so many millions to have faith in even themselves and their own convictions.

This was also sent by Rev. Tindall.

CANON OF ETHICS FOR SPIRITUALISTS

Honesty, Justice and Courtesy form a moral philosophy which,

associated with mutual interest among men, constitutes the foundation of Ethics. Spiritualists should recognize such a standard, not in passive observance, but as a set of dynamic principles guiding their conduct of life. It is the duty of each one to practice his profession according to these canons of ethics.

As the keystone of professional conduct is integrity, the spiritualist will discharge his or her duties with fidelity to the public, and clients, and with fairness and impartiality to all. It is his or her duty to be interested in public welfare, and to be ready to apply his or her special knowledge for the benefit of mankind. He or she should uphold the honor and dignity of his or her religion and so avoid

association with any enterprise of questionable character. In his dealings with fellow spiritualists, he should be fair and tolerant.

PROFESSIONAL LIFE

The Spiritualist should cooperate in extending the effectiveness of Spiritualism by interchanging information and experience with other Spiritualists and students, and by contributing to the work of spiritual societies, schools and the scientific and psychic press. He will not advertise his work or merit in a self-laudatory manner, and will avoid all conduct or practice likely to discredit or do injury to the dignity and honor of his calling or profession.

Sincerely yours,
Alice Wellstood Tindall

My hat is off to Rev. Tindall; she weathered an attack with womanly grace, angelic poise, and down-to-earth truth. (Ed.)

MY MISTAKE—

GEORGE CLARK LOVES EVERYBODY, INCLUDING LONG JOHN AND ME!

Dear Tom:

George Clark likes only George Clark. Did I get a kick out of that one!!!

Sorry Tom: I like Tom O'Neil, and I like Long John, and I like everybody; any of my friends can tell you that.

If I am frank, so are you and Long John, and Tom, I am sincere. I believe that a man should be willing to receive, as he gives; I believe in letting the public decide when presenting a subject or permitting the one criticized to criticize back. That is all. Anything wrong with that logic? Tom? John?

The reason I mentioned experience and qualifying Tom was, accepted, so we put in a little prestige and it worked.

If mentioning my qualifications (only a few) sounded like self-egotism Tom, I'm sorry. There are many, many more.

Remember, I asked "dare me?" Don't hold a full spiritual life of 74 years against me. I was born into it.

Are you a Mason?
I'm a past commander of Knights Templar.
Publish it?
God bless you, Tom.

Rev. George H. Clark

ANOTHER MISTAKE

Dear Sirs:

Please do not continue sending us your paper, the "Psychic Observer." We have no interest or believe in Spiritualism. We are both "born again Christians" who have repented of sin and know the Lord God as personal Saviour.

Thank you.

Mrs. Louis E. Rahn
Shiloh, Ohio
Rt. No. 2

NOT MY MISTAKE

Dear Sirs:

I recently borrowed a copy of the September 25 issue of the *Observer* from a friend of mine and was to return it when I had finished reading it. However, while I had it in my possession, I decided to have her kittens in the place where it was kept. Now it is a total loss, so I was wondering if it would be possible for me to get another copy to replace this one.

I am sending thirty-five (35) cents so that if it can be replaced I would certainly appreciate having you send me one as soon as possible so I can return her copy.

Sincerely yours,
Mrs. Luella E. Chapman
P. O. Box 91,
Opa Locka, Fla.

(Continued on Page 3)



"COME ON, MILDRED, LET'S GO—THIS MEDIUM IS A FAKE!"

LETTERS TO EDITOR

(Continued from Page 2)

Dear Mr. O'Neil:

I want you to know that I received your nice letter in which you informed me that you received my book and was advertising its sale in your worthy Observer. I want to thank you very much for this. I repeat that you are a broad-minded man. The kind we need in all walks of life in this turbulent world and the chaos attending humanity. I know you are a very busy man so won't take too much of your time. Since there has been no Book Review in your worthy periodical, I wrote a Letter to the Editor article that is intended to not only draw attention to my book and a partial review; but might accentuate its sale and all in all do everyone some good.

When I wrote it, I was in hopes some publisher would chance it on his own; but not being an author of note, I had to pay for its publication myself \$1,150.00; but should the public demand a million copies, their publishing would not cost me another cent, and I get a 40% royalty.

It would be nice to get my money back; but down in my heart, I feel it will help many who have suffered and are in despair; then even though not in cash, I will be amply repaid. Hope you see fit to run it. Thanking you again and God Bless you. Hope some time to meet you. Bye for now.

Sincerely,
Chas. C. Stemmer,
Box 427,
Cottonwood, Arizona

It has been a long time since I contributed any type of article to the Psychic Observer. First I congratulate TOM O'NEIL on the way he is getting out the best Psychic Periodical of its kind. I have been a subscriber for many years and through it got in touch with Ralph and Juliette Pressing, co-editors and founders. Then thru correspondence with the Pressings, I decided to visit Camp Chesterfield, Indiana in 1954. The wife and I have made five of the Spiritualistic Conventions held there and hope to attend more.

While many who would have had my experiences in the psychic, would have felt they were convinced; I was not. I spent a lifetime, as a seer, tho passed it up as I would a headache or fever; this because Orthodox churches brain-washed me with the idea it was the work of the Devil. In view of the opposition I had to any acceptance of the phenomena I experienced from the churches, scientists, educators and men in the street I had to take strong measures to fully become convinced of the harmless validity of the phenomena I experienced or drop it.

That was why I went to Chesterfield. I went there to once and for all prove or explode the teachings of Spiritualism. It was there that astonishing, breath-taking phenomena caused me to accept and be convinced. Then, after I felt no more doubts I wrote the manuscript for the book "A BRAND FROM THE BURNING; or From the Depths of Despair to the Gates of Heaven." Christopher Publishing House of Boston, Massachusetts released it early last March and it has been going good in sales ever since.

Most books of Psychic nature are written by known authors, professionals in literature, science, religion and education as embracing all manner of subjects. This book was written by a clod-hopper man in the street. But by a practical person who held many responsible positions in

life and has delved into many vocations from birth to the grave observations and experience. It tells of a boyhood that was extremely unbelievable and a still more unbelievable experience with Two Worlds. The author has read Marie Corelli's Romance of Two Worlds and attended the play, "Smiling Through," but his experiences have eclipsed those related in the book and the play. They are understandable, though over the heads of many intelligent persons. I am that man in the street.

I have utmost respect for all religions for after all they are each one a path up the mountain side to that goal we style Heaven. But I have nothing but contempt for those who use any religion as a cloak to cover their nefarious actions. My book criticizes no religion but some of those who professed religion as men of God. I say to anyone of any cult: they need not forsake their church to believe in the findings of Spiritualism. The St. James version of the Bible, known as the 7th general translation contains ample proof that we live after death, can return, and do return. It also warns of evil spirits. The orthodox churches use the same Bible; but appear to translate mention of spirit return as referring only to Evil Spirits. All Spiritualist seances and other ceremonies I ever attended at Chesterfield were begun and closed with prayer. Christian songs were sung, and the St. James version of the Bible was used and quoted from and they take Jesus, the Christ, as their leader, not as a fetish upon which to unload their transgressions and go on purged to a glorious hereafter.

To bad there are so many cults among the orthodox, so many among the Psychic Scientists and so much individual interpretation. There is but one Creator and his emissaries, the Angels. God has not changed since Adam, the supposedly first man; but man has surely changed. Man has made his own troubles and destiny, not God.

The book mentioned in this letter is sold by the book department of the Psychic Observer and I would recommend its reading, not once, but several times for it happened to me. Had I not lived it, I would not believe it myself. Its purpose is to cheer up the lonely, down-trodden and fearful, for no one ever was lower in the depths of despair than I and by persistence I raised myself with help from the unseen where I feel I can help others. Many told me, once they began reading this book, they could not lay it down until they had finished it.

Charles C. Stemmer

OPEN LETTER TO ALL SPIRITUALISTS

Today, the world looks upon your wonderful work with disbelief and scorn. In their blindness they fear death and all that is connected with it. Death, to them, is a dark, dreadful thing that takes friends and loved ones away forever. They live anticipating death which they firmly believe is the end of everything. What they cannot see, they refuse to accept.

Spiritualism makes death less frightening, giving courage and the will to improve our minds and bodies for that journey into the great beyond.

At the present time only a handful of the world's population stand ready to accept your knowledge. After the coming Atomic War, thousands of new people will seek your learning. Seances will become as common as radio broadcasts. Spiritualism shall be accepted and a whole new concept of death will take place. A glorious awakening will take place and those who formerly disbelieved will know that

God's hand has guided them in the right direction.

Spiritualistic writings will become widely accepted. The book THE BLUE ISLAND by W. T. Stead will be in every household. The Word of God is being spoken today through spiritualists and prophets just as it was by the prophets of old. Many new, and wonderful, books are being accepted into homes which formerly accepted nothing but the Bible in the way of divine guidance. Joined together these words of God will open the way to love and happiness, both in this earthly life and in the spirit world beyond.

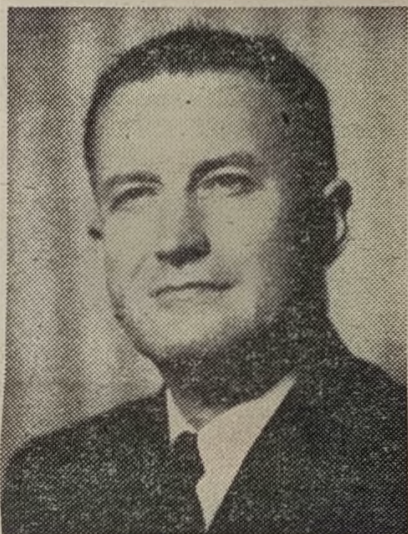
Death, of the earthly body, is but the beginning of a life that is beautiful beyond all imagination. Ignorance has a terrible hold on humanity. These bonds must, and shall, be broken. Adults, like children, must learn the hard way.

I see Spiritualism forging ahead

A MYSTERY OF TIME AND SPACE

(Continued from Page 1)

i.e., he is in his finer bodies. This monitor is "he" or "she" depending on latest incarnation as man or woman.



ARTHUR J. BURKS

Tonight the *Dominicana's* own monitor, who had been a famous Spanish writer—quite famous, in fact, as he is still a best seller after a century or two—addressed me thus:

"AB, all day the Little One has been homesick for her mother. So I am going to take her to her mother. Just sit quietly here with the carcass until I speak with you again."

For some reason I began counting. The "carcass" breathed easily, as in restful sleep, as indeed it was. What or who was in it I had no idea, but I had the fullest faith that she, or it, was wholly protected. My wife and I were doing our part in protecting her.

I counted to forty, when the *Dominicana's* monitor spoke again:

"The Little One has now had a long visit with her mother. You are not to tell her, lest it make her nervous. But waken her as you always do. Tomorrow, probably at breakfast, she will remember her visit as a dream, and tell you all about it. Oh, before waking her, wipe away her tears. It was quite a sentimental visit, and while she visited, the carcass wept!"

The carcass had wept, that is, it had shed tears. Mrs. Burks wiped them away. Then I began reading again, and gradually the *Dominicana* regained consciousness. In her mind she had lost no time. She always had to be told what had been said by any one of the three monitors—mine, hers, Mrs. Burks'—when she regained consciousness. I often wondered why she never looked

in the years to come. More and greater wisdom shall come from the world beyond. Spiritualism's most avid students shall stand spellbound in the face of the knowledge and guidance which is, today, being withheld. Your works shall be accepted everywhere. Schools shall spring up and the spiritual leaders of today will be called upon to teach. Closer bonds shall be formed between you and those who have passed beyond the veil.

Your reward shall truly be great from our Father in heaven. Each of you will come to realize that down through the years every word spoken and every seance held was but another link in the chain which will bind mankind closer to the truth; that death is but the gateway to an even greater life.

May God be with you always.

Vern J. Texter
Box 370
Chestertown, New York

at the clock before going to sleep, nor after she awakened. Had she done so she would sometimes have noticed that she had "lost" a full hour.

"What was that last paragraph, Arturo?" she asked. "I don't quite understand it?"

I read and tried to explain, as I often did with this book we used as a means to send the *Dominicana* into *samadhi*—as we had been instructed to do by automatic writing, first time we attempted it.

After a time we dispersed to our beds and slept soundly. Next morning at breakfast the *Dominicana* said:

"I had the most wonderful dream last night. I visited my mother. We met in the room that was my playroom when I was little. It was much as it had been then. We had a long talk. I'm so happy about it, as if it was real."

She went on, giving us details of the visit. We were both remembering the final words of her monitor's message last night:

"Her mother will also remember the dream. She will write you, or rather the Little One, about it—an airmail letter. It was as vivid to her mother as to the Little One!"

We waited, quite sure this would come to pass, since so many kindred promises had been kept by the monitors.

Four days later the *Dominicana* had an airmail letter from her mother. It was in Spanish, so she translated it for us:

"I dreamed," she wrote, "that I had such a grand visit with you the other night. It was much more vivid than any dream. We were together in your old playroom, and the years had slipped away, and we were close again as we were then."

The *Dominicana* looked up at us from the letter, again with tears in her eyes:

"She says we had such a long visit!" she said. "That's how I remember it, too."

I recalled that I had started counting when her monitor told me he was "taking the Little One to her mother, for whom she had been homesick all day."

I had counted to forty when the monitor indicated that he was back, with the "Little One," that now the "carcass" could be awakened.

While I counted to forty, this had taken place: Something of the *Dominicana*, whose body remained in our New York apartment, had gone with her monitor to visit her mother, in her old playroom, in the city of Puerta Plata, northeast portion of the Dominican Republic, Island of Haiti—and had brought her back. The roundtrip distance was, I estimated, nearly three thousand miles, give or take a few hundred!

Are You Puzzled About Life After Death?

- ★ The Flying Saucers
- ★ Unsolved Mysteries
- ★ Reincarnation
- ★ Spiritualism
- ★ Hypnotism
- ★ Occultism
- ★ The Green Fire Balls

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The Parting Line

By LONG JOHN NEBEL

The first three columns in this space have produced a great many letters, and the questions that have come the most deal with flying saucers, or, as I prefer to call them, unidentified flying objects.



LONG JOHN

Frankly, neighbors, I must make this plain: I do not believe that flying saucers exist, nor do I believe that there are "visitors from other worlds" watching us.

Life on other worlds? This I do not discount. It would indeed be ridiculous for Man to think that the Good Lord chose only this decimal point in the universe to put life.

There are billions upon billions of planets and stars, and somewhere there is life. Perhaps, not life as we on earth know it, but life. I do not think it exists on any of the planets in this galaxy.

I have met so many people who have told me stories of seeing flying saucers, and of strange people who have "got out of the saucers" to talk to them.

I do not believe any one of these stories, whether related to me by a Howard Menger, a George Adamski or a George Van Tassell. Isn't it a little strange, putting it mildly, that no "green man" has ever contacted John Doe, or even more than that, has ever contacted someone of high public standing?

There are several stories of U.F.O. sightings which intrigue me.

One was the sighting over Washington D. C. when radar picked up some strange "blips," and planes were sent to check on them.

The other, a very recent sighting, was made by a man in whom I do have confidence, my friend Warren Pack, who probably is the greatest skeptic in my crew. Let him tell the story:

"I was in Minneapolis, Minnesota, in mid-November of this year, along with another newspaperman. We were walking down the main street of Minneapolis when suddenly my friend stopped me and pointed to the sky.

"There, some 2,000 feet above the city, was a something. It definitely was not an airplane and not a balloon. It was round and very shiny.

"Two things impressed me. First, it hovered in one spot for as long as three or four minutes. Second, it disappeared with tremendous speed directly upward."

Warren doesn't know what it was, and I would not make a guess.

But neither of us would say it was a flying saucer, or that some visitors from outer space were looking down on Minneapolis.

A lot of people are intensely interested in U.F.O.'s, people like Major Donald Keyhoe, head of NICAP; Jules B. St. Germain, an attorney and frequent member of our panel, who is a member of another saucer investigation group, and in Oklahoma I met many people who belonged to Horizons Unlimited, another investigation body.

Speaking of Oklahoma, I wrote at great length recently of our trip there last spring and I thought you would be interested in the following story from an Oklahoma City newspaper, dated November 20, 1959:

"Carr Fined \$5,000 For Saucer Deal

"Otis T. Carr, the former Baltimore hotel clerk who promoted the yet-to-fly OTC X-1 flying saucer, was convicted here Thursday of selling securities that had not been registered with the state.

"A district court jury, sitting before Judge Clarence M. Mills, took just 35 minutes to find Carr guilty and set his punishment at a \$5,000 fine.

"This is believed to be the first jury conviction under a law passed by the 1957 legislature. The jury gave Carr the maximum fine. He could have been given up to three years in prison under the law.

"Carr was the only defense witness and he assured the jury 'We will fly the X-1.' He was asked whether the X-1 had been flown and Carr replied 'not publicly.'

And now, December 7 has come and gone and no flight to the moon... no flight of the six-foot model... nothing.

Nothing is the right word for the O.T.C. X-1 and for all of the "great ideas" of Carr. Being a kind fellow, I hope that he digs up the five big bills that he was fined, but he did testify that he only had a buck seventy-five in the firm's bank account.

Considering the grandiose plans and promises made by Carr for the past year and a half, this is a sorrowful and pitiful ending to a story. And ending it seems to be to me.

Where are the Horizons Unlimited people who cheered Carr and his craft?

Where is Major Wayne Aho, who made so many boasts, none of which came true?

Where are all the "scientists" who were at Oklahoma City to put their stamp of approval on the O.T.C. X-1?

Where are all the people who attacked me so bitterly and furiously when I scoffed at the X-1?

I could keep myself warm all winter merely by burning all the press releases (Space-o-Grams), plans, letters, etc. that are in my files at my W.O.R. office. Thousands of dollars have gone down the drain.

I must concede that Norman Colton, Carr's assistant, has not run away. He was contacted by me recently, and answered every question I proffered to him. I do

not agree with Colton's ideas, but I give him respect for his honest stand, and for his refusal to "disappear."

So this is a challenge to you, the reader of this newspaper, if you are a believer in Carr, and to those many backers of Carr who have gone into hiding, to contact me. Let me hear what you have to say now.

Not only do we not know where his friends have gone, no one, including Colton, has any

idea where the X-1 six-foot prototype model can be found.

And so I put away my voluminous folder on Otis T. Carr into the files, to remain there until some distant date when perhaps I will write a book on this amazing incident. This book would be on the weird plans which have as much substance as cigarette smoke.

If you have any comments, feel free to write me, care of W.O.R., New York 18, New York.



HORSES! HORSES! HORSES! ... Long John Nebel some times roams far from the occult world to other "off-beat" places, like the paddock of a trotting track, in this case Yonkers Raceway. Here Warren Pack (left) interviews Woody Lawlis, the nation's outstanding authority on the sport, as L.J.'s producer, David Field, handles the tape recorder. NOT EVEN E.S.P. OR PACK'S SELECTIONS COULD MAKE L.J. A WINNER THIS NIGHT.



WHAT IS IT? ... The animal is a ring-tailed lemur, presented by noted naturalist Ivan Sanderson, peering past the tail of the monkey, as Long John Nebel looks on. Sanderson recently completed a 10,000-mile tour in connection with his work. He is the author of many books on nature.

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VULTURES FRIGIDAIRE

(Continued from Page 1)

his eyes "take off" as though he were looking through the eyes of a bird, from the top of the barn, able to see the lot and a house beyond it. At the foot of the fence, he sees a tiny "blur of darkness." With startling speed, he dives directly down, and sees a terrified field-mouse, just as he seems to hit it: then he wakes up.

At another time, always at dusk or near sundown, he is high in the air, above the country, enjoying a beautiful scene, from his elevation of at least 8000 feet. A mile away, rising from the ground, he sees a tiny whirl of black smoke, like a black fog, coming from a dead rabbit, which is still warm, as he can smell the odor. Then he is on top of it, and wakes up. He thinks he must be looking through the eyes of a bird because, many times when he is a mile up, he spots these spirals of black foggy smoke, always from a carcass. On one occasion, it was from a calf.

The vulture, eagle, or whatever it is that he "takes over" at night, seems to be "a lot more brainy" than we are apt to imagine. He comments on the way Nature seems to have made birds psychic, so that they can easily find dead or dying animals, and thus fulfil their function of disposing of decaying corpses, acting as Nature's Sanitation Squad, to borrow an apt phrase from a recent and most interesting article on the subject in "Awake."

From his mile-high vantage-point, there is visible a thin string of vapor or "smoke" from a mouse, from a rabbit a column as thick as a steel drum. From the density or deeper color, the bird seems to know how long the animal has been dead. Once he saw a column of deepest yellow rising from a big dog in a roadside ditch. When "we," as he says, arrived, it was still breathing, but died two minutes later, the color, at the instant of death, becoming the usual dark shade, but still lighter than that of those dead for a longer period.

At night, the moon being behind a cloud, he could see, from every cemetery within range, rays of light from the graves, some much brighter than others. One wonders whether this could be due to phosphorus from bones.

Another indication of clairvoyance in birds is that, when landing in a tall tree, he could see every tiny limb and twig, as though the leaves were partially transparent.

Now for another item of unusual interest. While perched on top of a tall silo, he could see, flying above, in the usual V-formation, a flight of wild geese. The lead-geese was splitting the center of a whitish band in the sky, about half a mile wide, running north and south, in which the geese sparkled. This band spread across the heavens as far as the eye could see.

It is, of course, well known that every magnet has a kind of aura of lines of force, curving from one pole to the other, which can easily be traced by means of iron filings sprinkled on a piece of paper or thin cardboard laid on the magnet. Hence one might surmise that the band of light my friend saw was produced by the lines of force of the earth's magnetic field, and that these lines or bands would be invaluable to birds in orientation, especially while migrating.

As my friend had more and more experiences with his bird-friend, he found he became

more able to feel and know as the bird does. The bird seemed to be a male: the country, being hilly, suggested Tennessee or Kentucky.

One morning, just before daylight, he could feel the bird's hunger and, his mind picturing a cave, off they went like a shot, flying a few miles, then coming down to a small green mountain, and swooping into a cave high up on the face of the hill in a place inaccessible to man unless let down by a rope. Inside the cave, they rested on a rock ledge, until their eyes became used to the dim light. Moments later, they flew further in, until they came to a large room, at least half a mile long and half as wide, and extremely cold. He saw birds of all descriptions, of the hawk and flesh-eating family, coming and going, some bringing in their kills, others carrying animals out.

Flying to the side-wall, they found it lined with tiny ledges, on which were laid out rabbits, fish, chickens and other kills—a regular larder!

Alighting on a ledge, his bird-friend picked up a rabbit, frozen almost stiff. As they took off, they passed a large Golden Hawk, sitting on a stalagmite: the hawk raised his wings and fluttered at them. He saw also a large Kingfisher fly to a ledge and dump a big snake, then fly away.

Near the cave-entrance, where it was warmer, "we" lit on an outcrop of ledge-rock, and his friend proceeded to eat his fill, pushing fur and bones over the side, where, far below, they fell on piles of other bones, fur and feathers. After a short rest, they flew out into the warm sunshine, headed for a tall pine. Then he lost contact with his friend.

It would seem that these birds have hit, by chance, on the cold-storage idea. A bird might land in a cave, with its kill, have its dinner, and then, some of the kill being left over, pick it up, and go deeper into the cave, to find a place to hide his spare victuals. A few days later, perhaps, finding the flesh still in good preservation, the bird would be likely to do the same thing again, other birds would follow suit, and thus, probably without knowing they had done so, discovered the value of refrigeration, which, only a few centuries ago, Francis Bacon experimented with by packing a chicken with snow, thereby catching a chill, from which he died, as the story goes. The birds had probably anticipated him, possibly by ages!

One is tempted to wonder whether the birds quarrel and fight over the goods deposited in their common store, or respect each other's property!

Now for another adventure of my bird-man friend. Recently, he got "mixed up" in the mind of a small bird, among desert cacti, perhaps in Arizona. He says it was like being on the under-throat of the bird, seeing only part of the breast, wing-tips, claws, and the scenery below. The bird would fly to one cactus after another, put his head against the stem, scratch hard with his feet, and listen intently. After about 10 tries, near the top of a small cactus, my friend heard sounds like a hundred tiny kittens mewling for their mummy. The bird emitted a loud whistle, whereupon three more birds came, about half the size of canaries, yellow as gold, with slim, flitting tails. They all flew to the base of the cactus and picked a spiral of holes around the trunk. Finally, at the base, there emerged green grubs, fat and glistening, about 15 of which provided a meal to each bird. A friend has identified these birds as Rice Birds, Wild Canaries, etc.

Some reader, perhaps, may hear, from mountaineers and the like, of caves frequented by the large predatory birds, which could be explored, and perhaps provide conclusive confirmation of the truth of my friend's vision of The Vultures' Frigidaire!

WHAT SHAPES OF MEN TO COME?

(Continued from Page 1)

Is it not prudent therefore—perhaps in these remaining days of grace before we become wholly "interstellaric"—that while "hoping for the best, we prepare for the worst," so to speak? Should we not better arrange our thinking and attitudes now against possible shock of meeting intelligences—quite likely greater than our own—in other than Adamic form? By so doing we will have nothing to lose, and assuredly much to gain in the event of surprise.

Recently one of the country's foremost writers on this newest field of Science—space travel and conquest—presented eight items which he appears to believe any mobile intelligence must possess, and why. The eight items are: 1. This mobile intelligent entity breathes air. 2. He eats both meat and plants. 3. He is probably not much larger than the largest human being. 4. He does not weigh less than 40 pounds. 5. He has a skull of some kind. 6. He has two eyes and ears. 7. His eyes and ears are near his brain. 8. He has 'hands' and 'feet.'

In other words, if we should meet a "space individual at twilight it would be difficult for us to distinguish him from another Earthman." Evidently, we are to conclude that if a "Spaceite" has the above eight points he will automatically look like Adamic man—like us! But will he? He need not. And very likely, he will not!

But before considering these points one by one, let us recall the Hunchback of Notre Dame for a moment. Nothing in his story would lead us to suppose this creature was anything but of Adamic conception. And surely, he was a most horrible figure to behold. I dare say it would require more than ordinary courage to watch several such creatures emerge from a space ship!

But, take any human face. Lengthen its nose only half an inch. Widen its mouth only half an inch—one-quarter in on each side. Slant its eyes downward about as much as an Oriental's eyes slant upward. Increase the size of its ears but one quarter

inch all around. Set those ears at right angles to its head, rather than at an acute angle as ours are set. Change the hairline as you desire, up or down, half an inch all around—or have no hair at all. Broaden the jaw bone only one-fourth inch, and rather than have it round toward the front as ours do, have it flat. And what sort of looking individual do you have? I feel sure he would give anyone quite a start should he be met at dusk—or at high noon!

Ed. note: Would anyone care to draw this picture?

Yet, these are but the slightest of changes in relationships of face and head proportions! In a billion of human heads presently on Earth, you would probably not find one which even approaches all these outlined contours. If you should find one, it will be in a side show—or you can make a fat commission by telling any side show owner where he can find it—alive!

Now for point number one, "He breathes air." First of all, what kind of air? But we are supposed to be thinking of land dwellers versus aquatic dwellers. It is possible, we are told, that water breathers might develop some intelligence, but operating underwater would be a severe handicap in smelting metals. And we must have metals to build a space ship!

As far as Earthian Science has taken us, this appears true. However, there are presently many varieties of sea dwellers which have developed "cold light," or luminescence. They can turn this light on and off at will. So far, Earthians in the "intelligence class"—Homo sapiens—have failed to produce this type of light! Cold light may be a negative or opposite frequency light as anti-matter may be an opposite frequency matter condition.

As for smelting metals under water, we have approached this circumstance in our own are welding under water! If allowed a guess, it would be there are probably more than 100 instances taking place at this moment where are welding under water is going on somewhere in our world!

Therefore, it is difficult to see why "space intelligences" necessarily have to be air breathers. He might not breathe at all! We

breathe air merely to obtain an oxidizing agent. There are many efficient oxidizing agents in our world—and doubtlessly on other planets too—in other than gaseous form.

The number two point is that our "Spaceans" must eat both plants and meat. It is indicated a "being who ate only plants must spend too much time just eating enough to keep alive." He would not have sufficient time left to build the type of civilization necessary for constructing space ships. Let us recall the many vegetarians among us!

It is also pointed out that exclusive meat eaters would have a weakness in their ability to survive long and adverse periods which occur on our planet, and probably on all planets. Adaptability is, of course, of prime importance to evolutionary growth. But consider that about 85% of all our food is water, and even a larger percentage of that which we eat is cast off as waste! Thus we see our system is not highly efficient. In addition to this there are presently, and always have been, many very competent men who insist that the theory of evolution has not been proved in any phase!

Item three—"He is probably not much larger than the largest human being." Here, we are asked to examine the "Square-Cube Law," which says in effect, "if you double the height of a person without changing his proportions otherwise, you create a being eight times the weight!" This evidently does away with giants. But if we are to consider bones already of record, we must conclude Earth has had residents or visitors from 10 to 12 feet tall!

Whether such giants would be innately too clumsy to build the delicate mechanisms necessary for producing space ships may be a moot question. Earthian experience does strongly indicate a mass-precision-time relationship. While a large mass may move as precisely as a small one, the time required to do so is greater by an increasing proportion as the mass largens.

As to point four—"He weighs at least 40 pounds—and probably more." Earthian experience and thinking seem to arrive at the

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conclusion that a brain capable of constructing mechanisms of the space ship variety must be of a certain size and complexity. Hence they will need bodies of a corresponding size and complexity to house and nurture them. Earthmen believe a brain of a Spaceite must weigh—here—at least two pounds—and must have at least a 40 pound body as its sustaining agent.

It should be recalled, however, few, if any Earthmen use all the brain capacity they now have! Even Edison's brain was found to have been used only at about 75% of its capacity! And most of us fall far short of that figure. If man had learned—or could learn—to use the brain capacity he already possesses, it is difficult to guess to what heights he might soar.

But again, though we fully grant the above proportions of body and brain weight, there still is nothing in them even intimating they must exist only in Adamic form! I believe it is poor thinking—if indeed, thinking at all—to assume such space entities as we may encounter will resemble us, and we should not engage in it.

Returning to point five, "He has a skull of some kind." It is true that such a delicate apparatus as a brain must be suspended against shock and protected from injury. As a sphere encloses the largest cubic area with the least possible materials, we might properly assume our Spaceites will have brain coverings closely approaching a spherical skull. But again, this is only Earthian assumption based upon Earthian experience. If our assumptions are too great regarding interplanetary matters, let alone interstellar ones, they may well lead us far astray.

It is true again, that so far as we have discovered, no element exists anywhere in the Universe which is not found on earth, but it would appear the height of radicalism to believe the elements we have can be arranged in no other way to support that condition of matter we call "life" than the one with which we are familiar! "Life as we know it" is a dangerous phrase. It is an opiate

(Continued on Page 13)

THE DESTINY OF MAN

By "Phenomonist"

This article by Phenomonist, has been written exclusively for the Psychic Observer

"Phenomonist" is a Spiritual Healer. He is a member of the National Federation of Spiritual Healers (of Great Britain), The Kent Spiritual Healers Association, The Faversham Spiritual Healing Fellowship and the Marylebone Spiritualist Association. A Radiesthesia and Chromotherapy consultant, he holds the Hon. rank of Major.

"Phenomonist" makes only one claim for himself. He claims to have been a student for over 40 years, is a student today and will continue to be a student throughout his earthly span of life. He is the author of the "SCIENTIFIC SPIRITUALITY SERIES OF PAMPHLETS AND PRESS ARTICLES."

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From time to time eminent thinkers are called upon to express their views concerning "The Destiny of Man." They often make a very praiseworthy contribution to the problem. It is no part of the technique of a true Spiritualist to belittle any serious attempt to arrive at the truth. While paying tribute to the work of these eminent thinkers, I feel compelled to point to their theoretical misunderstandings and to say that they over-look the primary characteristics of man. They do not appear to realize that man the physical is subordinate to man the Spirit and above all, they do not appear to appreciate the interrelationship between man the physical and man the Spirit. The reasoning of these eminent men appears to be "from the material to the spiritual," rather than "from the spiritual to the material." There is a vast difference in the approach to a problem by these two different forms; one gives priority of thought to the interests of man the physical and the other to man the Spirit.

To each of these eminent thinkers I pay my respects for what they have contributed to the problem of man's destiny but having said that, I would now like to fill the gap which they have left in this great problem. I would like to present the Spiritualist point of view as I see it. Man's destiny cannot be regarded as the sole concern of eminent people. Surely it is the concern of the man in the street, equally with the great and learned. It is a problem for men and women in all walks of life—it is the problem of the human race. It is a problem which is urgent and pressing and I regret to say "the sands of time are slowly but surely running out."

Sir Julian Huxley has stated that: "Man is the only living type of organism capable of any big further evolution; his knowledge of the evolutionary process enables him to explore his own destiny."

His own destiny—the conditions which determine his ultimate future. There are many aspects to this problem and the subject can be approached in many ways. We as Spiritualists must think in terms of eternal life after death and we cannot confine ourselves only to the material problems of man. There are many who still regard man only in terms of a chemical reaction; a soulless heap. They see in him a purely local incident in a universe of infinite dimensions, who regard him as a series of endless and purposeless atomic changes. This materialistic approach reduces man to the level of plant life and removes him from the pedestal of evolutionary

achievement which has taken millions of years to complete. Our moral sympathies and spiritual aspirations are of no consequence to this form of reasoning, the thought process which so reasons is baseless from a biological point of view and has no reality when considered alongside the endless stream of psychic evidence which is now available.

If man be nothing more than a physical body then we can only concern our inquiry with earth life conditions and improvements. I do not accept that position. I regard man as spirit clothed in a physical body for the purpose of his sojourn on earth. I believe that man survives the so called state of death. I know also, that under certain conditions it is possible for and in fact the spirit of our "dead" friends do communicate with the living. With this knowledge at our disposal we can proceed to examine the destiny of man.

The destiny of all forms of life within the universe is determined in the main, by one of the natural laws which is known as the "law of cause and effect." There can be no cause without effect and no effect without cause. This statement is strictly true in relation to all forms of life and in relation to each species with the exception of one. The one species which does not now have its destiny entirely governed by this law is man.

Man, having evolved from what we call "a lower form of life" did have his pre-man existence governed in this way. At what period in the evolution of man did the natural law of cause and effect cease to entirely determine his destiny? The answer to this question is surely "at the point when man became man and ceased to have any basic relationship with what H. G. Wells called "near-man."

In which way does man differ basically from any other species?

What is the difference between man and near-man?

The answer to this question is to be found in the fact that no form or species of life except man has the faculty of conscious thought. The emphasis must be on the word "conscious" and the implication must be that man cannot only be aware of his thinking but his thinking can have recourse to reasoning, can present in its process a thesis, can reason to synthesis. The faculty to think and reason which so separates man from "near man" is voluntary in character. No other species of life can consciously think and reason, and it is because of this that man has control over his own destiny.

Not only has man this ability to think, to reason, to analyze, to make deductions and decisions

but he also has another faculty—he has the ability to decide motive, thought and action. He can change at will his motive for thought, he can change his thoughts at will and he can decide by desire every action he makes. In other words he has free will, his destiny has been taken out of the purely evolutionary process to that of destiny by choice. The ultimate destiny of man, therefore, is a question of man's motive for thought and action. It is as simple as that. There has never been a time when science and theology could with any degree of harmony work hand in hand. The findings of science have always in the first analysis appeared to shatter the well entrenched philosophy of our theologians and spiritual thinkers. Yet, many of the findings of science have given us great truths leading to a greater understanding of the dual characteristics and potentialities of man.

To those who continue to pin their faith to the theories of hell and heaven, limbo and other places of heavenly semblance, the discoveries of science often come as a shattering blow, and especially when they accept the truth of spirit and at the same time realize that man in spite of his greatness amongst all forms of life, is in the vastness of space and the unending quantity of time, the inhabitant of an obscure and infinitely small speck of cosmic matter to which we have given the name Earth.

These findings of science have often and still do, present themselves as contradictions and especially when the theological approach is with the acceptance of a "supernatural." Once we replace the supernatural with the supernormal and see in the supernormal only the limit of man's knowledge, then and only then do the realities of our new scientific findings become reconciled with our knowledge of man, as being physical and spirit also.

Neither theology or materialism have contributed much to our search for the truth and until we have obtained a clear conception of how man arrived hither we will not be able to speculate on his ultimate destiny.

When we speak of the duality of man we seldom realize that although the evolutionary process associated with his physical body has been continuous throughout his passage down the ages from the earliest form of life to man, his spirit development gave no evidence or sign of its existence in his pre-man condition. Yet, it is logical to conclude that the spirit aspect of man was with him at all times. While on the other hand there has always been

a marked physical likeness between man and near-man there is a wide gulf between man and animal in his psychical quality. We can conclude that with the advent of man a new factor was added to the process of evolution.

Mans purely zoological change had come to an end and his physical body became a consideration, secondary to what we will call his spirit self.

It would appear that the advent of man halted the zoological changes of his species. There is no evidence, of nature working towards the production of a higher form of species to that of man but all the evidence at our disposal leads to the conclusion that the physical and spiritual perfection of man is a part of the general tendencies of nature. Due to mans capacity to think, reason and use his free will that state of perfection has become his own responsibility.

The evolution of civilization now takes the place of the evolution of his species and man manifests himself as the primary object of nature's plan. I am not attempting to attach any religious significance to this statement although I realize that it has its strong religious implications. Our task at the moment is not to trace the origin of mans religion but rather is it to trace the development of man both physical and spiritual and from the general tendencies draw conclusions concerning the ultimate destiny of man.

Perhaps the first and most important conclusion we can draw is that since man became conclusively human, not only is his own destiny a question of his own choice arising out of his thinking and action but the destiny of all other forms of life will be determined by mans consciousness of motive, thought and action. Man has already caused the extinction of many forms of life and likewise has brought into existence new species.

Since the beginning of man human energies both mental and physical have been exerted with the sole object of probing the unknown. In the earliest period these exertions were of a very primitive character. Motive power in the form of our greatest mechanisms had their birth in the simple discovery that wheels gave aid to the movement over ground of heavy objects. The power of water and fire are by no means a modern discovery but date back to the time when primitive man noticed how timber could be carried and moved by water and reduced to ashes by fire. A long road of trial and error has been traversed from early days to our nuclear tests and anti-gravity experiments. Very soon man will attempt to leave his own planet and explore the darkened regions of space. The moon, Mars and perhaps more distant objects will be man's target.

In our world of fear, worry and anxiety many people will be wary and doubtful, many people will be opposed to these adventures. Many will decry science for its constant exploration of nature, many will feel that human effort could be better employed in making our planet earth a more pleasant place on which to live. Some who have experienced the pangs of hunger, the pain of physical disease and the discomfort of slums will say that the money being spent on science could be better spent on cancer research, on food for the starving millions of foreign lands or the building of still more homes for our own people. With the world in its present state of turmoil perhaps resentment is a natural reaction but as a spiritualist I cannot agree with these senti-

ments. I see in genuine scientific research the means of still further perfecting the human race, of reaching a state of spiritual attainment and of giving man a sense of responsibility which will not only make him a more useful citizen but endow him with a spiritual urge worthy of the higher form of life to which he belongs.

If man be possessed with the power to think, to reason, to make personal choice, if above all he has the power to determine his motive for thought and action, then surely he has been endowed with these gifts for a purpose. What can be the object of this faculty of thought, freedom of action and free will if it is not to seek and explore for the greatest that nature can give? The future destiny of man has been placed in his own hands, he has been given the faculty to decide his own thought, his own action and above all his own motive. He has been endowed with the power to determine his own future by the simple process of using his own free will and deciding "yes" or "no" in relation to all his problems. He can explore the bowels of the earth, the uppermost regions of space, the depths of the seven seas, he can split the mighty atom and release energy which has untold potentialities for good or evil, he can probe the mysteries of mind and influence the mentally infirm, he can if he so desires develop the power of spiritual healing and take advantage of it, he can console the bereaved and bring the realities of after death spiritual life to the unbeliever. The means to fathom the greatest problems and apparent mysteries of the universe are now within the grasp of man.

Let us remember however that by the same faculty of thought, by his ability to decide motive, by his unrestricted power to say "yes" or "no" he can do more.

He can disrupt the bowels of the earth by the use of senseless nuclear explosions below the surface, he can so contaminate the seas, by man-made radiations that food supplies of fish will be destroyed or made inedible. He can misuse the unleashed atomic energy in such a manner that man will suffer and die in thousands from dreaded diseases such as cancer and leukemia. He can by the same method bring into the world tens of thousands of new born children who will be either idiots or mentally defective in some way. He can by what is known as "brain washing" so corrupt the mind of adult or child, that free will is taken away. **THE FREEDOM OF MAN TO SAY "YES" OR "NO" CARRIES WITH IT A RESPONSIBILITY WHICH IS SO GREAT THAT NO OTHER SPECIES OF LIVING THING COULD BE ENTRUSTED WITH SUCH RESPONSIBILITY.** Man can by individual or collective choice decide for all future generations—he can decide his own destiny, and the destiny of all living things.

Man not only has the right but he has the responsibility to search, to probe, to analyze and to unravel for himself, the most intricate problems of the universe. Man has the responsibility of probing not only the physical field but also the realm of spirit which so far science, church and state have denied him. Man's duty is not only to know himself but also to know and understand the whole sequence of evolution both in the physical and spiritual field and to understand this from the earliest form of life to the ultimate entry of man into the world of spirit and even beyond.

It is not the discoveries of man which bring distress, pain

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THEY SIT AT OUR FEET!

Psychologists Attuning To Spiritualism!

WE ARE MAKING THEM ADMIT THAT EATING A TOMATO OR DELVING INTO THE MIND TOOK AN EQUAL AMOUNT OF FORTITUDE — (UNLETTERED FORTITUDE THAT IS!)

Let Us Keep Rubbing Their Noses In That One Word—"Unlettered"

Rev. Enid Smith, Ph.D.
Psychic Observer Staff Writer

AS IT WAS FORMERLY WITH THE TOMATO, SO FOR MANY YEARS IT HAS BEEN WITH SPIRITUALISM. THE AGE-LONG SUPERSTITION THAT THE TOMATO WAS POISONOUS EXISTED UNTIL A MONUMENT IN NEWPORT, RHODE ISLAND, WAS ERECTED TO MICHAEL CORNE, THE BRAVE SOUL WHO FIRST DARED TO EAT A TOMATO, AND THUS GAVE TO THE WORLD ONE OF ITS MOST PRIZED VEGETABLES. IN RECENT YEARS MANY CHANGES HAVE TAKEN PLACE, ESPECIALLY IN THE MINDS OF THE PSYCHOLOGISTS AND PSYCHIATRISTS WHO ARE NOW DELVING INTO THE FIELD OF MODERN SPIRITUALISM, A FIELD FORMERLY DESPISED, AND FINDING ANSWERS TO THEIR PUZZLING QUESTIONS CONCERNING THE WORKINGS OF THE INNER MIND.

Some psychologists are solving the dire problems that besiege their patients by getting at the trouble in the subconscious mind through hypnotic trance; others through the use of the sixth and seventh senses, including psychic discernment and phenomena; and still others through suggestive, magnetic, spirit, and divine healing.

Andrew Jackson Davis, M.D., a great pioneer Spiritualist, born in 1826, was the forerunner of psycho-somatic medicine. The spirit revelation given to him has been largely responsible for the change in the thinking and methods in the recent practices of psychologists, psychiatrists, and physicians, as the world has gradually awakened to the truth revealed in various ways and means. The spirit communication regarding the cause and cure of disease amounted to a new discovery greater than that of Harvey and Jenner combined. Dr. Davis revealed that all disease, in its origin, is mental and spiritual, and not physical, as is generally believed. He showed that a person must obey the laws of God and Nature to be healthy. "If you wish to have a pure nature," he said, "and to be clad in a beautiful spiritual body at death, feed on better substances, drink better fluids, and habitually think better thoughts. Everything unworthy will linger to darken the vestibule of Wisdom's immortal temple."

Part of the attuning of some psychologists to Spiritualistic practices has come largely through this psycho-somatic approach with its emphasis on the mind and the emotions and all that pertains to them. It is the minds and souls of people that are sick. The research of physicians in this special field, involving the study of thousands of cases, including even animals, is yielding amazing results. A recently quoted case is that of a very intelligent dog who was carefully trained to jump over a barrier when he heard a sound of 100 wavelengths, and not to jump at the sound of 104 wavelengths. Then, when the animal had been perfectly trained, both sounds were turned on together at the same time. The dog was

panic-stricken. One sound commanded him to jump; the other, not to jump. What happened from this frustration then startled the scientific world—the dog developed a severe rash of eczema, a very severe case of eczema. This was positive proof that negative thinking could directly cause a physical disease. Many more experiments showed that the human mind responded in the same way, but with even worse afflictions.

A similar case, in a human being, to that of the frustrated dog, was that of a woman who came to the doctor with a terrible case of eczema on her hands. The physician tried to get her to talk about herself. She was a thin, irritable, rigid, unyielding person, and he believed that some irritating situation had translated itself into the awful skin rash, thus taking it out on her own person with the urge to scratch something or somebody. So he said bluntly, "What's eating on you?" She rose to her full height in anger, made some sort of a remark about not coming to have her inner life analyzed but to have medication for the rash, and left the office. But her skin trouble was so agonizing that she was willing to give up her hatreds and be cured, so returned to the physician to tell him of her family troubles over a will and her hatred of a younger brother who had treated her very unjustly. The doctor helped her to restore harmony in her own mind, and in 24 hours after she got rid of her hostility toward her brother she was well. The eczema vanished and did not return.

To emphasize the fact of symptomatic diseases that may thus be caused by emotional upsets, even by unhappy engagements, Norman Vincent Peale tells of a girl who was brought to the hospital with a temperature of 102,



and apparently with rheumatoid arthritis, her joints swollen badly. She asked the physician how long it would take her to get well. He replied, "Not less than six months." She then said that she could not get married for six months, to which he answered, "Sorry, but that is it." The next morning her temperature was normal and there was no arthritis or swelling.

The doctor did not understand the rapid cure, but kept her an extra day for observation and then sent her home.

In a month she was back again with a temperature of 102 and with the former swellings and conditions. The wise physician went to see the father and found that he was insisting that the girl marry a man that she did not love that would help the father in a business connection. She loved her father and did not want to disappoint him, so her subconscious mind came to her assistance and put her in the hospital to avoid the situation. The doctor explained to the father that if he insisted on the marriage he would make an invalid of his daughter for life. When the father released her from the marriage, she recovered quickly and permanently.

Mental and emotional disharmony have been proved to be associated with disorders of the heart, gastric ulcers, colitis, high blood pressure, hardening of the arteries, gall bladder spasms, migraine headache, constipation, forms of blindness, deafness, paralysis, and many skin diseases. Intense prolonged worry, fear, envy, hatred can be as deadly as bullets. Emotions and feelings are quite as real as germs and no less respectable. Verily the Bible has it right when it

says, "A merry heart doeth good like a medicine, but a broken spirit drieth up the bones."

So through an understanding of psycho-somatic medicine, physicians can say that 65-75% of the people are ill because of their mental, emotional, and spiritual condition. Dr. Jung, the psycho-analyst, tells us that when religion decreases, then insanity increases.

Dr. Edward Weiss of Temple University Medical School, says, "Chronic victims of pain in muscles and joints may be suffering from nursing a grudge against some one close to them, though such people may not be aware that they are bearing a grudge. The physicians at the University of Pennsylvania Medical School say that emotional disturbances affect circulation in the linings of the nose and throat also in the mucous membranes and open persons to viruses, colds, and other infestations. Dr. Fowler of Columbia University College of Physicians and Surgeons attributes colds to fear and anxiety that develop in the boys at the time of examinations.

This emphasis on psycho-somatic by physicians helps broaden the outlook of psychologists and psychiatrists, so much so that in our present textbooks on Psychology we find a leaning toward psychic phenomena and Spiritualistic truth.

Now it is admitted that those with extra-sensory perception are better balanced, more stable, and less likely to go insane. Some psychologists, who have made studies of insanity, tell us that in proportion to the numbers in the groups studied, one in thirty-seven among the orthodox church people go insane, whereas only one in four thousand, among the Spiritualists are insane. The writers of these textbooks also speak of "hunches" and "intuition" and state that it is best to follow "hunches." Again, a modern psychology book, located by the writer in the library of the University of Hawaii, lists thirteen senses rather than five, and many of these senses are in the realm of psychic phenomena, as the sensing of the presence of a person unseen in the room without the use of the five physical senses; also the sense of position that prevents older people from falling out of bed; and the sense of precognition, knowing that certain events are about to happen.

Many present-day psychologists are appreciating such psychic help and guidance as experienced by the nurse Zae Truax, who was awakened at 2 a.m., hearing someone shouting in her ears, "Emergency, emergency! Go quickly! Go quickly!" She knew well this was not a physical voice, and that she was not supposed to leave her ward without orders from the head office. But away she flew, examining the rooms quickly of her own floor, and then to the floor below, where in the last room next to the doctor's suite, she found a woman whose hand was icy cold to the touch and that had begun to stiffen. Examination revealed that she was lying in a pool of blood. The nurse got her into surgery and prompt action saved her life.

The same nurse, three months later, heard the same spirit voice call and was horrified to find in the ward below hers an elderly patient in flames. He had decided to have more light in his room and had tried to light a gas jet,

but instead had set fire to the cotton flannel night shirt he was wearing, and he was a human torch! Snatching a blanket from the foot of the bed, the nurse was able to smother the flames, though both suffered from burns.

Some physicians and psychologists send patients to spiritual healers to supplement their own work. Others appreciate such work as that done by the late Harrie V. Rhodes, who not only was able to heal, with divine help, 14 cases of people born blind, including a baby said to be hopelessly blind for life, according to the Mayo Clinic. Rhodes was able not only to heal cancer and various other diseases, but to travel in the astral nights and heal some of her patients. As for example, one morning a patient of hers that she had treated once, called her on the phone to say, "If you didn't gad around nights, I would have come today for another treatment." Then she continued to say that she could not sleep because of the pain in her neck and that she saw Mrs. Rhodes standing beside her bed. She was wearing a light blue dress with large white polka dots. The healer recognized the dress. She had said she would fix the patient's back. The patient awakened her husband who also saw Mrs. Rhodes. By the clock it was one a.m. In the morning the patient was healed and was very happy. Mrs. Rhodes never saw her again.

A classic example of modern astral traveling cited by Dr. Hornell Hart, Professor at Duke University, in a paper read before the International Congress of Para-psychologists at Utrecht, is that of a New York doctor who was in a small ship sailing between Jacksonville and Palatka in Florida. For several days the physician had been having curious impressions of "unreality" and of "psychological detachment." While on the ship one night he noted that his feet and legs were becoming cold and numb. He had the feeling shortly that he was walking on air, and with this there was the sensation of great freedom and clear-headedness. In this state he thought of a friend who was more than a thousand miles away. Immediately he stood in the room of this friend, and the friend had his back toward him. Suddenly the friend turned around and saw him. "What are you doing here?" he cried. "I thought you were in Florida!" And he took a step toward the apparition, taking him to be actual flesh and blood. The doctor distinctly heard his words but was not able to reply. He then felt an "ecstatic" sensation of living outside physical consciousness, beyond time and space, but he decided to return to earth. He saw his body stretched out on the bed just as he had left it, but he retained the consciousness of having another body that had no difficulty at all in passing through solid matter. Then he returned to his physical body.

The following day he wrote to his far-away friend, and later received a letter from him that crossed his own in the mail. This letter stated that his friend had had a clear consciousness of the apparition and had spoken the very same words which the doctor had heard.

A few years ago some of our very great psychologists paved the way in psychic and Spiritualistic research for the more modern and younger present

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THE PROBLEM OF ANIMAL SUFFERING

By Grahame W. Barratt
Psychic Observer Staff Writer

A background of spiritual philosophy is a great boon to those closely sympathetic to the suffering of animals and their position after death.

How often one reads letters in spiritualistic papers demanding light on the subject, since most of the published articles shed no final light on this vexed question, and merely leave the reader in uneasiness and frustration. If Nature permits cruelties herself, how shall we criticize the vivisectors, who at least claim to lessen human suffering by their ghastly profession. This is no attempt to justify vivisection, but to probe the whole matter from every possible angle, since many a case of insanity and many a suicide has resulted from unfortunates who were unable to find justice in life.

A devil seemed to be running the universe for these unfortunates; therefore the present article is written to bring a scientifically balanced assurance and comfort to those minds who find the issues too complicated and unanswerable by their own unaided efforts. Patient following of the thread of argument along occult lines, will shift a pessimistic frame of thinking to a happier setting.

A final review of the facts presented by a close-knit survey of aspects of animal behaviour not usually considered, will show a picture of natural justice from the occult side of things.

WHAT IS THINKING.

If our own human faculties and understanding are to be used to measure up to the situation, one must ask: do animals exercise the same mental processes as we do? Are animals truly individuals (egos) as we are? Do animals survive death in the same way and in the same sense as we do? If one is to avoid pitiful paddling in endless guess work, then all such questions hinge on this paramount consideration: what is the true nature of thinking?

One defines it as a power of awareness in ourselves, which ever binds its effects on whatever we see or contact in tiny pattern-bundles we call mental habits, grouping these into greater and still more complex bundles, until these in turn are bound into concepts. The occult student regards mind as an imprisoning power, and in the language of symbolism one finds it expressed as a pentacle. The word is divided here to show the word 'pent' or prison; so that if one actually draws a pentacle, this binding power will be realized. That is how our mental character-world has been built.

It is not the SELF of any creature, but the pivot through which awareness gets any sort of ordered clarity in the world of animal forms—and it should be remembered that we too are animals from the physical viewpoint. The occult student should never lose grip of this great central fact of our human constitution—the MIND is the pivot of all.

As our quest is to discover and lay bare the facts concerning the problem of animal suffering, it becomes important to define and clearly separate the differences between the animal-mind and the human rational mind.

What is this difference?

The animal mind is governed by elemental instinct alone; its memories are not like ours in the sense that an animal only remembers by association.

If a dog is thrashed, the memory of the thrashing passes very quickly, and is indeed forgotten until the hand that whipped him again reaches for the whip. The whip itself is the cogent power to make the dog remember. The dog could

not cogitate and hatefully brood on the injustice or malice of its master; hence we see the wagging tail frisking with friendly energy even a few moments after a thrashing.

Humans have this same association-memory, but the great difference lies in the fact that our human self consciousness completely floods the mere auto-animal powers; the rational mind and its reflective memories become the poles on which the personality-planet spins.

So that it may now be seen that an animal is not truly an individual, as a human counts individuality—certainly the animal is a unit, a complete creature in itself, but the energies giving it a dog-nature or tiger-nature belong to another plane entirely.

Perhaps the best analogy of the case is presented by the electrical circuits in a radio receiver.

One circuit deals with heating and function of the valves; another handles the delicate signal impulses coming in from the aerial, and yet another impresses the signal itself upon the electrical tensions already set up by the other circuits. All these circuits are fed by the same fundamental power or energy, and so by analogy are the various animal-circuits fed from the universal energy at the physical level.

One must always remember that the circuits themselves are entirely separate things which co-exist to a definite end. So also are animals a co-existing but lower function of life, and man partakes of these partial functions in his physical body, while transcending them in his higher psychic, mental, and spiritual nature. Canibals are little removed from animals, but whatever their grade as humans, their manhood is a kindled fire which no animal possesses; nor can it possess such an inner mechanism until vast cycles crown its monad with the human shape.

One of the salient features of our life is the ever varying power of the mind itself in human beings, the tremendous variety and texture of 'opinion'—even our respected scientific men are constantly revising their opinions. Therefore one pauses to consider if this power of the intellect is at all reliable!

If it is not, can it be schooled into reliability and as a means by which the seeming injustice and cruelty of existence for animals can be assessed?

Not only does this article ask questions—it asks the validity of the very premises upon which the approach and questioning is based.

Are the accepted facts the correct ones?

It wishes, not only to attack the problem at ground level, but to go underground also if such a means will ensure our arrival at basic truth!

FACULTIES AND WORLDS—This prolonged examination has the specific purpose of examining the ground beneath our feet, the basis from which reliable statements can be made, and if those pronouncements will truly be statements in their own right—fundamental and unquestioned. Deep questions take one into deep waters. The task must not be flinched. Let us consider the world of a bat as the creature feels it himself; for by this method it is possible to check ones own position. Certain types of bat have mere rudimentary eyes; they find their way about by the sound-reflections of their own squeak as it strikes surrounding objects. Therefore our known physical world is but an illusion for the bat—a mere modification story of his own squeak.

If one thus agrees that he lives in a squeak-world, then can we humans be composedly sure that we also are not similarly deluded—is our mind-world any more factually reliable as a mental-squeak-world?

What check have we here?

To assume finality for our minds is just that—an assumption, and the truth we seek can never rest on assumptions, here or hereafter. Do our seemingly better senses take us any nearer to the true nature of matter than a bat-squeak? We talk of JUSTICE, KARMA, CRUELTY, and the like!

What do we really know of any of them?

If we do indeed exist after death and prove that such an existence is real, it will require some very reliable order of MIND. Whatever survives, either in bliss or in misery, must know it—or survival has no sense.

Is there survival without intelligence in the case of animals?

If this be correct, then their heaven or bliss-values must be radically different from our own. Such would probably be rooted in instinct rather than perception, but it would hardly be sense to envisage an after death state for humans based on instinct, especially after a lifetime of rational thinking!

Does the reader feel sure of his power to judge Nature, God, Fate, or anything else? Can the highest archangels be utterly sure of ultimate REALITY? Even the angels 'hope' or at least, so the Eastern pundits assert!

If the reader has now developed a sense of bewilderment—so much the better. Perplexity is indeed the mother of progress, and unless perplexity be invoked, nothing really worthwhile happens to our consciousness. What a treasure indeed is our human susceptibility to bewilderment—that we may rise out of it!

Thus our human assessment of animal or even of human suffering does not wholly depend on our 'stars', nor our educational-mind, but more properly on the exact focus one holds at the level of the Ego. We have one thing in common with all animals—we cling desperately to life.

NATURE'S ALCHEMY

Therefore the key question in this whole approach may be framed thus: Why do all animals and humans shrink from the danger, or even the imagined danger of losing their lives? All are beset with stark peril, and with animals this peril follows them at every step. Fear in animals is a natural means of protection, yet a controlling background knowledge within and behind the veil of this same fear guides and dominates such creatures from birth onwards!

The power bringing them to birth must well know beforehand the hazards and dangers of physical incarnation.

Since they live in a world of real and hellish cruelty—or do so from our human brain-mind standpoint—what is it that promotes that panic when the danger of being killed arises?

What could seemingly be better for them than to be wiped out of this world of hunger, panic, and cruelty?

Creatures such as antelopes and other fauna could live hundreds or even thousands of miles from the lions, yet they elect to live under their very noses!

THE OCCULT ANSWER

Thus, far from avoiding suffering and danger, these and similar creatures seem so obviously to court danger itself! Why is this so?

While these creatures continue their presence in the vicinity of the lions, such predators will always lurk downwind as a silent menace, and never very far re-

moved from the watchful outpost sentries of the grazing peaceful herd.

If one has seen the admirable animal films of Armand Denis, one sees that herds never take steps to remedy their precarious position. In one film, a lion is shown bounding at great speed through a lane between grazing animals; its objective is a distant buck which it ultimately overtakes and kills.

It is astonishing to observe that the remainder of the various herds present exhibit no anxiety—they scarcely move as the lion passes! A few turn their heads in mild concern at the kill going on in the distance. They expect it, and evidence such complete disregard of the lion as to make one realize that each animal knows in some psychic or instinctive way that his time is not yet come.

Overwhelming evidence exists that animals mysteriously know this creature-fate, by their unconcern and mere casual removal from that impending danger so frequently coupled with death. Again; why is this so?

It is because such fauna know in the guiding depths of their sub-consciousness their inevitable fate as the lawful prey of creatures standing higher in the evolving scale.

Vast forces play through such creatures, appointing some as carnivores, and others as herbivores.

Such discrepancies are not chance or fortuitous—in the sense that humans anticipate fortuity—for a lion could never be adapted to feeding on a bunch of grass.

Yet our human conceit, our ego-centric personalism, would demand that Nature processes should fit the pattern our little minds have thought less disgusting and cruel!

Nevertheless, when the lion eats the antelope, or the cat devours the mouse (in a wild state) the evolution-level of the creature so eaten is alchemically raised.

The elementals constituting the bundle of energies we term lions, now absorb to themselves the elemental energies we think of as antelopes—or antelope forms.

One thing passes through another like the chemicals in a laboratory. Similarly the food we eat, the air we breathe, and in fact all the kingdoms of nature are alchemically osmosed or strained through each other, and thus raised by the impress of the creatures used as the means of such alchemy. Their immediate as well as their future quality is raised to a higher pitch or standard by magnetic impress, which will project itself in future editions of the universe cycles ahead. Thus the eater becomes the eaten, and what to us seems cruel has a purpose which our human minds should accept as wise and inevitable in the complicated processes of our extraordinary world.

There is human Karma, as also a Karma of the animal world, which acts even more inscrutably than our own, for in the case of animals all down the evolving scale, we are confronted as said, not with true individualized forms like our own, but an endless series of hierarchies of elementals tied to the functions and appearances which seem to have individuality.

They are aggregates of Karmic forces. These propositions may be spurned as a wild romance or as proof.

But since the world offers no serious answer to the problem of animal suffering (especially the befuddled votaries of scientific-Darwinism, who now inform a long suffering public that LIFE may not after all have originated in the water as taught for centuries!!)

The present may come as a welcome change from the materialistic nonsense of the day.

It is certainly more logical as an answer to animal suffering and certainly less of a strain to swallow than the pompous vacuity of modern academic learning.

Briefly About ...

By William Geiger

QUESTIONS

Newcomers in Spiritual Science feel more free to ask questions about our Movement than when they associated with other cults because there is more to learn for their own wellbeing. You are to be congratulated and I sincerely hope you will be very happy with us.

I was invited to address a completely strange audience and my theme was "have confidence in God and enjoy His wonders." At the conclusion a listener said to me, "You do not know me, I would like to ask you a question. Could God make a stone so large that He could not move it?"

I replied, "Let me answer that by asking you questions (the old stand-by method). What is the circumference of the world?"—"Right, how often does it revolve on its axis?"—"Right, will you agree with me the world and its mountains is a big stone; then Who created it and causes it to rotate?"

He admitted he never thought of it in that way, and would change his way of thinking. Good for him. The universe in which we live requires that thoughtful people keep looking ahead for ever increasing spiritual knowledge, which up to now has many in doubt.

Nineteen centuries ago the master Spiritualist propounded, "What is a man profited, if he gained the whole world and lose his own soul?"

Atheists, communists and orthodox creedalism, which are competing and intolerant of each other, even violent for each other, which is historically proven, have not the answer. Their opinions are worthless.

Realistic, factual and proven truths have been revealed at hundreds of seances where many souls, which are unlost, have manifested in various ways. In fact, this very Journal you are now reading has shown marvelous photos of materializations that will be hard for the doubters to explain away. Would you consider this enlightenment to be priceless?

Any sincere person who has definitely learned that his departed loved-ones live on, and who have manifested that truth, has a rewarding and precious knowledge about his own continued existence. Presently he will wisely work toward his spiritual upliftment the better to enjoy continued life in the great beyond.

Perhaps you can test yourself by asking, "Am I happy to be a true and dependable Spiritualist?" Should the answer be positive you can be assured of being on the right road to home. What could be sweeter?

Archbishop Fluffs A Lovely Line

LONDON—Of all people, the Archbishop of Canterbury fluffed a line of the Church of England marriage ceremony.

It happened recently at Lambeth Palace, his official residence. The Archbishop, Dr. Geoffrey Fisher, was marrying his son, Humphrey to Diana Davis, an airline stewardess.

Dr. Fisher reached the line: "A woman should be loving."

The Archbishop said: "A woman should be lovely."

Hurriedly, he corrected himself. The congregation smiled.

IS SPIRITUALISM A RELIGION?

By REV. "Y" CROUCH, D.D.

This is a question answered now and then by Ministers in Spiritualism. They do not agree on this just as they do not agree on many things concerning the teachings of Spiritualism. It is understandable that there might be a difference in our approach to Truth. But if a religion is based on Truth, then there must be an agreeable foundation, that will act as a dependable springboard for the many approaches.

I read in an article by Rev. Evan Shea, whose writings I admire very much, that Spiritualism is a religion. I have heard one of the outstanding Ministers of Spiritualism say from the pulpit, that Spiritualism is NOT a religion. I saw a Ministerial Association fall apart because some one said, Spiritualism is not a religion and not one of the panel of speakers on the platform answered the challenge in any way.

If those who are confused or in disagreement were taught what religion is, this would clarify their thinking, faster than the arguments as to what is Spiritualism.

The word religion has been defined in many ways. Basically it means to bind back: Back to what? Ones spiritual source or God? It is also defined as our opinion about God. Our Direct experience with God as Reality.

If an individual is using any study as a search for a greater understanding of God, or a clarification of the Spiritual Universe in which we live and move and have our being, then we might rightfully say he is studying religion.

If he is practicing that which he is learning in a constructive way, he should be called a religious person.

Contacting those who have gone on, does not constitute a religion. Unfortunately a great many people who call themselves Spiritualists know nothing of its teaching. They are interested only in material messages and physical phenomena. While this may be interesting it is not a religion by itself; nor will it lead to a better relationship between God and man.

Very few visitors to a Spiritualist Church ever go away with any idea as to what Spiritualism believes or teaches, except to give and receive messages, the most of which resemble fortune telling. Since

they have been warned against fortune telling, their conscience will not let them support such a movement. Altho their curiosity may cause them to sneak into the meetings from time to time, they are afraid to let it be known that they would ever attend such a place.

It would be advantageous to the entire Spiritual movement if the Associations would drop their differences long enough to work together to establish one good Academy of Psychic Science or School of Spiritual Teaching. Let this School be slanted toward teaching the basic teachings of Spiritualism, how it came into being, its Bible Interpretations, the Scientific hows and whys of phenomena etc.

We have some wonderful writers in the field today who could help with text book material, for one or more good basic Spiritualist text book.

We realize this would not inflate any one's ego or prosper any one group or church. This would be an impersonal group helping all Spiritualist Churches who wanted their Ministers and workers trained. Let them have a seminar and study well as Ministers of other religions do. Later they can take extra training at the church of their choice, the message work will then follow in an orderly fashion. The Churches would then have speakers, who even though they spoke in trance or under inspiration, would be better channels and their people would receive help that they would not need to be ashamed of.

As long as Spiritualist Churches are conducted in out of the way places, and most people are ashamed to admit that they attend or belong, how can the Church grow?

It is the desire of the Hierarchy that any one interested in this work now begin to contact each other. There are some scattered over your country who could get this started. Because they are scattered it will take some time to formulate a plan, but such a work is being called for by the Brothers and Sisters of Light of the Higher Realms. We need such a place in which to teach and help. We are not prejudiced to any one church but would like to work through a more impersonal group of teachers and writers for the good of the whole.

PRAYER IS FACT

Glancing thru our copy of TIME MAGAZINE, we were most interested to discover that—

Spiritual Science is rapidly approaching "Physical Science" to satisfy those who cannot live by faith alone. The breakthrough appears to be made by Rev. Franklin Loehr of the Religious Research Foundation in Los Angeles. His book, "The Power of Prayer on Plants" is in print now from Doubleday (\$3.50) and his scientific approach to religion is the subject of a fine article appearing in TIME MAGAZINE for April 13, 1959. Entitled "The Power of the Brief Burst" (Pg. 95), the article refers to the Gospel of Mark, (11:20) citing the occasion upon which Christ cursed a fig tree and in a matter of hours it was dried up.

We who are often told that "test conditions" in the labora-

tory must be "controlled carefully to obtain an acceptable conclusion, and in the next breath are told that Spiritual Science's phenomena of "communication", "direct voice", "materialization", "telekinesis", can NEVER be demonstrated in the laboratory to the satisfaction of an objective, hard-headed "Scientist".

This DID NOT deter Rev. Loehr, nor should it handicap, or annoy any researcher in psychic research. Rev. Loehr and his associates began their experiments with sealed jars of water—praying over one and not over the other. Each jar was used to water a set of seeds precisely equal to another set of seeds—both sets of seeds were then planted under identical conditions. The result: After two weeks, the water which had been prayed-over had produced 7 seedlings, the ordinary water

produced only three seedlings.

Another careful experiment was made with a circular dish divided into two equal halves, and filled with dirt. Exactly 23 corn kernels were planted on either side of the divider. The dish was spun to discover by chance which side should be prayed over.

For the next 8 days, "positive prayer" was addressed to the chosen side, praying for "growth". Conversely, prayer against growth was directed to the kernels on the other side. The result? The "positive prayer" had yielded 16 sturdy flourishing seedlings on the one side, the negative prayer had successfully stifled the growth of all but one of the seedlings on the other side.

The one tiny seedling was next destroyed entirely by several brief bursts of negation, strong mental commands to grow no more. The small lonely seedling darkened on its top, it withered and remained in a non-growing stunted condition. Not a single seedling ever grew on that side of the dish tho the experimenters allowed 20 days to pass before digging into the dirt, removing the seeds and photographing them.

An assist was given by Duke University when a member of Dr. J. B. Rhine's staff computed the probability factor of the experiment and determined it to be 2,000,000 to 1.

As psychic workers have always recognized, a negative force exists and must be recognized as the correlating factor to a positive force. The Religious Research Foundation found a woman who not only obtained poor results when she prayed for growth of a seed (her score being much below average), but who, when she prayed negative-

ly, reduced the seeds to an almost lifeless state. An experimenter said of her praying that, "Those poor seeds seemed to twist and writhe under the negative power showered on them."

Another taunt usually made is the cynical "well what does just one case prove?" Rev. Loehr answered this by making over 700 experiments conducted by 150 people on 27,000 seeds and seedlings. We hope that "science", with its large governmental monies to work with, laboratories supported by ivy-covered colleges, executors in charge of the fabulous Ford and Rockefeller tax-free funds, will all note the work carried to a triumphant conclusion by Rev. Loehr.

And what does this experimentation conclude? Rev. Loehr summarizes by saying, "our research has shown . . . that prayer can make a difference in the speed of seed germination and in the rate and vigor of plant growth. This in turn demonstrates two things: 1) that prayer is FACT, and 2) that scientific laboratory research can be done in basic RELIGIOUS FIELDS.

Isn't there within this work somewhere to be found a moral? Perhaps it is that we should not pray so much for the "dead", but PRAY FOR THE LIVING. As long as tiny cells are busily engaged in a physical body in their business of multiplying and dividing and responding to nourishment from the food provided and the red blood coursing thru the system, they can be reached by prayer and no longer will we wonder if prayer is efficacious — it surely is and Rev. Loehr and the Religious Foundation of Los Angeles have proved it — and we are glad they are on our side and welcome them to our ranks.

CANCER Its Cause And Cure

By V. May Cottrell

This article, written thirty years ago—and published in magazines in Australia, India and U.S.A. in the 1930's—predicted the discovery that the basic cause of cancer was mental and emotional. Recent public statement by Sir Heneage Ogilvie, famous surgeon, and Dr. M. Bevan-Brown of New Zealand, have now confirmed Mrs. Cottrell's statements. V. May Cottrell lives in far off New Zealand, but over 900 of her articles, stories and poems have appeared in periodicals in thirteen countries. As in the case cancer, many statements in her psychic scripts have proved to be true forecasts of events and ideas.

The very thought of cancer fills people with horror because of the terrible effects it has upon the bodies of poor suffering human beings. Its malignancy is increased one hundredfold by this very fear concerning it.

Its cause is unknown, and no real remedy has yet been found for it save the knife, which sometimes checks, but rarely completely removes this scourge. This is because the results alone are dealt with, and no effort is made to remove the CAUSE of the distressing conditions for which the disease itself is responsible.

Its increasing prevalency among all classes of people is viewed with growing alarm by all thoughtful folk everywhere. Theories in plenty are brought forward to account for it, but none of them prove at all adequate to account for its appearance under such widely differing conditions of living.

Doctors and laymen alike are convinced that once the real cause of the disease is known, a remedy will be found for it, and

very large sums of money are being subscribed for, and used, in research. But the cause eludes them still, and so the doctors confine themselves to coping with its distressing results to the very best of their ability. Alleviation of suffering is their aim, but prevention is very much better than a problematical cure.

THE REALM OF MIND

To get to the root of the matter, medical men must delve into the realm of mind, in which all human organisms are moulded and constructed. Not in the mere everyday consciousness of the individual will they find what they seek, but in those dark recesses of thought — termed the subconsciousness — lies the origin of every known disease. This is

no fanciful theory, but actual fact, and not nearly so impractical as it may seem. For once people learn that in thought they live and by thought they build, either well or ill, greater care will be taken to control the thought processes of the individual.

Conscious minds need training from infancy so that the thoughts which are entertained most persistently therein will leave no dark, unwholesome, disease-breeding residue in the subconsciousness of the individual.

It is a lack of health-giving, vitalising thought which robs bodies of the life-force which they need in order that they may function properly. It is that same lack of power and purpose in the mind of the individual which robs him of the success which he might so easily achieve in any line of endeavour.

THE ENERGY OF THOUGHT

Thought is force or energy, and when it becomes weak or faulty through fear and kindred harmful emotions, or is turned in the wrong direction, it becomes destructive instead of creative in its action upon the bodies and affairs of those who misuse it thus. When will we learn that the thoughts which we hold most persistently through life are either our greatest means of protection against all ills, or else our most efficient methods of self-destruction?

In thought lies health or disease, according to the use we make of this great power which is so little understood as yet.

Cancer is neither more nor less than a rapidly multiplying accumulation of cells which are brought into being through faulty mental processes of one kind and another. These cells are malignant, in that they destroy the tissues of the body, and their destructive power increases in like ratio as its natural defenses are gradually broken down. Remove the cause and the disease will disappear. The body will construct new tissues to replace the old, thus enabling the affected parts to function naturally and normally once more.

A CLUE TO THE CAUSE

The immediate or contributing cause may be over-anxiety, prolonged strain, mechanical injury, faulty elimination, poverty of the blood, and so on, in that such abnormal conditions interfere with the normal functioning of the vital organs. Through this means the body's natural defences are broken down or impaired, so that it is unable to cope readily with foreign substances.

No amount of dieting and physical exercises can correct such contributing factors unless the faulty thought processes which produce them undergo a change for the better at the same time.

Eliminate fear from the subconscious mind by holding continually the opposite thought or emotion, trust, and we will eliminate disease and overcome poverty, weakness, and lack of any good thing.

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

EXORCISM HEALING

If confused, troubled, or ill, write Alice Wellstood Tindall, 1601 Argonne Place, N.W., Washington 9, D. C. for EXORCISM (Casting out obsessing entities), and join the many who have been freed. Love offering.

YOUR AGE AND YOU

By ETHEL COLBY

Special For The Psychic Observer

"How old are you?" That is a question seldom asked but often thought. It seems an unwritten law that this question must never be asked, lest we offend, it is not considered good manners. Many of us are sensitive about our ages, unless we are very young, and have not yet reached maturity. It is said that when we are young, we bend all our efforts toward looking OLD, but when we achieve maturity, we bend our efforts in the opposite direction!

This sensitivity to age, is not confined to women only, but I observe that it applies equally to men who go to great lengths to cover up advancing age in their efforts to stave off Time. Age Sensitivity seems to be universal, accepted by all of us with a tolerant smile. It is only when we reach the upper nineties, or perhaps the century mark, that we drop our sensitivity, and begin to be proud of our longevity. For some reason, we are ashamed of "age", and do our utmost to cover it up. I feel that, unconsciously, we have a deep metaphysical reason, back of this attitude.

How many of us actually remain here, til the century mark is in sight? Why IS this? In the Old Testament days, people lived hundreds of years. We read about King Solomon, who stayed here around seven hundred years. Living conditions were certainly primitive then than they are today. The words "hygiene" and "sanitation" were not even coined then. Life was hard, and the rule of "the survival of the fittest," was in effect.

Why are WE so different than those patriarchs of by-gone days? It is said that this great longevity continued until the Great Flood, at the time when Noah built his famous Ark under Divine Guidance. I have read that thousands of people died at that time, before reaching the customary hundreds of years on this earth plane. We are told this was the people's first experience with death in large numbers. They were not "conditioned" to death, for they saw very little of it. The article goes on to say that history shows from that time onward the fear of death was implanted in the minds of the people and gradually their span of years decreased until in the New Testament, man's length of years had been shortened to "three score years and ten."

Since the Great Flood, man has added DEATH to his list of fears. In other words, we EXPECT to die long before the century mark! Why? People give various reasons. For instance, one may say, "My parents went in their seventies." Another may say, "I come from a short-lived race." Another—"My parents passed on in their eighties, I presume I shall too." Another—"I don't expect to live long; my mother's side of the family all died young. —I probably shall too." In other words, friends, WE ARE WRITING OUR OWN EPITAPHS! We are deciding our own date of demise! Why? It isn't that we actually WANT to leave this physical world. We seem to take a fatalistic attitude about it, and THINK we have to follow a genealogical pattern! That little word "think," is the determining factor in the entire situation. We have set up a "thought pattern," thinking and believing that our days on this plane are numbered by the days of our parents. In to this, after a certain age, we THINK of ourselves as OLD. As you know, thoughts are the most powerful things that exist, and

we are what our thoughts make us! Some refrain from making long-range plans, fearing they are "too old."

WHY should we deliberately LIMIT our years on this plane, and the good that we can do, while here? As Spiritualists, we KNOW that life is eternal, and whatever plans and activities are in force HERE, can be carried on in the next manifestation. You may say that our time of transition is not up to us, but lies in the hands of our Heavenly Father. That is true, so why should we set up limitations of this life-span, IN OUR OWN MINDS? Why should we fill our minds with thoughts of old age and decrepitude, when we ourselves, the eternal and undying "we", have unending youthfulness of spirit?

Many of you have heard personally from those in Spirit, in seance rooms or have seen textbook evidence that those who have "voiced back" through automatic writing, although filled with great age at the time of passing, slowly revert to their youthful vigor,—they return to the height of their maturity. They have discovered that old age was only a MATERIAL CONDITIONING OF THE MIND,—that in Spirit there is no such thing as "old age."

We can change our thinking RIGHT NOW, if we will. Instead of visualizing ourselves leaving this plane in the seventies or the eighties, or perhaps earlier, why not picture ourselves, THINK of ourselves, as remaining perhaps one hundred and fifty, two hundred years, or even more? People in by-gone eras did. They did it principally because they SAW SO LITTLE of death,—hence it had no part in their thinking or planning. WE seem to be surrounded by it. Many of us secretly ponder over it, and live our lives here with the thought of it's termination always in mind! Let us NOT put our own limits on this expression of life. When we do that, we are unconsciously limiting our ACTIVITIES here,—we are refusing to do the things of which we are capable, fearing there will not be "time." MORE MORE MORE ——— It is only on THIS plane that man is a slave of Time,—there IS no Time on the higher planes. We too, can live our lives HERE, as tho there were no Time limitation. We have ALL THE TIME THERE IS,—if we will only THINK IT.

A few months ago, an elderly lady (by HER standards), said she would like to join my Development Class, but she was "too old." I tried to show her that her spirit and personality HAD no time limits, HAD no age—they were eternal. However, she held to the "age complex." However, a short time later she came to me and said, exuberantly, that she wanted to be in the Class—she had just discovered that she was going to live forever! We Spiritualists KNOW that, but we often seem to limit ourselves HERE, by the counting of the calendar years.

Let us STOP COUNTING, friends! If needs be, let us stop having birthdays! Let us forget how many years we have BEEN here, and think only of the wonderful years AHEAD of us. Let us think of all the things we can do for others, the counseling we can give, by virtue of our MATURITY and UNDERSTANDING of life. These should be the BEST years of all. The years behind, were spent in gaining experience, in maturing through trials and errors and lack of understanding. It is NOW, that we reap the harvest of the past. Let us look FORWARD to the years AHEAD—to the TIME ahead, in which to do something worthwhile. Let us FORGET about time, and know only LIFE—eternal life HERE, as well as in a higher realm.

Man set up the Gregorian calendar for his own convenience, in running a material, industrial, competitive world. But alas, he has become the slave of his own invention! GOD did not present us with a calendar at birth; He KNOWS no time—it is only MAN who limits himself.

I, too, used to limit myself. I bemoaned the fact that I had

not started my spiritual work when I was young—bemoaned the years which I called "wasted." I also bewailed the fact that there were not enough years left HERE, to do all the things I wanted to do. I would "argue" with my Spirit Band about it, in an effort to get them to "hurry" on all the plans they said they had for me. They let me know that the years I called "wasted," were years of preparation, years of garnishing the wisdom needed to be a fitting channel for Spirit Control—years for the experiences in life which I needed. Regarding the time "left" to me here (in accordance with my OWN thinking), it took them longer to get the fact through to me that I had all the time in the world—right here! So now, I have discarded all those limiting "Time" thoughts. When I think of age

I say—"I'm planning to be around here a long time; I have a lot to do; I refuse to be governed by a calendar!"

When someone wonders how old you are, you can answer the unspoken question by saying, "I don't really know; I've lived for ages, and expect to

live ages more, either here or elsewhere." I think we could accomplish more in this world, if birthdays were abolished!

Let us really LIVE, right here. Let us FORGET birthdays, and know in our thoughts and our consciousness, that life and its activities go on forever, both here and elsewhere. Our lives here are NOT limited, unless our thinking makes them so! GOD will let us know when it's time to pass along—let us not try to make His decisions FOR Him!

As someone has aptly said, "Eternity is God's measurement of soul-filled years. Time is a mortal thought, the division of which is the solar year." And in the words of Cardinal Newman, "Fear not that thy life shall come to an end, but rather fear that it shall never have a beginning."

Let us live in deeds, not years; In thoughts, not in breaths; In feelings, not in figures on a dial.

We should count time by heart-throbs.

He most lives who thinks most.

Feels the noblest, acts the best.

—Philip James Bailey.

STOP INVITING DISEASE

By John H. Manas

President of the Pythagorean Society

The purpose of life for every being, plant, animal and man, is to evolve, which means to improve gradually in every respect. This is a basic law of Nature. Without this useful purpose, life would have been a mockery, just waste of time and an existence of suffering for man, as well as a foolish effort of God or Nature, which is the cause of life manifestation on earth. This fact brings us to the logical conclusion that the animal or the man, in order to be able to fulfill this useful purpose of life, must enjoy good health. Generally this happens throughout Nature. Animals being governed by all-wise natural instinct, are born in a fair good condition and they keep in good health, when in their undomesticated state. With man, this is entirely different. Because he is endowed with free will, he is the master of himself and of his fate. He may choose to live in good health and be happy, or to be the recipient of disease and suffer.

Since each and every cause is bound to produce a corresponding result, man invariably develops sickness and all kinds of ailments by not living according to the law of Nature, as a human being should live. When a man gets sick, he must not try to find the cause of his trouble outside of himself. No one else and nothing can be blamed for this unnatural condition.

The main cause of most disease is wrong eating, the wrong combination of food, lack of exercise, constipation, smoking, drinking, violent emotional disturbances and the entertaining of bad thoughts. When a man is familiar with nutrition and lives a cheerful life, loving his fellow men and trying to be of service to others, no sickness will ever approach him. This is the law which works in the same unerring way for all.

Many a man thinks that the purpose of life is to indulge in every unnatural act and satisfy his senses and passions and look only after the almighty dollar and himself. This is not so. Among these people are found

most of our sick, ailing and unhappy persons, who make life miserable for themselves and for the society in which they live. Our hospitals, our prisons and our mental institutions are filled with them. These are truths and facts which when understood and applied will keep one in good health, happy and successful. The Greek philosopher Zeno declared 2500 years ago: "The man who is closer to Nature is closer to virtue."

Many times I am invited to official elaborate banquets and I sit at the same table with some of the most prominent men in science, politics and religion. They all are prominent in their particular field, but very obscure indeed and most ignorant are they as to the art of living. In these dinners many courses of food are served, from "soup to nuts," high bowls, champagne, cigars and the rest. As a philosopher and as a vegetarian I have never violated my principles in these elaborate dinners. I have never filled my stomach with the variety of meats, fish and other unnatural foods that are placed before me. Neither am I tempted. I rather dislike their bad smell for me. I order and eat a plain vegetable dinner. A glass of water serves for me as a high bowl and a demitass coffee.

Many times I am criticized as living rather like a rabbit than like a man, and that in doing so I am torturing myself. All of us, who live this life, do not think so. The results cry out aloud, who is right and who is wrong? Who is a free man and who is the slave of his appetites and the victim of all kinds of diseases and unhappiness in life. We all are happy in our simple and natural way of living. Disease, or unhappiness is nothing else than a warning from Nature. It comes only to the man who invites it to himself by his wrong living and wrong thinking.

That's up to you, my readers, to live in good health and be happy, or to suffer in sickness. This is the law which no one can violate with impunity because no one can change it.

In Chemical War Defense Test Rare Indian Drug From Mushrooms Puts Scientist Way Out on Cloud Nine

Times Herald

EDGEWOOD, Md., Aug. 15 — Dr. Van M. Sim studied the tiny white crystals for a brief moment, then carefully dropped them into a glass of water. He stirred the mixture quickly and drank it down.

He had, in effect taken a generous sampling of a species of mushrooms which Mexican Indians for centuries have credited with magical powers. The Indians still chew the mushrooms to—they hope—enable them to contact the dead.

The portly doctor sauntered up and down the room at the Army Chemical Center, a highly sensitive military installation located near here.

For a while, nothing seemed different. He held out a slightly trembling, perspiring hand.

"Not too steady, is it?" he said to no one in particular.

Then he began to go into a strange, eerie world.

Twenty minutes later he interrupted a rambling conversation with one of several observers:

"You don't know it, but you just turned a sickly shade of green."

A few minutes later: "What number could I meet you on tonight?" he cracked.

"I'm feeling now just like you do after a dose of sodium pentathol or chloroform, just before they wheel you into the hall. I feel very light, almost weightless. And for me that's quite a trick."

A few hours later, the drug had worn off completely, and Dr. Sim was himself again.

As chief research physician for the Chemical Warfare Laboratories, he subjects himself to new chemicals before testing them on other human volunteers.

"It's imperative that we have a knowledge of these things," Dr. Sim explained soberly, "because one day we may have to defend against them."

"Temporarily incapacitating large numbers of people without permanent harmful effects is such a practical possibility that it might become a feasible enemy doctrine."

Working with Dr. Sim, a Navy medical officer during World War II and the Korean War, are 400 volunteers who have been exposed to many new compounds with no harmful after-effects.

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

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

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

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. Gulta Prineas; 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.

Hollywood

Spiritual 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 Normandie 2-8544 Sec'y: Ann Boddy, 1844 No. Berendo.

Long Beach

Peoples Spiritualist Church, 785 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, 841 Junipero Ave., Phone GENEva 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.

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, 8:00 P.M.; Thurs. 2:00 P.M., All Message Service. Rev. Mabel Behymer, Pastor, Phone PL 3-7022. Co-Pastors: Rev. F. Gates, Rev. C. Shields, Rev. R. Berry.

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

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.

Spiritual Church of Friendship. Services: Sunday 11 A.M. 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 with in 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. DUmkirk 3-0116. Westlake Splist Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. and Fri. 8 P.M.; Pres.: Irene Wood; Sec'y: Florence Reed.

Foundation of Universal Truth, 1015 So. Manhattan Place. Service: Sun. 10 A.M. & 8 P.M.; Wed. 8 P.M. Phone REpublic 1-6030 for information and class work. Rev. Elsie Hicks, Pastor.

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

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

Spiritual 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

Universal Spiritualist Church, 3340 M. Street. Services: Sun. 2:30 P.M. Minnie 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 Spiritualist 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

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 A.M. and 8 P.M.; Divine Healing 7:00 P.M. Rev. Jack Ryder, Pastor. Jennie Niles, Pres.; Mildred Slaff, Sec'y.

San Francisco

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 Scheleman. 2015 15th St. Phone: UNDERhill 3-4586.

Golden Rule Church of Spiritualism, 515 Faxon Ave. Services: 1st and 3rd Sun. 2 P.M. Minister: Rev. Beatrice M. Burnham. Sec'y: Pricilla Hull. Phone: JU 7-2491. (P-491)

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

Christian Spiritualist Church of San Francisco, 4th Floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall). Services: Sun. 2 and 8 P.M. Pastor: Rev. Grace E. Lindenau.

San Jose

First Spiritualist Church of San Jose, Inc., YWCA Building, third floor, 2nd & San Antonio Sts. Services: Sun. 7:30 P.M. Pastor: Rev. O'Dell Brown. Phone CL 8-2194. Sec'y: Kathleen Phillips, Phone CL 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.

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

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

Hartford Spiritualist Temple, Inc., 758 Asylum Ave. Service: Sec'y: Grace L. Hoxie, 86 Gillet St.

Stamford

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

DELAWARE

Wilmington

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

Bradenton

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

Cassadaga

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

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.

Pompana Beach

Christian Church of Spiritual Science, Chamber of Commerce Bldg. Services: Sunday 8:00 P.M.—Healing & Messages. All sincere workers invited. Pastor: Rev. Pearl Fernandez, D.D., Phone Boca Raton 8680.

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. Phone Jackson 2-3160.

Jacksonville

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

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

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. Vincot-ski.

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. Asst. Pastor: Rev. Frank Mead.

St. Petersburg

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

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

Spiritual Center, 853 15th Avenue, South. Open class and party, Saturday, 7:30 P.M. Rev. Florence Cole Heckman, Director. Phone: 79-33-03.

Peoples' Spiritualist Church, 1011 9th Ave., North. Services: Sunday & Wednesday, 7:30 P.M.; Golden Heart Women's Organization, 1st and 3rd Tuesday at 12 Noon. Pastor: Rev. Mamie Schulz Brown.

Sarasota

School and Church of Divine Law, meeting temporarily 1269 First St., Sarasota, Fla. Classes in Development Fridays 8 P.M.; Message Circles Monday 8 P.M.; Private consultation by appointment. For details call RI 77779. Rev. Nina Hughes, Minister.

Tampa

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.

North Gate Spiritualist Church, 8701½ Tampa St. Dr. Nellie Cherry, Pastor. Services: Sun. 7:45 P.M.; Meeting and classes during week. Phone: WE 4-7111. Write: Mary Harmon, Sec'y.

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

Silent Prayer Sanctuary, 3602 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.

Scientific Center of Spiritualism, 2419 No. Lincoln Ave. Services: Sunday 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; Asst. Pastor: Rev. David Ware.

First Roseland Spiritualist Church, 10957 South Park Ave. Services: Sun. 3 P.M. Worship Service: 6:30 P.M. Spiritual Class, open to public. Pastor

& Pres.: Deon Fry. Phone IN 8-7793. Co-Pastor & Sec'y: Elsie N. Traver, Phone TR 4-9862.

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. Ernst A. Schoenfeld, 3501 Shakespeare Ave. Phone: BE 5-2911.

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

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

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

Spiritual Science Ch. No. 3, 1715 West 64th St. Sun. 3 and 8 P.M. Minister: Rev. John Skinner. Phone: HElock 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.

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

The Independent Spiritual Science Church, 6514 So. Ashland Ave. Services: Sun. 4 P.M. and 7:30 P.M.; Divine Healing, Sun. Jessica Chambers, Phone Drexel 3-0024.

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.

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

Cicero

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

East St. Louis

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

Freeport

First Spiritualist Church, Y.W.C.A. Bldg., 514 West Stephenson St. Services: Sun. 7 P.M. Pres.: Wm. Frank Sloggett, 1107 South Adams Ave. Phone: State 763.

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.

First Spiritualist Church of Joliet, Glenwood Place and Jasper St. Services: Sunday at 2:30 P.M. Pastor: Rev. Myrtle M. Sperry. Phone: Frankfort 5157. Sec'y: Doris E. Phillips, 1322 East Washington St., Joliet, Ill.

Peoria

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. Caghey.

Rockford

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

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 4-0053. Secretary:

Harold Stone, Jackson 2-7811, 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

Spiritualist Church of Divine Science (N. S. A.) 1615 Wells St. (cor. Spring) Thurs. 2 and 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

First Spiritualist Church, 2430 W. 11th Ave. Sunday service at 2:30 P.M.; Wed. service at 8 P.M. Rev. Velma H. Dickson, Pastor. Pres.: T. F. McGinness; Sec'y: Reba Schallon.

Indianapolis

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.

Spiritual

CHURCH DIRECTORY

(Continued from Page 11)

Detroit

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

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.

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

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., Southfield, Mich. Phone ELgin 6-4771.

Flint

First Universal Spiritualist Church, 2506 Davison Road. Services: Sun. 2:30 and 7:30 P.M. Pastor and Pres.: Rev. Edna Humphrey, Phone CE 4-7757.

The Flint Spiritualist Church, 412 McCary 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.

Grand Rapids

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

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

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, Phon Van Dyke 6-2247.

Owosso

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

Pontiac

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 Bldg. (at Maple). Services: Sun. 7:30 P.M. Message Service, 3rd Sun. 3 P.M. Pastor: Shirlea M. DeBrenzan, 18429 Meier Rd. Roseville, Phone Prescott 6-9409.

MINNESOTA

Duluth

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

Minneapolis

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.

Second Spiritualist Church, 2230 Lyndale Avenue, North. Services: Sun. 3:30 and 7:30 P.M. Pastor: Rev. Grace W. Olsen, Phone JA 9-0781. Sec'y.: Eva Adamson, 2118 Ilion Ave.

MISSOURI

St. Louis

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

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

Burket 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 Hemlock 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

Camden

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-4-6514.

Elizabeth

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

Highlands

Spiritualism Divine Love! New Birth Centre, 9 Shrewsbury Ave., Highlands, N. J. Telephone Highlands 3-3191. I.G.A.S. Consultations all day Sunday and by appointment. Pastor: Josephine Cantrell Seals.

Long Branch

Trinity Church of Psychic Science, 111 Washington St. Services: Sun. 8:00 P.M. Pastor: Rev. Mary P. Wood, Phone CAP. 2-1604. Sec'y: Betty Phillips, 111 Washington St.

Newark

Psychic Science Temple, 532 Springfield Ave. Services: Wed. 1:30 P.M., Rev. Claire Stevens; Wed. & Thurs. 7 P.M. Rev. Doretha A. Morris; Thurs. & Fri. 1:30 P.M. Rev. Rebecca Barrett; Fri. 7 P.M. Rev. Doretha C. Dancer; 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. Doretha C. Dancer, Pastor; Phone Humboldt 2-1773.

Paterson

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

Rumson

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

Union City

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.

West Englewood

John's First Memorial Spiritualist Church, 27 W. Forrest Ave. Services: Sun. & Wed. at 8:00 P.M.; Tues. at 2 P.M. Pastor: Rev. M. L. Gallo, Phone Teaneck 7-6335.

NEW YORK STATE

Albany

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

Batavia

Church of Unity Science, 6 Bank St. Services: Sun. 8 P.M., worship and spirit greetings; Thurs. 8 P.M., study, 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.

Brooklyn

St. John's Spiritualist Church, 8025 Third Ave. Services: Sun. and Fri. 7:45 P.M.; Wed., 1:45 P.M. Pastor, Rev. Lillian Johnson; Lic. minister, Cecelia Clay; BMT 4th Ave., 77th St. Station.

Buffalo

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.

Universal Harmony Temple, 178 Olympic Ave. Services: Sun. 2:15 P.M. to 5 P.M.; Medium's Day—2nd Sunday of each month; Bible Class Tues. 8 P.M.; Circle Thurs. 2:15 P.M. Pastor: Rev. Rosaline K. Glasser, Asst. Pastor: Rev. Hazel B. Ossman, Phone FI 6223.

Center of Psychic Science, 695 Elmwood at Ferry. Services: Sun. 8 P.M. Pastor: Rev. Betty Clayton Posschl. Morley W. Osmond, Pres.; Viola M. Osmond, Treas.

Nazarene Unity Science Church, Headquarters for National Unity Science Assn., 343 E. North St. Corner Grape St. Services: Each Sun. 7:45 P.M., Sermon, Divine Healing, Spiritual Counsel. Medium's Day, Second Sunday each month, 3 and 7:45 P.M.; Message Circles every Wed. & Fri. 1-3 P.M. & 7-9 P.M. Ministers and Pastor: Dr. Rowland A. Henry, Pastor; Rev. Edward S. Krzos, Asst. Pastor; Dr. John G. Devine, Director; Stella Krzos, Sec'y., Tel. GA 4307.

Cortland

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. 7-5331.

Jamestown

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.

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.

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.

West Hempstead

Spiritual Church of Magdalena, 559 Henry Street. Services: Sun. 7:45 P.M.; Wed. 2 and 8 P.M.; Thurs. 10:30 A.M. Pastor: Rev. Marion G. Miller; Phone: Ivanhoe 1-3404.

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. Beulah Haas alternating; Fri. 7 P.M. Rev. Allan Lynd; Sat. 7 P.M. Study Unfoldment, Mon. 7 P.M. Rev. Owens; Mon., Tues., Thurs., Fri., Sat., and Sun. 2 P.M. Messages. Elsa Siemsen, Sec'y., 43-30 46th St., Sunnyside, L. I., Phone Exeter 2-1037.

Church of the Ascension (I.A.S.) Suite 708-710, 152 W. 42nd St.; Minister: Rev. Winifred E. Dawe; Services: Wed. 7 P.M., I.A.S. Classes: Mon. 7:30 P.M., Messages; Mon., Wed., and Fri. 2 P.M.; Associate Minister: Rev. Flora L. Chagnon Borg; Phone: Webster 9-5861.

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

The National Congress Of Healers And Spiritual Consultants Inc. 983 Ogden Ave. New York 52, N. Y. (Mail address) Tel. JE 6-2457. Meetings Friday evenings, 8 P.M. at 211 West 57th Street, N. Y. City. (Metaphysical Foundation Building) Presiding ministers: Rev. George H. Clark (President-Founder) Rev. Elsa E. Strassburger Secy. and co-founder) Rev. Morris Katzen, Rev. H. Herman, Rev. Josephine D. Corinalli, Rv. Irene D. Boyd, Rev. Joseph Vitolo. All healers. Congregational healing, Individual Healing, private healing, absent healing, musical, spiritual healing therapy. Presidents town office, Hotel Duane (2D) 237 Madison Ave., N.Y.C. MU 4-6728 (afternoons).

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

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

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

Cathedral of God, Inc., 53 West 82nd St., up stoop, front. Message Services: Tues. & Thurs. 7:30 P.M.; Sat. 3:30 P.M. Rev. V. Barbara Lesnovich, Minister, Phone OV 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 7 P.M.; 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, 1991 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.

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.

Metaphysical Institute of New York (Educational Division of Divine Church of Metaphysics), 1674 Broadway, Room No. 302 (near 52nd St.). Message Services: Thurs, Sat, Sun. 8 P.M., also Sun. 3 & 5 P.M. Seance: Tues. 8 P.M.; Yoga Class Wed. 8 P.M.; Akashic readings Fri. 8 P.M. Dr. Sant Ram Mandal, Director. Other active pastors: Dr. William Hirsch; Dr. Carl Abbe; Rev. Wilson, Rev. Basse, and Rev. Frances Parker. Mail address: Dr. S. R. Mandal, 42-72 Kissena Blvd., Flushing 55, N. Y. Phone IN 3-5827.

Spiritual and Ethical Society, Steinway Hall, 113 W. 57th St., Room 503, Sunday afternoon — 3 P.M. Lecture and Spiritual Counsel. Discussion, Mediumship, Social Friday 8 P.M., 608 W. 140th St., Apt. 15, Fred Schneider Memorial Center. June Schneider — Pastor. Phone WA 6-6961.

Temple of the New Dawn, Inc., 211 West 57th St. Services: Sun. 3 P.M., universal and healing service, timely talk, meditation, cosmic message and music. Rev. Nesta Kerin Crain, Rev. Doris Herzog, John J. Besante and Ann Kozak.

First Universal Spiritualist Church, Studio 504, 111 West 57th St. Services: Sunday 8:00 P.M. Pastor: Rev. Clifford Blas, Phone TRafalgar 7-8845.

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 Chilton Ave.; Phone, 4-3170; Sec'y: Trula W. Jones, 116 73rd St.; Phone, 3-2818.

Rochester

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.; Medium Sunday second Sunday each month. Pres.: Mr. E. Gutzmer; Pastor: Rev. E. Gutzmer; Sec'y.: Mrs. S. Copenhagen.

Syracuse

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.

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.

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

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 (Occult Science Temple), 3756 Reading Rd. Services: Sunday only 9:45 A.M. Master Teaching, 10:45 A.M. Morning Worship, 7:45 P.M. Special Evening Service, Rev. Emil J. Schmidt, Leader, 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

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

Sunflower Spiritualist Church 19204 Pawnee Ave. Sunday Worship 7:45 P.M. Healing — Messages. All Message Service the last Sunday of each month. Mary W. Laymon, Sec'y., 1464 Clermont Rd., Phone Ivanhoe 1-6732.

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

First Spiritualist Cathedral, 77 South State St. Services: Sun. and Thurs. at 7:30 P.M. Pastor: Rev. Ralph A. Whitney, Phone CY 2-1843. Sec'y.: Bernice Whitney, 1298 Bryden Rd., Columbus 5, Ohio.

Dayton

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.

Central Spiritualist Church, Haynes & Hubert Sts. Services: Sunday 7:30 P.M. Acting Pastor: Laverne Kuhn, Columbus, Ohio. President: Margaret Zepf, Phone CI 2-4772, Dayton, Ohio.

East Liverpool

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

First Spiritualist Church, 245 West 6th St. Services: Sunday and Monday 7:30 P.M. President: Sara H. Bowerstock; Secretary: Mary M. Martin, P. O. Box 501, East Liverpool.

Toledo

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

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

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. Milliken, Phone LUther 3-2883; Asst. Pastor: Rev. Lloyd E. Purkey, 4632 E. Admiral Place, Phone TE 5

CHURCH DIRECTORY

(Continued from Page 12)

Houston

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

Divine Light U.C.M. Church, 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

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. Bethlehem Spiritualist 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

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.

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

Richmond

The Universal Temple, UHF, 2623 W. Grace St. UHF Branch Seminary. Classes: Tues. and Sun. 7 to 9 P.M. Pastor: Rev. Ernest S. Longest. UHF. Phone EL 9-0323.

Richmond Temple of Truth, UHF, 1603 West Grace St., UHF Branch Seminary. Classes: Beginners, Tues. 7:30 P.M. Advanced, Sat. 7:30 P.M. Message and lecture service last Sunday of each month 3:15 P.M. Pastor: Rev. Amy L. Jefferys, Dr. Sp. Sc. Phone EL 9-2910.

WASHINGTON

Bremerton

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

Harmony Chapel, N.S.A.C., 837 4th St. Services: Sun. 7:30 P.M. President: Angeline Turner; Secretary: Lillian Moen.

Seattle

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

The Aquarian Foundation, Inc., 315 15th Ave., North. 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

Beaver Dam

Christ Unity Science Church, Inc., 925 South Spring St. Services: Sun. 10 A.M. with Healing Series; Thurs. evening 7:30 with messages. Pastor: Rev. Hattie Hoppe, Phone 7-2419.

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

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

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.: Ralph Hayes, 2119 20th Ave., S.W.

Montreal

First Spiritual Church of Montreal, 5585 Monkland Ave. Services: Sun., 7:30

P.M. Pastor: Rev. James C. Snook, Phone RE 8-7233. Sec'y.: E. N. Snook, 7440 Mountain Sights, Apt. 102.

Toronto

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. Chappel; Resident Minister, Rev. Mae Potts.

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

Springdale Spiritualist Church, 125 Broadview Ave. Services: Sun. 2:30 P.M. and 7:15 P.M.; Tues. 8 P.M. Treas.: Joseph Ganton, Phone OX 1-4325.

Winnipeg

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.

WHAT SHAPES OF MEN TO COME

(Continued from Page 5)

to realistic thinking. Nature is very unlikely to have entrusted all her experimental eggs with mobile intelligence to this one pin-head-sized basket of a planet! It is most difficult to believe we are alone!

As to point six, "He has two eyes and ears." With the ideas put forward that, "Two eyes are much better than one for judging distance and shape—but that three would not be better than two," we could agree, unless the third eye were especially sensitive, say, to infrared, or "heat light." Or perhaps unless it, and a fourth eye, were in the rear of the head! A Spaceite might find it just as necessary to see where he had been as to see where he was going! It could be imperative for an entity to have an especially sensitive extra-sensory, or radio-receptive orifice for outer space travel or existence! It is well known that many a dowser can work as competently in pitch darkness as in day light, but cannot work at all when blindfolded!

Up until a minute ago—considering our existence span—man has been a very slow-moving animal. Hence sound, which is also slow-moving, has been important to us. But it might well be that a Spaceite exists in an environment of moving much more swiftly, and because sound is so slow-moving, he may have little use for it. Thus, rather than having two ears at all, as we have, he may only have two holes in his head as birds! Again, we must not allow our Earthean experience to trap our space thinking.

Of point seven, "The eyes and ears are near the brain." This is most likely to hold true unless Spaceites' bodies are equipped with an information-transmission system entirely different than our nerve assemblage. This could be. And once again, if high speeds are to be lived with, it would seem necessary for participants to possess much faster information transfer systems than ours.

We speak glibly of the speed of light, some 186,300 of our miles per second of our time. But there is not an Earthean who can actually comprehend such a speed! Whether molecules of matter can exist under such a speed we do not know. If they cannot, we have no idea, as yet, where their limit lies. Recent research does indicate even light creates a definite pressure upon that which it falls, and certainly, light is made of considerably smaller particles than the least molecule of matter!

If speculation is proper, it might be interesting to wonder at what speed—if any—that part of man he chooses to call his Soul, might be torn from his physical self. Thinking along these lines farther, would the Soul-substance leave in one

piece, before the break-up of the molecules, or would it flow away with the disintegrating molecules? In other words, when would death occur?

And last but not least, point eight, "He has 'hands' and 'feet.'" Again we are assuming that in order to build space ships in which to get to Earth, Spaceans must have 'feet' because they must "move around" to build the ships. For the same reason, said space entities need 'hands' which both push and pull, have nimble fingers, and opposable thumbs. But granting these things, we still could be in error mightily if we thought such conditions could only come with Adamic form!

For instance. How many times during your own life have you fervently wished for another hand or two? And certainly, a compound ball and socket joint at the shoulder is not a too complicated mechanism. Nor would the muscles to control it be an overly involved arrangement.

But supposing we remain with the more simple, two-armed being. Let us give him five fingers and two thumbs opposite each other for each hand. What he could do with a piano or violin, or toward assembling a complicated machine!

Before leaving this subject for your further pondering, some other points relative to our carbon-oxygen-hydrogen - nitrogen

WHAT IS SPIRITUAL SCIENCE?

—By—
REV. ALICE WELLSTOOD
TINDALL

Does Spiritual Science recognize error as a power?

Like everything else error has as much power or dominion as the individual gives it, but the Spiritual Scientist abides by the word of the Master: "Let your conversation be in heaven." He does not confuse his thinking by constant rehearsals of error. He endeavors to maintain conversation along spiritually scientific lines, uncontaminated by the repetition of conditions outgrown, or discussion of the latest report of crime in the daily papers.

His is a real work to do! In the midst of a world composed of confused intellects, muddled almost to miring in the bog of old beliefs, the Spiritual Scientist has some clear transmission to record and he cannot afford to let mundane static interfere with harmonious reception: therefore, the need at all times of keeping his mental home sacred and committed to contemplations which are spiritual and scientific.

Can they recognize the real from the unreal?

One of the supreme advantages to the student of Spiritual Science in being taught the truth is the ability to recognize the real and reject the spurious; to accept the genuine and refuse to accept the counterfeit. Thus it is that Spiritual Science has been sent to this present generation with its utter adherence to the established Word of God, as found in the Sacred Writings, plus that live current of Truth which is the daily out-pouring from God, for man's daily direction. It is this consciousness of the day-by-day communication with the heaven world, and the intimate realization that man at last is now headed in the right direction, that gives the internal peace to man.

"life molecule" might bear looking at. One of the big issues taken against any other non-metallic element being used as a possible substitute or replacement for carbon, is that it may be poisonous or explosive! To this, the reply can only be—"So is TNT, gasoline, alcohol, and a host of other molecules containing carbon!" While our "life" requires water—a combination of hydrogen and oxygen in the proportions of two parts hydrogen and one part oxygen—many other combinations of these two elements explode violently! Hydrogen itself burns freely, readily and intensely in oxygen.

Carbon, in one form—diamond—is the hardest substance known—and is colorless. In another form it is very soft—and black—soot! Silicon is much more common on the earth's surface than carbon. Just because an oxygen-carbon based "life" is supreme on earth—and because we happen to know most about this combination—it should not dominate our thinking so greatly that we would become deranged should we suddenly

He who has been lost, while motoring, for example, knows what it is to be oriented; to be told by one who knows the road, just how to get to his destination, and how far it is. It is the nervousness and fear, in the average human breast, that he is not properly oriented—in his spiritual journey—that leads to the confusion to be seen in humanity; but is told where he is, what to do, and when to do it, by those High Powers that rule his Spiritual progress, then does he begin to lose all the apprehension, worry, fear and doubt that formerly prevented him from receiving proper guidance.

When one has even touched the hem of Spiritual Science—has begun to grasp its significance and beauty—he will spurn the counterfeit, even as it were an asp.

No one who has grasped, or has begun to grasp what Spiritual Science really is, could be allured into the by-path of any teaching that affirms that God is only one of many gods, nor would he accept for one moment, an insinuation that Jesus the Christ is only one of many masters.

Furthermore, any alert Spiritual Scientist is aware, through his teaching, that the mixture of two vibrations is confusing, and tends toward darkness of consciousness, instead of light of illumination. Any simple illustration in the material world will prove this. Try to listen to two people talking over the telephone at the same time, or try to listen to someone over the wire, while another is talking to you at your elbow. Try tuning into two Stations at the same time over your radio: What is the result?

By and large students do not realize that the same holds true of differing vibrations in their spiritual studies. No Spiritual Scientist would think of a remark like this: "Yes, I am a Spiritual Scientist, but do you know, I am fascinated with Easternism; I am studying it; and I think it is wonderful."

Is the student of Spiritual Science free to investigate other teachings?

It neither binds nor enslaves anyone. It frees each student to do or speak, or think, or act as he wills; but, for the protection of its students—it sets these conditions,—teaching the students the advantages of "cutting clean;" that is, of studying one thing at a time.

Under Spiritual Science the student learns to open his eyes, ears and heart spiritually; and having these spiritual senses opened to the truths of God, if then he chooses to be allured in-

learn we have had a gross misconception regarding it too long.

Thus, we can only urge that we be most careful in our conclusions along all the above lines. It seems to be a far wiser attitude to prepare for any possible meeting of Spaceites in any form! We should expect them, and expect them to be entirely different in appearance than ourselves. We should believe their thinking will be much different than our own. Just because Spaceans may have greater intelligence or mental capacity than we, does not necessarily mean they will be less malevolent, or are better able to understand and appreciate our way of life than we theirs!

In human affairs, so far, it has not been shown that malversation decreases as brain power rises! In some respects the reverse seems present. This alone should indicate to us that we must entertain very flexible ideas regarding any Space people paying us a visit.

Perhaps a good saying for us to live by is: "The more things are different, the more they are the same!"

to the by-ways of Mammon, it is his affair.

He may pursue the paths of materialism if he wills; but, the point is: he was shown the living Law of God. What he does with this Law—in the form of recognition and obedience, — is something that is for his individual determination.

Meanwhile the prayer of loyal Spiritual Scientists is that those who have been shown the Light will continue in the Light. In other words, as expressed by the Christ in Spiritual Science:

"MAY EACH DEVELOP WITHIN HIMSELF HIS DESIRE FOR UNFOLDMENT, WHICH WILL DEVELOP UNDERSTANDING."

Does Spiritual Science put a ceiling or a limit to aspiration?

No, it does not because it puts its belief in the At-one-ness (at all times) with God; therefore knowing that all things are possible in God, according to individual faith in His Power. Spiritual Science demonstrates communion through communication, with All Planes of Aspiration.

Do they hold that all men are created free and equal; and that all men are brothers?

Yes, Spiritual Scientists believe that all men are created free and equal because God in His Perfection had no favorite or chosen one and blessed everyone with free-will. The latter, however, man relinquishes through permitting traditions and habits to have dominion over him individually; which is his privilege.

Referring to the Bible—still the best seller—Gospel of St. John, 8:44 and 55 that the father of certain peoples is the so-called devil tends to show that those descendants of Abraham were worshipping him as a father; whereas Jesus, founding Christianity, went further back than Abraham to God, the Father of all, thus making all men brothers. They also believe that they are in flesh, on the earthplane, at this time, to prove beyond doubt the Fatherhood of God through the Brotherhood of man.

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PERSONAL

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a second Will benefiting that son, a Will not known to any living person. This Will was later found and accepted as valid in the State of North Carolina, though located by the discarnate.

Likewise, the work of the great English psychologist, Dr. William McDougall who served Duke University for many years. Holding as he did to the "soul" theory, with his purposive psychology and extra-sensory perception, he aided the work of Spiritualism. His successor is Dr. J. B. Rhine also of Duke University, the great modern psychologist who has proved telepathy, clairvoyance, extra-sensory perception, precognition in over a million cases, indicating that the mind is not limited by time, space, or the senses, also that it even has influence over inanimate objects.

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Another interesting testimony to the reality of obsessing entities that some psychologists are loathe to admit, is by a psychologist and physician, Dr. E. N. Webster, of the mental section of the American Medical Association, who says:

"I often see the spirits that cause insanity. At times I can hear their voices. Insane persons who are hopelessly imbalanced are frequently lost under the overwhelming control of a spirit or a crowd of spirits. We often find by post-mortem examination that no physical disorder exists in the brain or nervous system of such persons."

Psychologists and psychiatrists are making much use now of hypnosis and the hypnotic trance in obstetrics, oral surgery, in some types of minor surgery, and in dealing with mental problem cases.

The only difference between what the psychologists do in their mental control and what the spirit control does in the Spiritualistic trance state is the operators—with the former, the psychologist is the operator; with the latter, the spirit control is the operator.

When the objective faculties are quieted down and the roots of the problem are exposed to the light by way of hypnotic trance, they can be understood and annihilated.

Trance is a form of hypnotism and hypnotism is a process of thought-changing by suggestion.

ONE OF THE MOST INTERESTING USES OF THE HYPNOTIC TRANCE IS EMPLOYED BY SUCH PHYSICIANS AND PSYCHIATRISTS AS ALEXANDER CANNON, M.D., IN TRACING THE INDIVIDUAL BACK TO BABYHOOD IN MEMORIES, AND THEN NOT STOPPING, BUT GETTING THE INDIVIDUAL TO CONTINUE STILL FARTHER BACK INTO OTHER LIVES OR INCARNATIONS, WHICH ALSO THROW MUCH LIGHT AND HELP UPON THE PRESENT LIFE.

In some cases these past lives can be verified where records have been kept of well-known persons. In the Edgard Cayce Life Readings, the causes of

some of the problems of the present life of patients were found to revert to past lives on earth. When these facts were known and the patient realized why he behaved as he did and that there was no experience or reason for such in the present incarnation, he changed his habit patterns and solved his problem. Also, present health conditions were explained and diagnosed from ailments in former existences that were able to be remedied because of this knowledge.

Some may be aware that it was the psychologist Freud who discovered the so-called "unconscious mind," the subconscious, through his investigations in hypnosis. It was because hypnotized patients could recall incidents from their childhood that were completely forgotten in their conscious state that Freud, the psycho-analyst, was forced to postulate an unconscious mind to account for the preservation of the otherwise irretrievable material. So hypnosis is regarded as the parent of psychoanalysis.

The Cayce records indicate that it is possible also for a hypnotized subject to discover the past-life history of other individuals, as he did. Also, more important, there is the possibility of an individual using hypnosis, or a similar method such as the dianetic reverie, to relive his own past lives.

Psychologists tell us that age-regression experiments in hypnosis have established the fact that "there is stored in certain strata of the mind a detailed and sequential memory of every event lived through since birth," and there is nothing to prevent the experimenter from continuing back into the memories stored up of other existences.

Psychologists remind us that if a person is taken back to the age of ten, in hypnotic trance, and told to write his name, he will write it as he did when he was ten years old; if taken back to six he will write it in a still more childish scrawl; and when taken back to three is found to be able to make only meaningless lines with a pencil.

As a brief example or two of the benefit of regression into past existences that influence the present in the instances of the Cayce records, obtained in his trance state, there was the woman who was seized with a terrible nervous fear when ever she saw cutting instruments near her, or anyone else using them. The Life Readings accounted for this phobia in stating that she met her death in a Persian incarnation by being run through with a sword. Understanding the reason for her fright and that it need have nothing to do with her present life, it was a thing easily to be uprooted and forgotten. Likewise, the case of the man who had a morbid fear of darkness. This was found to be the result of a dungeon experience in France when the person was a political prisoner at the time of Louis XIV. Another case in which there was the fear of impending wholesale destruction was explained by the fact that "the entity had had a Peruvian experience at the time of one of the submergencies of Atlantis; he had been left alone on a high mound where he had retired for study, and had seen the water mounting everywhere around him." Enlightening was the case also of the four-year-old child who alarmed her mother by almost daily awaking from sleep in tears and obvious distress, though she was in perfect health. In a Cayce Reading it was discovered that the child had met a violent death in France during World War II, but eager for another incarnation had returned to American parents only 9

months later. In so short an intermission between lives the fearful memories of bombardments and fires had not been erased; and they surged upward in the child at the sleep level of consciousness."

Besides the Cayce Readings of past incarnations, there is the work of the French scientist De Rochas who in the last half of the 19th century used the age-regression techniques to bring forth memories of past-life experiences, as indicated in his book **SUCCESSIVE LIVES**. In the psychology of the future he may be hailed as a pioneer in the realm of reincarnation psychology.

In more modern times we have A. R. MARTIN of Sharon, Pennsylvania, who authored the book **RESEARCHES IN REINCARNATION AND BEYOND**. He has made similar studies in regression. For more references, see **MANY MANSIONS**, by Gina Cerninara.

These psychologists, using the regression method in hypnotic trance, realize that our sub-consciousness or mental storehouse contains all our memories, but not so with our conscious memory. To say, "I do not remember" is not equivalent to proof that something did not occur. Who can remember, even in this life, what he was doing at 4:30 in the afternoon of March 10, 1935? That this does not prove the person has not lived through that experience.

The wonders of psychology are being revealed ever increasingly as psychologists attune more and more to Spiritualism. The psychology of the future, studying and applying all "the gifts of the spirit," as Paul calls them, will be the handmaid of Spiritualism, leading those who require scientific proof to our Truth.

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Chunks of Ice Plunge From Sky Near Cleveland

The Washington Evening Star

CLEVELAND—Two blocks of ice—each about the size of a basketball—fell from the sky over an eastern suburb recently. No one was hurt.

One block of ice tore a 15-inch hole in the roof of a home in Beachwood and was found when the residents returned home. The other plunged onto a fairway at the Highland Park Golf Course, missing two golfers by 100 yards.

The most logical explanation of the unusual occurrence came from Willson H. Hunter, assistant to the director of the National Aeronautical Space Administration's Lewis Research Center here. He said the ice probably formed on an unprotected portion of an airplane, then dislodged when the plane entered warmer air over the Cleveland area.

Mystery Fireball Causes Scare

The Washington Post

STATESVILLE, N. C.—A mysterious blue ball of light appeared over the North Carolina countryside before dawn recently and frightened those who saw it.

A motorist, Robert L. James of Taylorsville, N. C., said the glowing object "chased" his car several miles. He said it "hovered" over his car "at tree top levels" and moved alternately at slow and very fast speeds.

Police said a check of other police departments and the Highway Patrol showed a number of persons saw a similarly described object in the vicinity of Hickory and Salisbury, N. C.

THE DESTINY OF MAN

(Continued from Page 6)

and sorrow upon the human race, it is man's personal motives, his excessively material desires and aspirations, his greed, hate and jealousies which bring about our World Amok. If man's motive in re-

lation to his scientific research are moral in character the world of man has nothing to fear, science will be used for the betterment of man's physical and spiritual life.

(To continue in next issue)

THEY SIT AT OUR FEET

(Continued from Page 7)

psychologists. Dr. William James the great American psychologist of Harvard University, much interested in the Society of Psychological Research, did much to clarify the cause of insanity, declaring that much of it was due to obsessing entities, and that "the demon theory will yet have its innings." Agreeing also with him was Professor Hyslop of Columbia University who was responsible for gathering together books for one of the finest libraries of psychic research and Spiritualism in the world, that at Columbia University; and who also said in regard to the insane, "I have asserted that the explanation is obsessions as it was called in the New Testament. Every one recalls the many instances of obsession in the Bible. One time a man brought to Jesus his son 'who had a dumb spirit' Jesus rebuked the foul spirit, and charged him to come out and

enter in no more, and spirit cried and rent him sore and came out of him."

Another, Dr. Gardner Murphy, great psychologist, formerly head of Psychology at Columbia University and later at the City College of New York, as early as 1925 declared he was willing to be laughed at for proving telepathy, and later in 1945 summed up in an article entitled **AN OUTLINE OF SURVIVAL EVIDENCE** many truths of interest to Spiritualists, such as the frequent appearance of apparitions of many at the time of their passing, or of those who had just died. Many of these apparitions gave veridical information unknown to the receivers but later verified, such as the case of the Chaffin Will in which Mr. J. L. Chaffin, deceased, appeared to one of his sons indicating the location of

DR. JOHN MYERS AND HIS PORTRAIT OF THE PRIME MINISTER OF INDIA, JAWAHARLAL NEHRU.



Dr. John Myers an outstanding spiritual healer and one of the world's leading psychic photographers has painted a portrait of the Prime Minister of India, Jawaharlal Nehru. It was accepted by the Indian Consul General in New York, the Hon. M. Gopala Menon for transmittal to Mr. Nehru. The occasion marked the 70th birthday of the prime minister and the ceremony was held at a reception in the "Le Chateau Suite" of the Savoy Hilton in New York.

Mr. Eric Johnston, the distinguished statesman and citizen, introduced Dr. Myers, and the presentation of the oil portrait was followed by a special television showing of a filmed interview by Mr. Arnold Michaelis the commentator and news analyst, with Mr. Nehru. The film was made in India.

In this interview, Nehru is clearly shown, as a spiritual person and one fully aware of, and interested in the work Dr. Myers has been carrying on for several decades. Thus, the painter and the subject share their common interest in matters psychic as well.



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