

AFTER
DEATH
WHAT?
—
THIS
PAPER
TELLS
YOU

PSYCHIC OBSERVER

JOURNAL OF SPIRITUAL SCIENCE

TRUTH
For
Authority;
NOT
Authority
For
TRUTH

NO. 513

SOUTHERN PINES, N. C., MARCH 25, 1960

20 CENTS A COPY

SPIRITUALISM VERSUS REINCARNATION!

WHAT ARE THE GENERAL PRINCIPLES AND CAN THEY BE PROVEN?

— A Symposium —

By W. Gracey Montgomery

First of all, my good readers, permit me to say that I am not presenting this symposium for the purpose of getting a little publicity, as I have all of that I want, and sometimes more. Nor am I doing this to start an argument, but to try for a better understanding of the difference, if there be any, between the theory of Spiritualism and Reincarnation.

Argument is the lowest form of reasoning, if indeed, it could be called reasoning at all. Anybody can argue. A person doesn't need to know a thing about anything to argue about something. And the person who knows the least about a subject usually speaks the most decidedly.

So, in this presentation I am making no dogmatic decisions based upon my own limited knowledge because I am not "a know-it-all," and do not pretend to be an authority, whatever that is, on anything, and especially not on either of the two theories discussed here. I need enlightenment as much and maybe more so than some of my readers.

I have been confused, as I am sure many others have been, by the bland assumptions of some writers that Spiritualism and Reincarnation are essentially the same thing, that each one postulates a personal immortality. They seem to use these terms loosely in almost the same sentence as if there were no differentiation between them.

So, in this symposium I would like to lay down a few general principles which I believe are scientifically sound, and which may the better enable us to arrive at correct conclusions. The syllogism is the simplest and purest method of reasoning yet discovered in the whole realm of mathematics and logic, and based upon the premise that if one thing is true, another must necessarily be true; and if the major premise is false, the conclusion must be false.

Now, I'm not meaning this as a lesson in logic, but rather as an illustration of the process I hope to follow in this outline. For example, let us lay down as a major premise a truth accepted by everyone, that all men are mortal; then as a minor premise let us say that John is a man. Therefore, John is mortal. But in dealing with a theory such as Spiritualism and Reincarnation, a conclusion is not as simple as that.

For be it understood that both Spiritualism and Reincarnation are as yet only theories, neither one of which has been scientifically proved. Evidence, yes; but evidence is not proof in the sense that an axiom is accepted as a universal principle. So, in discussing the truth or falsity of either or of both, we must fall back upon

what is known as the hypothetical syllogism, which is a conclusion based upon the best evidence we have, but not upon absolute proof.

Now, before stating a few general principles, let me say that my main proposition is this: That if Spiritualism is true, then Reincarnation is false, and the reverse: that both cannot be true any more than daylight and darkness, or positive and negative, or plus and minus can be the same. And as a corollary, both theories could be false, but both cannot be true because each theory in its consequences is the exact opposite of the other.

Nor do I need to say which of these two theories I accept as being true in the light of our best evidence. Frankly, I think of Reincarnation as only a phase of paganistic materialism; and I cannot imagine how one's thinking can become so muddled as to postulate a dual relation between the two.

I know as you also do, that some great minds have believed in Reincarnation, such as Pythagoras and Plato in Greece; the poet, William Wordsworth, and our own current psychologist, Dr. Alexander Cannon, of England. Wordsworth puts his philosophy plainly: "Our birth is but a sleep and a forgetting; the soul that rises with us, our life's star, hath had elsewhere its setting, and cometh from afar." Now, as we go on, please keep in mind that word, "forgetting," which is characteristic of Reincarnation, just as the word "remembering" is always associated with Spiritualism.

Then, among the best modern minds who have accepted Spiritualism as the only evidential proof of the ongoing of individual, conscious, continuity into the after-life, and forever on, are such men as Sir Oliver Lodge, Conan Doyle, W. T. Stead, Stewart Edward White, whom I consider the philosopher of Spiritualism, along with Edward C. Randall, Arthur Findlay, and hundreds of others whose intelligence, honor, and honesty cannot be questioned.

General Principles

Now, a "general principle" is not necessarily an absolute truth, but a generally accepted ipso-facto truth upon which other truths depend. Thus, while staying away from absolutes, I am sure that the following principles will continue to be in accord with

both philosophy and science unless and until facts more evidential than are now known shall be discovered.

So, I would lay down my first principle, that life in the mass had no beginning and will have no ending, just as matter has always been and will always be. And that Creation does not mean the making of something out of nothing, but rather the evolutionary arrangement of unorganized, nebulous substance into physical forms. And that Creation is still going on today, just as it was so dramatically de-

scribed in the book of Genesis, and called the "first day."

Second: that Spiritualism and Reincarnation do not in any sense belong to the same system of thought; that each one logically leads to opposite ends in the destiny of human lives, and therefore, if one is true, the other must necessarily be false.

Third: that personal consciousness is the only reality in the Universe, which of itself, negates Reincarnation as a nonsequitur, and offers the only evidence we have of individual survival.

Now, I would like to consider

each of these principles separately, and as briefly as possible, but first let me have a word about the definition of terms. In discussing any subject of a controversial nature, a writer should try to be as definite and dexterous in the use of words as the surgeon is with the knife.

Otherwise, he will likely ramble off into loose thinking, leading to conclusions which are illogical and confusing to readers. Such "reasoning" is like adding 3 and 2 together, and getting either 4 or 6, but never 5. (Continued on Page 15)

What deep truth lurks in the scriptures, the mythology, the folk-lore, the fairy stories and legends which have come down to us as the wisdom-treasures of antiquity?

Parting The Curtain On Religion—Philosophy And The Bible

BY

ALVIN BOYD KUHN

As I part the stage curtain and humbly make my bow to the large audience of PSYCHIC OBSERVER readers, to begin my work with them as sub-editor of a brand new department of Religion, Philosophy and Bible interpretation, I find myself somewhat in the same situation as our good old patron saint of Yuletide, Santa Klaus, when he had brought his flying saucer sleigh to a halt on the roof, contemplated his bursting pack and sighed (according to a phonograph record the children regaled me with at the recent Christmas fantasia): "Now to get down the chimney!" Similarly my job in this new work is to get down the chimney, from an upper region of what many groups speak of today as "higher truth," into the heart and home of the religious life of the thousands of OBSERVER readers, and bring them what may be priceless gifts of a deeper knowledge and a brighter enlightenment than they may have possessed before. Broadly speaking, such was the objective of your editor in suggesting to me the introduction of a department of this kind. Being of a generous nature, his impulse was to share the wealth of understanding and illumination which he has been gracious enough to tell me he has found in some books I have floated out on the ever-swelling stream of religious publication.

As my work in this department will include the interpretation of much in the way of symbolism, allegory, drama and the like in the Scriptures and in mythology, I am impelled right here to go deeper into this matter of the figure of the spirit of Christmas entering our homes by way of the chimney and the hearth. In the "good old days" of warmth on the face and chest and chill draughts on the back, the hearth, with its wide chimney flue, was indeed the heart(h) of the home. And in days still more ancient, fire was the universal symbol of a fire and a light that glowed freely or brilliantly in the inmost hearth of human nature, that is destined to grow to splendid radiance and light every man that cometh into the world—the fire of divine Christly consciousness. Fire was thus the symbol of the divine in man's nature. And how else could this divine glow of the God nature enter into the heart

and life of man save down the channel of his highest and divinest mind, soul and spirit, which, like chimney heat and smoke, ever ascends to heaven? In these days of our newly discovered knowledge of the fairy magic of nature's finer radiations and energies, this chimney analogy can take on a very instructive significance. It would say to us that the warm, even though smudgy, aspirations for a higher understanding of the meaning and value of life which we send up the chimney of our mental hearth fire constitutes a line of transmission by which the wondrous gifts of a diviner spirit can flow down into the heart of our being. Surely God can enter our lives only through the gateway of the brightest mental and spiritual energization that we can generate on the hearth of our nature.

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DISCOVERING LIFE AFTER DEATH

BY

WILLIAM DUDLEY PELL
SOULCRAFT CHAPLES
NOBLESVILLE, IND.

With the halting of the heart, life "stops", and three to four days later, after proper religious services, all that has been substantial of a given man or woman is interred in a box in an aperture in the ground. There its chemical elements proceed to disintegrate.

This "life" to millions is regarded as closed.

During its animated sequence it has committed acts profitable or injurious to similarly animated bodies in earth-plane association with it. A subconscious in logic has it that these should be rewarded or penalized in some fashion. Therefore back over the ages a survival-hypothesis for the unit of self-awareness that has occupied that body, has been arrived at. This unit of self-awareness, designated as the Soul, is assumed to go on existing even though it no longer has a body for material expression.

On vacating the organic instrument it finds itself in the custody of apparent angelic bailiffs who escort it to some sort of medieval Judgement Hall.

The Magistrate on the bench in this supernal place is none other than the Transcendent Creator of the stellar universe Himself, despite the fact that astronomical science now contends it comprises 400 million Light Worlds, or "His Only Begotten Son," the Christian Savior, although in some faiths the Latter is depicted strictly in the role of counsel for the defense. But at such immediate postmortem hearing the good and bad deeds of the Soul during physical occupancy are recited and deliberated upon and "judgment" pronounced as to that Soul's state of residence throughout so-called Eternity.

(Continued on Page 2)

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MARCH 25, 1960

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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.

Dear Sirs,

In reading your paper for Feb. 10, I was interested in the article on N-Rays.

It seems this is one of the things I have always known within myself that is seeking "an out" or a use.

I do not do "a lot of reading," and more and more I read what is guided my way. Thus it seems I read what is needed when needed.

So I am prompted to reach out by means of this communication. Precisely why I am not completely "aware of." However, it seems very important now.

There are many "I's" in this note, but I am sure the reader knows that the "I" isn't important only the eye and the use of our wonderful bodies and minds to manifest the Greater in joy and understanding.

May the happiness I feel now reach out to you.

Ruth Schley

Dear Mr. O'Neil:

In a recent inspired lecture the real significance of Spiritualism and what a true Spiritualist should be was very eloquently presented — an opportunity for those who have had erroneous ideas to become enlightened and for Spiritualists to check on themselves.

In the midst of much discouragement during World War II, which could not seem to be alleviated by attending orthodox churches, I was led to a very good book in which the true meaning and purpose of life were given from the Spirit World. My entire outlook was changed and it was the beginning of continuous reading and study in the effort to apply and eventually trying to reflect the teachings of Jesus.

A few years later in attending some Spiritualist churches, though there were many sincere people, it was quite disillusioning in some cases to see the disparity between words and deeds. Also, more recently, I found that Spiritualist Churches, too, have their own particular beliefs and disbeliefs. A church affiliated with one Association did not accept reincarnation; in another church affiliated with a different Association, reincarnation was apparently ignored.

Hitherto, I had not thought very much about Reincarnation, but now felt impelled to know

the reasons for these unscientific attitudes. Not only is there overwhelming evidence in support of reincarnation, but the acceptance of it would certainly seem to be a most important factor in learning to realize that the "Kingdom of God is within" and to "Know Thyself," giving impetus and completeness to life and providing invaluable aid in the solving of problems and avoiding pitfalls. The West believes that it has much to contribute to the East in material ways. Just as important, if not more so, the East can contribute much to the West in spiritual ways.

Concerning Truth, Robert Browning wrote:

"Truth is within ourselves; it takes no rise

From outward things, whate'er you may believe.

There is an inmost center in us all

Where truth abides in fullness; and around,

Wall upon wall, the gross flesh hems it in;

A baffling and perverting carnal mesh

Binds it, and makes all error; and to know

Rather consists in opening out a way

Whence the imprisoned splendor may escape,

Than in effecting entry for a light

Supposed to be without."

Sincerely,

Annette Perry.

Dear Mr. O'Neil:

I was quite amazed to hear Mr. Dave Garraway, on the February 1st "TODAY" television show, admit freely that he and his family have been living, for the past two years, in an actual haunted house.

Mr. Garraway was advised when he took the house over that it was haunted. At the time, he said, he laughed at this. He now finds chairs and tables overturned. Bottle tops and corks pop off. The lights in the house go on and off unexplainedly, and bolted doors are unlocked and opened while they sleep. Last but not least the iron pipe covering the electric wiring (conduit) melted while the wire inside remained in good shape.

Mr. Garraway spoke of this while interviewing the author of a book, the name of which, I believe, was "Ghost Minds." This author, whose name escapes me now, recommended someone to

go to the house to try to clear up this poltergeist. Mr. Garraway readily agreed to do this.

I feel this is a good, true news item and hope you can follow up the story. I'll be looking in my "PSYCHIC OBSERVER" every issue now for something on this.

Hoping you or Long John will take advantage of this widely advertised matter, I remain

Sincerely yours,
Earl DeCray

REPLY TO REV. EVAN SHEA

Dear Editor:

I must take exception to one or more of the statements made by Rev. Shea in his "Biblical Science" article, February 25th issue of your paper.

He declares (without warrant) "Apparently the people of Jesus' time accepted the theory of Reincarnation as a very natural thing." And again: "It seems strange to me when so-called good Christians protest their complete belief in the Bible and then turn-about and piously deny the theory of Reincarnation. Even our Master accepted it as a natural phenomenon."

In the first place Jesus, in any true statement never once affirmed any belief in Reincarnation! This on the very best of biblical authority. In the second place, no true Spiritualist, loyal to the principles of the teachings of Spiritualism ever accepts the theory of Reincarnation. The oriental philosophers, principally Buddha, proclaim it as a demonstrated truth. Buddha declared that he had been reincarnated hundreds of times; once a frog, once a tree, once a bird, and often as a reborned soul in human form.

In the text in Matthew 16:13, Jesus asks his disciples what the multitude is saying about him. When they replied that some thought him to be John the Baptist, some Elias, and some Jeremiah, he made no affirmation that he was either of these. He did not admit to the theory of Reincarnation in this instance nor in any other! That some of the people of his time believed in such a theory does not show us that Jesus believed or taught it. What members of the multitude believed is of small consequence in proving that man's soul returns to earth in another human form.

Reincarnation has no place in the religion of the Spiritualist.

When the disciples came to John the Baptist and asked him if he was Elijah the prophet returned to earth, he flatly denied it and said "I am not Elijah." So John did not teach Reincarnation. The verse which declares that Jesus would build his church upon Peter, as a solid rock foundation, is admitted to be a forgery. It does not appear in the earliest manuscripts of the gospels of the life of Jesus.

If Rev. Shea knows the history of his Bible, he will not distort the meaning of its texts.

The word "rock" is used throughout the Old Testament as meaning a ceremonial rock at which the Hebrews worshipped, believing that Jehovah, their spirit-god leader manifested there. Rev. Shea should know this. The word Peter, or petras, a rock, has been confounded by nobody knows whom, to mean Peter the disciple. Surely when that same disciple was so weak that he denied his Lord three times, it is not reasonable to believe that Jesus placed much confidence in him. Later Jesus calls Peter Satan, because Peter had sought to tempt him. If Roman Catholics wish to accept these verses as meaning that their Church is the only true foundation of Jesus Christ's teachings in the world, let them. They undoubtedly placed this spurious verse in the New Testament gospel. It is no affair of Spiritualists. Why drag it in as a valuable bit of spiritual instruction

and accept it as true, when Biblical authorities know it is false?

Some knowledge of how the books of the New Testament were written would be of great understanding value to Spiritualists. We know that the gospels were not written, or compiled, until the last part of the first century, and stretching at least for forty years into the second. It was over three centuries until they were accepted as a part of the New Testament.

During these centuries the Church Fathers wrangled and fought over what texts and manuscripts were genuine, and

thousands were slain by the edge of the sword,—slain by leaders of the Christian Faith. The Faith was segmented by beliefs and superstitions. Many false texts are in the New Testament that were put there by these same Fathers of the Church, as a result of indecision, design, and religious zeal.

As to the theory of Reincarnation, if the Catholic Church does not admit that the Bible teaches the theory of re-embodiment, how then shall Rev. Shea read such an interpretation into it?

Thanking you, I am,
Sincerely,

Rev. Converse E. Nickerson

DISCOVERING LIFE AFTER DEATH

(Continued from Page 1)

No one is satisfied to be thus "judged" by any lesser potencies than the Omnipotent Creator or His majestic progeny and the whole arrangement must be taken unreservedly on faith, despite the tabulated fact that practically 65,000 persons thus depart their bodies every twenty-four hours in America alone. But this preposterous item of Time is circumvented by the controversial explanation that "with God all things are possible."

This God, obviously an anthropomorphic Being, can even transcend the immutable regulations of Time and conduct 65,000 such "hearings" every 24 hours, entirely aside from a conjectural million other such Souls, quitting their bodies each day and night from the four other continents of earth. No matter! The aforesaid hearing is held in the individual case and sentence pronounced.

If the roster of kindly and constructive acts during mortal life outweighs those of brutality and malice, permission is pronounced for that Soul to go on living in celestial regions called the Abode of the Blessed. If it be shown that the reverse is the case, the pronouncement is equally inexorable, that such Soul shall be consigned to a barbarous Inferno of fire and brimstone, supervised by the Devil and all his impish cohorts, where it shall go on existing interminably amid weeping, wailing, and gnashing of teeth.

It is a simple and incontrovertible concept, and whomsoever doubts it is consigned to the Devil's dominion anyway.

The examination and expounding of such probable destinies for Souls constitute the erudition that is known as Theology.

Millions are compelled to subscribe to it because naught else is made available or plausible.

Institutions of enormous social and economic power confirm it and promote it.

The ethics of American citizenship are premised upon it. The momentum of a great tradition sustains it.

Whomsoever is skeptical as to the correctness of the whole of it becomes religiously ostracized.

In other words, there is small escape for the individual from subscribing to it else he lose his moral and religious standing in the community in which he dwells.

But equal millions are critical as to the truth of it, or even openly hostile to it as both fantastic and illogical.

Granted that such locations as Heaven and Hell maintained, by what decree of sense should their populations be determined by the sexual performances of strictly earthy men and women? If it be argued that "God sends the precious little souls, fresh from heaven," then God must be guilty of favoritisms in that some souls are "sent" into aristocratic good fortune while others are consigned to poverty and hardship; those sent to happy and prosperous homes run the better chance of

coming back to heaven anyway, while those destined for poverty and hardship will be subjected to influences that facilitate their chances for sin and condemnation.

Where is equity in that?

As a matter of fact, equity scarcely appears in it anywhere at all.

The whole composium seems to be a slow growth of man's spiritual development intellectually rendered into communicable ideas.

Man has ever felt intuitively that he was not at home on this plane of materials and flesh. He's constantly been witness up through countless generations of supernatural manifestations to which he could ascribe no natural cause. But terror has seized him universally at prospect of scientifically investigating such supernatural phenomena, something has had quick castigation as well from the pundits of theology fearful of losing their monopolistic authority and prestige if their celestial ideologies be disclosed as erroneous.

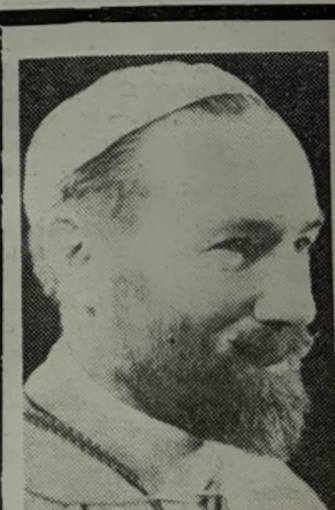
Not that they do this maliciously or selfishly.

Their institutions demand fidelity to dogma as a matter of preserving individuality.

But this is the situation into which Soucraft steps as an equally great ideology yet premised upon findings of semi-scientific fact known as Psychotherapy or Hyperaesthesia, the cure of mental abnormality by exploring the unusual acuteness of the senses. This could not have happened until Psychology and Psychiatry, not to mention Psychological Research, had arrived at their modern states of development.

Instead of bolting in primitive panic at witnessing of phenomena not of this earth-plane, the

(Continued on Page 15)



If you want to come out of your troubles, or if sick I will send you a free treatise that will amaze you. Send two 4-cent stamps for mailing in a plain sealed envelope.

**BISHOP
RALEIGH**

Box 86, Malibu, Calif.
(P-512)

From The Editor's Desk

BY TOM O'NEIL

PINNING THE DONKEY ON A FEW "TALES"

Psychic Observer, since its inception way back in 1937, has, in its own unique way, been a "home-town paper" to its subscribers. Hometown in the sense that it serves as the multiple link keeping together students and proponents of spiritual philosophy both here in our country and abroad.

As a result, the owners as well as the policies of the paper are important to each subscriber who, in turn, feels he has a right to pass judgment on them. This can be a wonderful thing at times, but on the other hand, there are times when it is not so good. Specifically—certain actions or policies may be attributed to the editors of the paper that are not factual. Since the *Psychic Observer* family is scattered throughout the 48 states and 18 countries, it is impossible for the P.O. editor to keep tabs on everything that is transpiring and being said and further—if the need be—to personally defend himself.

However, at the same time, no matter how large the family or how widely scattered—the news of whatever the current topic may be finally gets back to the head of the household (P.O. editorial office).

Forgive the lengthy analogy but we think it is about the best way to describe how a deplorable situation, that apparently now exists in our big family, got started.

So—let's hold a family council and clear the air. Here is the situation as we understand it:

- 1) *Psychic Observer* will no longer print church news.
- 2) *Psychic Observer* is no longer the champion of Spiritualism.
- 3) *Psychic Observer's* circulation has fallen to an all-time low.
- 4) *Psychic Observer* has been banned at the camps, i.e.—Chesterfield.

Short and Sweet the answer is—**FALSE TO ALL FOUR STATEMENTS!**

The paper cannot print church news if it is not sent in to be printed and too often, this is the case. The only exception this desk has ever taken to church news is—for example—when news about Christmas activities are received in March and allowing for printing—would appear in the paper about May. We only ask that news be sent before the event happens and immediately afterwards. Other than that—*Psychic Observer* pages are always open for church news and pictures. We want them and ask you to send them.

As far as Point 2 is concerned, our only thought is that this may have come into being because the paper, in the past year, has attempted to bring to its readers many more sides of this wonderful new thought of ours other than articles specifically related to the religion of Spiritualism. Rather—articles relating to the philosophy of Spiritualism. Is this wrong? Are we to become as biased in our thinking as our orthodox neighbors?

Point 3—Circulation has not fallen off—it has been increased and increased factually. We have applied for membership in the ABC—Audit Bureau of Circulation—meaning that every subscriber we have is an authentic, paid in full subscription. Since *Psychic Observer* has moved to North Carolina and since we have stepped up our publicity and promotional work, subscriptions have increased by several thousand.

Point 4—If *Psychic Observer* has been banned at the camps, we are at a loss to say which camps. No cancellations were received from the camps last year and to date, we have not received any orders from any camp secretaries or presidents not to send the paper this year.

So you see—a lot of dust has been raised and for really no good reason at all. About all it has done is weakened the organized movement of Spiritualism a little more. We are saddened to think that our own people would speak against one of the few newspapers they have which is dedicated to their cause. There are only three papers in this vast country of ours, with national circulation—carrying the banner of Spiritualism, free thought and spiritual philosophy. Rather than tear them down page by page, editor by editor, would it not be better to do all you can to build their circulation even more—thus sharing with others the beautiful Truths we hold so dear.

If at any time, you take exception with something in the paper, please sit down and write directly to your editor and we will try to do our best to clarify the situation. But please remember—we will never betray our privilege of Freedom of the Press and we feel that there are many avenues approaching the Ultimate Truth and each of these will be given space on the pages of your *Psychic Observer*.

Particularly—let us all practice what we preach—brotherly love, charity and understanding. We will not always agree with each other on every spoken word. Frankly, there are times when your editor is not in entire agreement with every word of every article that appears in P.O. but we realize that it might satisfy some of our readers and so we try to present every facet of the subject.

In closing, may we say that this is not the first time that *Psychic Observer* has withstood the damages of malicious, n'er-do-well chatter and sad to say, it probably will not be the last time. But we do not bow our heads—we know that there are far too many faithful subscribers who greatly outnumber the handful trying to destroy *Psychic Observer*. To these and to the hundreds of new subscribers joining our ranks, we turn our efforts.

Bless you all—those who love us and those who don't.

Are you looking for the easy superficial way with a denatured religion to suit the whims of your physical likes and dislikes regardless of facts?

Does orthodoxy have a monopoly on the "outer darkness" the lower "astral hells," or even the Biblical "second death?"

Perhaps you will see it differently when you read—

STANTON MOSES

by

Rev. Enid S. Smith, Ph.D.

These are not only the days that try men's souls, but the times that discover countless numbers that are looking only for the easy, superficial way, and, to excuse themselves, have denatured their religions to suit the whims of their physical likes and dislikes. Many are believing what they want to believe, regardless of facts. Spiritualists are not immune from all this. What a pity they do not take the trouble to think, study, read, and to realize the truths copiously given in such works of the Pioneers, as Stainton Moses "Spirit Teachings, and More Spirit Teachings," and in James Peebles "Immortality," and other books of like superior quality, in which they would learn that Orthodoxy has no monopoly on the "outer darkness," the lower astral "hells," or even the Biblical "second death."

Said a neighbor of shallow living to a friend of the writer's recently, "I don't see why you don't take it easy and not bother about helping folks—you don't have to. I take it easy and do what I like. My religion says the door is never closed against any here or hereafter, so why worry?"

Such a one has forgotten that God gave to all free will, even to destroy their personalities and their identity if they follow a pattern of evil living that is progressive degradation that sinks them, on the other side, ever lower in the astral hells, where no spirit can reach them, and where finally they end (we are told by the highest spirits that communicate with the earth) in depths where all help would be refused, where the "second death" of extinction is an actual fact.

Again, those who know little more about Spiritualism than receiving a message from some astral relative or friend, talk with great surety of going to the Summerland where they will not have to work, but just enjoy eternity in unadulterated pleasure with friends and relatives, carrying on much of the frivolous life they enjoyed on earth. This is entirely contrary to fact.

A rather amusing incident is told by Dr. Peebles, in his *IMMORTALITY*, of a lazy spirit who passed to the astral world and was too lazy even to exert himself to provide for his own needs. He was satisfied just to lie down anywhere and go into a stupid sleep. But behold, one day, a thunderbolt struck him and he was aroused into mute amazement, while he heard a voice exclaim, "We have no idlers here!" He thought that rather rough treatment, as he never had succeeded in getting much lazy comfort on earth and thought that he might now have his fill undisturbed. Later, a spirit told him that only action, and much of it for others, could give him comfort, and that he could overcome the morbid accumulation of crude magnetism with which he had burdened himself from an ill-spent earth life, and then become a useful person.

A word from those who have just passed to spirit, as to what they find on the other side, is often helpful. Into one of our development classes on a recent Tuesday, and again on Friday of the same week, came the spirit of a very well-known Chester-

field medium, whom we understand passed on the previous Sunday. Greeting us, he said, "My, but the laws over here are quite different from those on earth. Already I'm hard at work learning. And if you people think you work hard on earth, just you wait until you get over here and then you'll work a lot harder than you have ever worked before—take that from me." With these words he left.

So, in considering survival and one's place in the spirit world, it is well to take note of the universal teachings down the ages on the subject. The idea of cause and effect, sowing and reaping is as old as the hills. St. Paul reiterates it when he says, "Be not deceived, God is not mocked; whatsoever a man sows that shall he reap." And Emerson says, "Everything has its price; if you do not pay, you do not receive." Spirit expects of all a clean, wholesome, unselfish life, a seeking first of the "kingdom of God and his righteousness," and the giving of much time in helping others, and in building a better world in which to live and prepare for the future life—this world being but a training school. "Work out your own salvation with reverence and trembling," admonishes Paul (the quotation is from the Aramaic Bible). Each is responsible for his own happiness or unhappiness as he obeys or disobeys Nature's physical and spiritual laws," as every Spiritualist knows. So may each who talks with confidence about his future state, ask himself seriously what he has done to earn his passage up, rather than down, in this universe. Payment is required in advance.

These are some of the ideas emphasized, with many others, by William Stainton Moses, one of the very greatest of mediums, and one perhaps without equal in purity of life, conduct, and thought. He was one that Dr. Bucke mentions as having Cosmic Consciousness, along with such as Jesus, Buddha, Plotinus, Isaiah, Pythagoras, Plato, Lao-tze, Paul, Swedenborg, Francis Bacon, Emerson, and others. Some call him the "Moses of Spiritualism." Since like attracts like, he drew perhaps the highest Spirit Teachers and Controls of any mortal, with the exception of Mrs. Piper who later had the same group, headed by Imperator and 48 other Celestials. It was a long time before the identity of these was

really known—the names of some of them were revealed to Mrs. Lenore Piper, another very wonderful medium of sterling character, a neighbor of the present writer with whose children she went to school. Imperator was the pseudonym for the one who lived on earth as the prophet Malachi; Rector, for Hippolytus, Bishop of Portus, near Rome; the Doctor, the Stoic philosopher Athenodorus; Prudens, the neo-Platonist Plotinus; Mentor, the Arabian savant A'Ghazali. There were also Theophilus, Magnus, Daniel, Isaiah, Elijah, Swedenborg, Vates, Solon, John the Baptist, Plato, and Philosophus, among others.

This illustrious band asserted that a missionary effort to uplift the human race was being made in the spirit realms, and as Stainton Moses had the rarest mediumistic gifts and personal attainments, he was selected as the chosen vessel, especially for the period 1872-1881.

The Rev. William Stainton Moses, an Anglican clergyman, Editor of *LIGHT*, was educated at Oxford University, and for a time was a teacher in the London University College. "His mediumistic superiority consisted largely in living a good life and in adding to his mediumship culture and scholarship," says Peebles; and Mrs. Stanhope Spears, through whose influence and the lending of Owen's *The Debatable Land* brought him into Spiritualism, said, "There was an intense spirituality about Stainton Moses' Spiritualism. To him the Summerland was nothing. There was the constant reaching forward to what was higher and better. To him the next world and the next were states of progression conditioned by the value of the education received here."

He went to seances and it was quickly demonstrated by what took place that he had natural powers of mediumship. Moses was soon proving to his orthodox friends what he formerly very strongly disbelieved in. He became a trance medium and much physical phenomena occurred. Later, he was used as a vehicle for the sending to earth a body of teaching that stands as light to many generations, cherished by many as their "bible," and which has been lost in darkness caused by the untrue and terrible theologies of his day.

(Continued on Page 7)

DR. REGINALD MILLS



POWERFUL HEALING HANDS

Rev. Dr. Reginald Mills and Dr. Bartt Mills, famous "Father & Son team" from England. See this quiet inherited God-given gift at work. Your weak faith no barrier. Their strong faith sufficient. During the past fifteen years over 80 per cent of the patients spiritually treated by the laying on of hands, including absent healings has been successfully healed. These include the following diseases: Cataract, many forms of Paralysis, Arthritis, Gallstones, Kidney Stones, Bladder, Heart, Growths, Sinus, Duodenal Ulcers, and all Glandular Conditions, etc.

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The Parting Line

By LONG JOHN NEBEL

Every day, when I come into my office, I am fortunate enough to find a large pile of mail on my desk. I say fortunate for two reasons. First, the letters from people wishing to appear on the show gives me the material that keeps us rolling. Second, the messages from the listeners gives me an idea of our "rating"—and



LONG JOHN

and Saturdays I am in the offices for a few hours during the day, and arrive for the show around ten in the evening. I may leave the building anywhere between six and eight in the morning, except on Sundays. On this one day a few of the "regulars" join me and we all go up to the Carnegie Delicatessen for breakfast. By ten I am on my way home to read the papers, make a few calls, and hit the sack, until I get up to start the routine over again. Heavy schedule? I guess it is, but—square count—I've got no complaints.

Q. How many people want to appear on the show?

A. We receive from forty to fifty requests a day.

Q. What kind of people want to be on?

A. You name it—or them. Archaeologists, acrobats and astral projectionists; hypnotists, historians and horticulturists; palmists, poets and panacea peddlers; zoologists, zoists and Zen-ites. Publishing houses, public relations people, press agents, listeners, long-forgotten acquaintances, and just plain kooks—all write sooner or later.

Q. Why do you have so few show people on your program?

A. Each week I receive a couple of dozen offers for movie stars and starlets, comics, singers, bandleaders, etc. But I have tried as much as possible to bring the interesting and off-beat to my listeners. I try to avoid putting "on mike" the kind of interviews you usually hear. Let me put it this way—say we bring up the glamorous "Lavina Luscious." She has just completed playing the second lead in "The Return of the Man Who Never Came Back," produced by the "Bigger Than That Picture Corporation." Now, Miss Luscious has come on to promote her film. In fifteen minutes she has told us she was born in East Haystack, worked in a drugstore, spent three years in stock companies, appeared on a television quiz, worked in a drugstore, married a famous bongo player, placed thirty-first in the Miss Universe Contest, worked in a drugstore, studied a week-and-a-half at the Actor's Studio, went to Hollywood, worked in a drugstore, was discovered, signed a contract to appear in a film playing a girl who works in a drugstore. She likes lettuce and baked bean sandwiches, sleeps in Swedish cocktail dresses, reads the Dead Sea Scrolls, and hopes to play Lady Macbeth next year.

At this point we have spent twenty minutes with the young lady, and the interview is dead, with four-and-a-half to go. And remember that there are more Lavinias than there are saucer sightings. So, instead I try to bring you people who have far-out and off-beat stories, people with something to say.

Q. Who are some of the "big names" who have appeared on the show?

A. Many, many people have been very kind to us. Take Ben Gross, for instance, the dean of radio and television commentators, who gave your moderator his first big plugs. This world-travelled, cultured gentleman has given yours truly some dozen or so full columns in his tremendous popular bit in the New

York Daily News. When you get a boost from the man who wrote the definitive book on radio and T-V ("I Looked and I Listened"), well, let's face it, neighbors, that's a pretty great deal. Even his lovely wife, Kathleen Cotter Gross (a poet of some reputation) has been kind enough to follow the L.J. bit for some time.

Jackie Gleason is another name that leaps to mind right away. This great comic and actor who has honored us by being a fan, by participating in "beeper calls" (particularly that fabulous three-way call with Frank Edwards and Gray Barker a couple of weeks ago), and by appearing as a guest, has tremendous interest in the occult and championed us many times.

And then there is Hy Gardner, noted columnist and T-V personality. It has been my pleasure to appear on Hy's television show a couple of times and to have him up to my mike.

Henry Morgan and I have also exchanged visits. I have done his T-V, and he has joined me in Studio Six.

Nick Kenny, Ed Sullivan, Lillian Roth, and I could go on and on about all the wonderful people who have been very kind to this JCL (Johnny-Come-Lately), by bringing their great stories to the "hot mikes" moderated by yours truly.

Q. Is it true that you discovered Alex King?

A. Let's face it, neighbors, L.J. has been fortunate enough to achieve some small success in this business, but he is no "star-maker," or even "discoverer"; however, it is true that Mr. King did sit in with us on "The Party-line" before he made his first famous T-V appearance.

Q. What subject draws the most mail?

A. There are many—roughly it would go about like this: "Long John" (and don't get me wrong, a lot of these are "zings"), the panel members, flying saucers, ESP, astral projection, mediums, hypnotists, politics, poltergeist, the arts, etc.

Q. There have been several people who appeared a number of times, but who are no longer on the show. What happened to them?

A. I'll give you a square count, neighbors, this is not an easy answer to generalize, but—well, let me put it this way. Let me ask a—I think they call it a rhetorical—question. Why do people want to be on the show? Well, there are many reasons. First, there are a few of the "regulars" that I like to think of as friends, or near-friends; these are the ones that have gotten out of bed, dressed, and come to the studio (sometimes for a good distance, or in pretty bad weather) because I asked them to do so as a favor. But those are just a few.

Now, what about the rest? They have many, many reasons. Some are pushing a book, or lectures, or a philosophy; some are pitching a gimmick, a talent, or an idea; some want to impress their friends, wives, or business associates; some are satisfying their intellectual curiosity, or getting kicks, or just like to discuss things; some are just hams.

Yes, there are many, many motivations, but I'm not conning you when I say that I have no complaints. A lot of these reasons are perfectly valid ones, and I feel that I have been very fortunate in having many of these people on. But original motivation is only one aspect of the picture.

I see it this way. Success is very much like the ladder they are always talking about. At the bottom, the rungs are very wide and very strong; broad enough to accommodate many people, sturdy enough to hold them up. As you work up a few steps, the space is a little narrower, the

strength of the rung is not so great. By the time you get halfway up to the top, only a small number of the original "starters" are still with you, because there is much less room, and must less weight can be supported—but, of course, that makes the "half-way rung" all the more desirable to be on. Let's face it, neighbors, if you are sitting on that bottom rung in this business, with a fifteen minute spot on a 250 watt station in North Overshoe, and when you're not on mike you are simonizing the bosses car—well, there aren't going to be many people who want your job in the first place, and in the second, there are a good many of these spots on tap. When you get to Center City, with a hundred thousand people, and a 5000 watt station, you have to wear the tie a little straighter, keep in touch with the local press, and be aware of when you're being nudged. And that's the way it goes as you move upward.

Now, don't misunderstand me, there have been some great guys on the show, but . . . well, I'll give you a square count . . . a few times I've been very, very disappointed, I could even go so far as to say that I've been made sad by things that have happened. Let me just say that there have been times when pretty amazing stories have come back to me . . . but I'll just wrap it

up by saying that in this business, like in most businesses, when you're doing a little better than merely getting by—keep an eye open over your left shoulder at all times.

That's it, neighbors, but until . . . get your aura checked.

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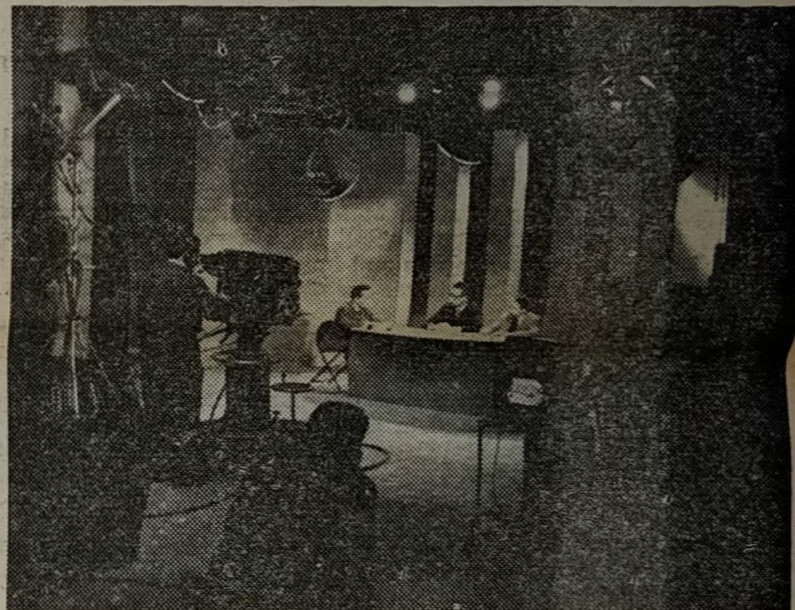
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Editor's Note: I have been told that the figure in the foreground shows where Long John was sitting before going before the TV cameras. Must be something he left behind! L.J. You'd better get your aura checked.

ANNOUNCEMENT

The response to the first advertisement was so good that the advertisement is being repeated. A book entitled "THE ELIXIR OF LIFE" with the sub-title "A GUIDE TO THE PANACEA FOR ALL DISEASES" was recently published. It reveals keys to alchemy unknown to scholars for the past few hundred years. The course of history will be affected by this book. Changes in medical practices and in religious teachings will take place in the future as a result of this book. It will open doors to new knowledge that will help to cure mental ailments and cancer. The price of this cloth-bound book is only \$2.00 postpaid.

FAITH FARM

Cooks Falls, N. Y.

SEEING IS BELIEVING

BY

W. Howard Parkinson
(Special to Psychic Observer)

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"Norman, on last December the seventh, you and Mr. Otis T. Carr (designer of the "OTC-X1") were suppose to go to the moon and back in the "OTC-X1 Circular Foil Craft". It never happened. Why not?"

"Well, John," replied Mr. Colton, "the truth is that we over estimated out production capacity and under-estimated the time required."

"Does that mean you've given up, that the offer of one of your moon-travelling ships for \$20,000,000.00 is withdrawn?"

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"Let me ask you this, Norman. Last Spring, my gang and I came out to Oklahoma City to see what you asured us would be a demonstration of flight by the six-foot prototype model you had out there. It was never even pulled out of the barn, or warehouse, you had it in. Why couldn't you even get that model off the ground?"

"Well, John, there are some things I can't reveal about that entire episode. Let's say that there were certain pressures, or maybe I should . . ."

"Wait a minute, Norman. What do you mean pressures. Who was crowding you," demanded "Long John".

"I really can't talk about it at this time, but there were certain things . . ."

"What things?"

"I'm sorry, John, but I can't go into it at this time."

"Then let me put it this way, Norman. Are you ever really going to get this thing in the air, or is it a great con—what I mean is, are you and Carr just deceiving yourselves with a lot of kooky science that can't possible work?"

"Definitely not, John," asserted Mr. Colton, "we are prepared to deliver a working "OTC-X1" to anyone prepared to finance the operation."

"You mean", asked "Long John".

(Continued on Page 16)



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of "flying saucers"; or should I model "flying saucer", that sounds as though I might be talking about a toy. What I should say is an eighteen-inch diameter prototype of a space-ship that is designed to go to the moon in five-and-a-half hours! Other presentations offer guests that have walked the bottom of the ocean, or battled with the last of the saber-toothed tigers, or saw Lincoln shot—you understand, something simple and reasonable. But the "Long John Show", it doesn't bother with such trifling endeavors, "Long John's" guest, for this first show, was the Vice-President in Charge of Sales for O.T.C. Enterprises—a Mr. Norman Colton. And what was he there to discuss? Why the "OTC-X1 Circular Foil Craft". And what is the "OTC-X1 Circular Foil Craft? No problem—it is the space-ship which will take anyone who buys it to the moon in, as I mentioned before, five-and-a-half hours. The price? Don't ask. What? Alright, you asked. The tab is \$20,000,000!

But let me jump back to the beginning. As I walked into the T-V studio being used for the first "Long John Nebel Show", I was greeted by David Field and Paris Flammonde. Mr. Field was very co-operative in answering my questions, but I must admit the Mr. Flammonde seemed rather amazed that I did not know all about Colton, the "OTC-X1, space-travel and the like. The first thing I asked was about the people "behind the scenes." Mr. Filed gave me that information.

Ivan Reiner, Television Director for Channel 9 (WOR); Ray Mulderick, Executive Producer and Studio Manager; Ralph Giffen and Steven Harris, Directors; Ralph Robbins, Stage Manager; Carden Bailey, Set Designer; Jerry Miller, Graphic Arts; plus "Long John's" personal staff—David Field, Anna Marie Goetz and Paris Flammonde.

Finally, the eminent moderator, Mr. Colton, and additional guest, well-known author Lester del Rey had passed the supervision of the make-up artist; top-rated "special features" photographer, Sam Vandivert, had completed his fifty, or sixty, shots; the cameramen, director, producer, et al, were ready to go—and besides, it was two minutes to ten o'clock. All went silent and in a



NORMAN COLTON is not really showing "LONG JOHN" that the "OTC-X1" is coming apart at the seams, he is merely demonstrating a point on the small prototype.

Profile
On Ed Springarn

By Long John Nebel

A man who would rather talk than do anything else in or out of this world, Dr. Ed Spingarn frequently turns up at WOR studios after having talked to his classes all afternoon and evening, prepared to talk for five hours more. He's been accused of being in love with the sound of his own voice and—there's general agreement on this point—of never knowing when to shut up, but when asked why he appears regularly on the Long John show, he says only, "Because it's there."



ED SPRINGARN

Sketch by Arnold Bergier

Ed teaches English at one of the colleges in New York City, earned his Ph.D. at Columbia with a dissertation on some totally neglected seventeenth century plays, is the editor of his college alumni quarterly, and the author of a satirical novel that is so capable of being misinterpreted that some people haven't spoken to him since. Currently he's working on a few more books, any or all of which he may some day finish. His hobbies are deep sea fishing, building HO gauge freight cars, and, of course, conversation.

On the program Ed is probably best known for his announcer's voice. One listener telegraphed in, "Ed's voice is so beautiful that I'd love to hear him just recite the alphabet." (Ed was out of the studio at the time, so we put Danny Stokes, our porter, on mike in his place; but it turned out that Danny had a little trouble with the alphabet). Ed's own mother, when she first heard him on the air, totally disregarded all his years of formal education and asked him, "Why don't you become a radio announcer?" I've heard reports that when Ed reads poetry on the air, there are hundreds of middle aged ladies in the outlying boroughs of New York who just never go to sleep at all that night.

The doctor's approach to most of the subjects that come up on the show is one of skepticism and, as he's tried to explain to yours truly, skepticism doesn't mean disbelief but only suspension of judgment. He wants to know more about whatever the guest

is trying to sell him before he'll come to any conclusion. Actually Ed has only rarely been on with guests who are interested in UFO's or ESP. His favorite subject is a book review, or just "playing with ideas" and he dearly loves to needle an author about his work. Nor does he confine his needling to authors; many of his fellow panel members have come in for a little deflating too, while I like to think of his arguments with Lester Del Ray as a battle of giants.

The husband of a department store executive who, he freely admits, is much smarter than he ever hopes to be, Ed claims the title of "the most hen-pecked man east of the Mississippi." But I've met his wife Harriett, and she's a charming girl who, although she's obviously the brains of the outfit, does her best to keep Ed from ever knowing it. Although she sometimes complains that she's a Long John Widow, what she says to Ed is a line from a play by Bernard Shaw, "Never mind, dear. Go on talking."

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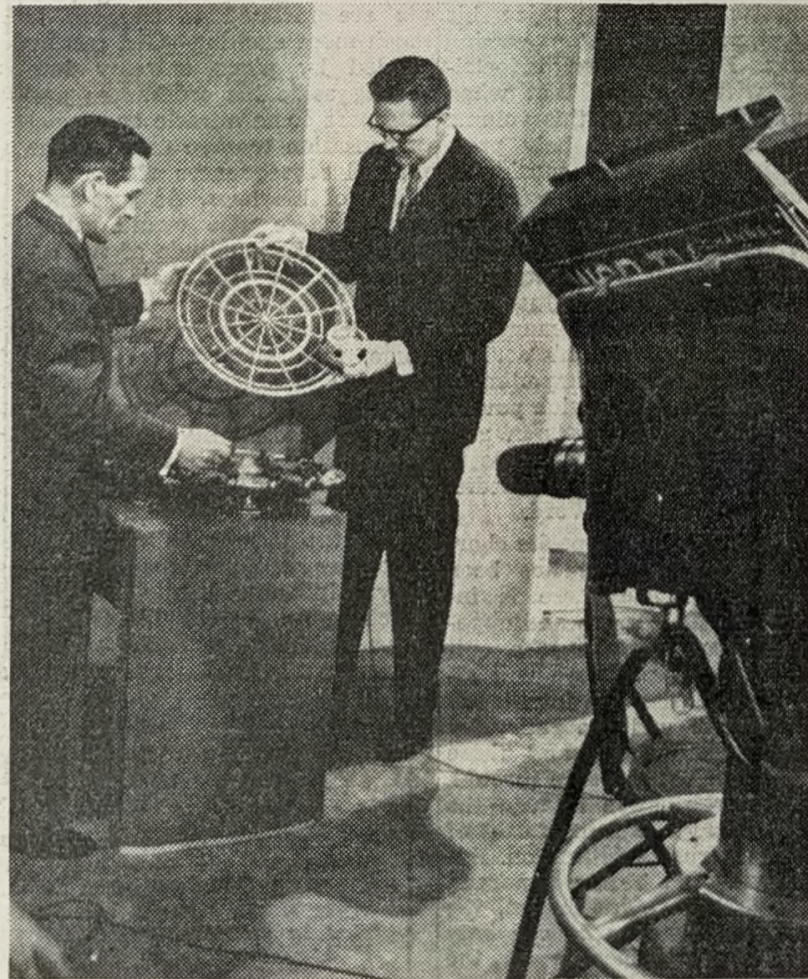
of "flying saucers"; or should I model "flying saucer", that sounds as though I might be talking about a toy. What I should say is an eighteen-inch diameter prototype of a space-ship that is designed to go to the moon in five-and-a-half hours! Other presentations offer guests that have walked the bottom of the ocean, or battled with the last of the saber-toothed tigers, or saw Lincoln shot—you understand, something simple and reasonable. But the "Long John Show", it doesn't bother with such trifling endeavors, "Long John's" guest, for this first show, was the Vice-President in Charge of Sales for O.T.C. Enterprises—a Mr. Norman Colton. And what was he there to discuss? Why the "OTC-X1 Circular Foil Craft". And what is the "OTC-X1 Circular Foil Craft? No problem—it is the space-ship which will take anyone who buys it to the moon in, as I mentioned before, five-and-a-half hours. The price? Don't ask. What? Alright, you asked. The tab is \$20,000,000!

But let me jump back to the beginning. As I walked into the T-V studio being used for the first "Long John Nebel Show", I was greeted by David Field and Paris Flammonde. Mr. Field was very co-operative in answering my questions, but I must admit the Mr. Flammonde seemed rather amazed that I did not know all about Colton, the "OTC-X1, space travel and the like. The first thing I asked was about the people "behind the scenes." Mr. Filed gave me that information.

Ivan Reiner, Television Director for Channel 9 (WOR); Ray Mulderick, Executive Producer and Studio Manager; Ralph Giffen and Steven Harris, Directors; Ralph Robbins, Stage Manager; Carden Bailey, Set Designer; Jerry Miller, Graphic Arts; plus "Long John's" personal staff—David Field, Anna Marie Goetz and Paris Flammonde.

eye in its direction.

Finally, the eminent moderator, Mr. Colton, and additional guest, well-known author Lester del Rey had passed the supervision of the make-up artist; top-rated "special features" photographer, Sam Vandivert, had completed his fifty, or sixty, shots; the cameramen, director, producer, et al, were ready to go—and besides, it was two minutes to ten o'clock. All went silent and in a



NORMAN COLTON is not really showing "LONG JOHN" that the "OTC-X1" is coming apart at the seams, he is merely demonstrating a point on the small prototype.

Profile
On Ed Springarn

By Long John Nebel

A man who would rather talk than do anything else in or out of this world, Dr. Ed Spingarn frequently turns up at WOR studios after having talked to his classes all afternoon and evening, prepared to talk for five hours more. He's been accused of being in love with the sound of his own voice and—there's general agreement on this point—of never knowing when to shut up, but when asked why he appears regularly on the Long John show, he says only, "Because it's there."



ED SPRINGARN

Sketch by Arnold Bergier

Ed teaches English at one of the colleges in New York City, earned his Ph.D. at Columbia with a dissertation on some totally neglected seventeenth century plays, is the editor of his college alumni quarterly, and the author of a satirical novel that is so capable of being misinterpreted that some people haven't spoken to him since. Currently he's working on a few more books, any or all of which he may some day finish. His hobbies are deep sea fishing, building HO gauge freight cars, and, of course, conversation.

On the program Ed is probably best known for his announcer's voice. One listener telegraphed in, "Ed's voice is so beautiful that I'd love to hear him just recite the alphabet." (Ed was out of the studio at the time, so we put Danny Stokes, our porter, on mike in his place; but it turned out that Danny had a little trouble with the alphabet). Ed's own mother, when she first heard him on the air, totally disregarded all his years of formal education and asked him, "Why don't you become a radio announcer?" I've heard reports that when Ed reads poetry on the air, there are hundreds of middle aged ladies in the outlying boroughs of New York who just never go to sleep at all that night.

The doctor's approach to most of the subjects that come up on the show is one of skepticism and, as he's tried to explain to yours truly, skepticism doesn't mean disbelief but only suspension of judgment. He wants to know more about whatever the guest

is trying to sell him before he'll come to any conclusion. Actually Ed has only rarely been on with guests who are interested in UFO's or ESP. His favorite subject is a book review, or just "playing with ideas" and he dearly loves to needle an author about his work. Nor does he confine his needling to authors; many of his fellow panel members have come in for a little deflating too, while I like to think of his arguments with Lester Del Ray as a battle of giants.

The husband of a department store executive who, he freely admits, is much smarter than he ever hopes to be, Ed claims the title of "the most hen-pecked man east of the Mississippi." But I've met his wife Harriett, and she's a charming girl who, although she's obviously the brains of the outfit, does her best to keep Ed from ever knowing it. Although she sometimes complains that she's a Long John Widow, what she says to Ed is a line from a play by Bernard Shaw, "Never mind, dear. Go on talking."

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RELIGION— PHILOSOPHY— BIBLE—

(Continued from Page 1)

Deep truth of this sort lurks in the Scriptures, the mythology, the folk-lore, the fairy stories and legends which have come down to us as the wisdom-treasures of antiquity. These things are a veritable gold-mine of profound meaning and illuminating concepts for our edification. One has regretfully to assert that, in the main, this fabulous treasure buried in the literature we have inherited from a long past has been virtually untouched, at least as to its most real values. The Scriptures are still largely unsealed books. We have got the words, but not the truest, deepest sense they were designed to convey to us. In the late modern day, however, there has come into use a larger lens of interpretative insight, with the result that the meaning content buried very deeply in the body of sacred Scripture has been more keenly discerned than heretofore, and more of the riches of saving truth and knowledge of the ancient mine is being brought to the surface. With thousands of other keenly intelligent people, your editor feels strongly that PSYCHIC OBSERVER readers should not miss this release of a more satisfying interpretation of the great volume of "sacred" literature that has constituted for millions their very bread of religious life. What he found in my books gave him the idea that I might be the "chimney" through which the Santa Klaus of somewhat higher truth might descend into the hearth and home of the large family of his readers. In entering upon our work may we venture to hope that the combination of my specialized studies and your good minds will generate a fire so clear and pure that it will burn out the soot and the slag of the chimney flue.

Religion and Philosophy

And from every point of view this must be considered a wise and timely move on the part of your editor. Religion and philosophy always have been and are now more than ever the main influences that shape the destiny of human beings. The great issues of our life, our well-being and security, are at every turn being determined by the sanity and the truth, or sadly by the folly and falsity, of the views we entertain as to the what, the how and above all the why of our life here on earth. As Plato said twenty-four hundred years ago, ideas rule the world. And now as always, wrong ideas rule it chaotically and tragically, while only good, sound, true ideas can rule it harmoniously and blessedly. And Plato and the other high thinkers of the long ago never ceased insisting that the most important thing that a mortal creature such as man can do is to gain an understanding of life, its laws, its issues, and most of all its meaning and purpose, through the pursuit of what they called "divine philosophy." The Book of Proverbs in the Old Testament exhorts mankind, with all its getting, to "get wisdom, get understanding," asserting that these are more precious than rubies, sweeter than honey and the honeycomb. Nothing that we can desire are to be compared to these mental and spiritual treasures. The ancient sage known as Hermes, fabled founder of the wisdom of old Egypt, whom the Greeks called Trismegistus, "Thrice Greatest," wrote: "The vice of a soul is ignorance; the virtue of a soul is knowledge." The exalted Oriental Buddha ex-

pressed the same thing in pronouncing the one root of all evil in the world to be "ignorance." St. Paul adjures us, "to your faith add knowledge." And now our greatest modern psychologist, Carl G. Jung, has declared that our Western world, even before the first World War, "is a mad-house," and says that it is so because of a gross default of philosophical wisdom, because of "the aimlessness and meaninglessness of its life."

The hunger to know, the thirst for truth, is man's divinest instinct, and man is at his divinest best when he is ardently seeking the clearest light of understanding. The frightful danger menacing world life today is the fact that we are so captivated by the dazzling miracle of modern physical science and the automatic gadgets it puts into our homes that we have no room and no hunger for the cultivation of the science of mastery of the laws governing our mental, moral and spiritual evolution. The wise men of old denominated philosophy—which is the pursuit of the meaning and purpose of life—the Kingly Science, or the King of Sciences. Why did they accord it this high rating? Because they knew that in the finale, it is that ultimate science which tells us what use to make of all other science. Modern science has put into our hands almost unlimited powers. Every thinker knows, with a shudder of fear along with a glow of pride and wonder, that our fate hangs precariously on the thread of our wisdom to make the sane, wise and proper application of this magic might of power. To put Jove's thunderbolts in the hands of children, or of ambitious paranoiacs and ignoramus is the surety of destruction.

When reflected upon with full realizing sense, it is certainly one of the most singular of historical phenomena that mankind in general and the Western world in particular, have looked for guidance in both thought and action to the pages of a book. It is the deep-grounded tradition in our world that in some mysterious manner which we find it difficult to understand, God—yes, God himself—imparted a volume of his wisdom to "holy men of old," virtually dictated to such men a book of truth and light, for the enlightenment and instruction of his children on earth. We shall have occasion later to probe into the source, the status and the reality of this great tradition. We have the grounds for thinking that we can throw some light upon this dubious subject. It is at any rate a quite remarkable thing that the body of literature incorporated in this assumedly divine Book has been preserved pretty well intact for some thousands of years and has come down to us at this late day with its message still available for our edification. We speak of this "sacred" volume because it is going to be the theme of a large portion of the discussion that will be featured in this column. Our special studies and researches have let us in on much information, much truth about this revered tome that has never reached the general public, and for reasons both indigenous in the situation and quite understandable on the human side, are not likely ever to be known to any except students whose interests are not tied in too closely with an ecclesiastical system based on the Book. As a matter of simple fact the character, the mission and the interior message of this Book, on close inspection and searching study, turn out to be of such baffling nature that it would be a positive flouting of truth to say that the world has ever received the "glad tidings" which its extraordinary contents have been believed to convey. Unques-

tionably the Book has been to the Western world in the fifteen or sixteen centuries over which its influence has been exerted upon its millions of devotees, the source of great moral and spiritual uplift. It has inspired the loftiest upsurges of the human spirit, has upraised and upheld the human mind in the highest and noblest conceptions of the good life. It has comforted and sustained the souls of Occidental man in his deepest trials; it has been, however imperfectly comprehended, the rock and fortress of the Western civilization.

Quite startlingly, however, it is to be said on the reverse side of the picture that this Book has been the fount of delusion, the conjurer of untruth, the weaver of hallucination and the lethal mesmerist of that Western mind to the point of its nearly complete hypnotization. Hardly anywhere in human history has there been an influence which has been at one and the same time both so mightily and heroically exalting to the spirit of man, and yet so devastating to his sanity and his humanity. It has been almost the central keystone in the arch of the West's achievement in refinement and culture. Also, and most lamentably, it has been the soporific of its reason and intelligence, the sedative that lulled to sleep its regulative critical faculty, the narcotic that dulled the edge of its keen intellection. It has, in short, held the Western mentality under a spell so powerful that it has succeeded in all that time in pushing reason aside and maintaining its clammy seduction in spite of all opposing forces.

Seated thus on the throne of kingship over the consciousness of its millions of conditioned subjects, it has despotically demanded the full need of their mental obeisance and their soul's allegiance. So that it is not at all a hyperbole to say that when its votaries open its pages they close their minds. Its terms of loyal obedience have not been, as we are prone to think, critical study, rational introspection, judicial evaluation of meaning and truth, but on the contrary, complete acceptance and credence. In approaching and entering the sanctum of its chapters and verses, the worshipper lays aside, as it were, his shoes and bares his head as in the presence of deity itself. And, significantly, these figurative gestures do aptly dramatize his laying aside his understanding and his reasoning faculty. He has been indoctrinated with the idea that when turning the pages of this volume he is immured in a holy presence, in which it is considered virtual blasphemy to presume to use those powers of mind which he freely employs in all the affairs of secular life. When subjecting himself to the influence of its words of charm and magic, he is supposed to divest his soul of all ordinary human impediment to the impact of its divine power. The human mind kneels in awe at its feet and supremely bows to receive the hypostatized benediction of its ineffable Word.

All this dual and opposite character of its influence has been inevitable because there is ineluctably a doubleness and opposition in human intelligence, culture and wisdom. There will always be the wise, the intelligent, the reflective and the rationally balanced individuals, and these in the main will be able through sharp discrimination to turn the Book's message into the forces of uplift and true sanctification. But there will also be the ignorant, the ungodly, the indifferent, the unawakened souls who can only absorb the significance at the level of that debased and distorted misapprehension of meaning to which the popular mind invariably reduces the interior

purport of deep spiritual truth when that is purveyed to them. These therefore will carry the Bible's message in a package of weird superstitions and arrant phantasies—as for instance that a soul's salvation has been made available to it by the physical shedding of two pints of a man's blood on a wooden cross two thousand years ago; or that Noah and his three sons and their wives in seven days built the ark and collected from all over the earth and crammed into it pairs (and sevens) of all the millions of creatures extant on the globe; or that forty days of rain could raise the seas of earth thirty thousand feet above sea level, since all the moisture that heaven could send down has first to be drawn up from the sea in any case, and there are two thousand thunder storms falling upon the earth all the time, with the elevation of never an inch in the ocean level.

The Jonah-whale story—and scores of others—can not be accepted on terms of the ordinary human reason. Hence the only way by which this divinely inspired Bible can be accepted as truth is by the surrender of that good human reason, a faculty which evolution for perhaps millions of years has been at pains to develop to safeguard our existence from the dominance of pure animal instinct and the perils of nescience and folly; in short by the surrender of the reason to "miracle."

This fact again commits our minds to the recognition and the postulation of God's utter whimsicality and arbitrary freakishness, in apparent violation of his own fixed laws.

Because such are the conditions on which the great Tome has to be accepted, those of us who try to be honest with ourselves, are inclined to think that we would prefer to hold on to our glorious gift of reason, than to grasp at "miracle" and lose our reason. In this resolution of mind millions of the sincerest people have rejected this God-given volume in toto, and are willing to be branded as irreligious. Involved in this situation is the question which calls for an answer from every thinking person, whether we will take God's assurance, repeated on many pages of that Bible, that his laws are fixed, immutable and therefore absolutely dependable; or whether—as unthinking people are inclined to suppose is much more exciting—God can be cajoled by pious entreaty into setting aside his ordinances and interpose some miracle or special dispensation to save us from the natural consequences of our violation of his laws. As just intimated, those who would rather count on the certitude of the divine law and take their chances on its being in the end dependable for the best possible outcome, than stake their fortunes on God's producing a new miracle in every time of deepest trial, have great difficulty in slavishly accepting the Scriptures as the guide of their lives, or accepting it at all. When they find that to accept the piously hallowed volume they must perform the mentally impossible jugglery of reconciling the dependable God of nature with the eccentric, whim-

sical and seemingly quixotic God of the Old Testament, they give up the effort and take the only course left to them in the dilemma—they follow along with the God of nature. Since, as it must seem clear, they must in any case live and travel with nature in its unvarying daily routine, they see nothing to be gained by brooding over what the God of the Bible is reputed to have done in the line of extraordinary phenomena in his alternate blessing and chastizing his ancient "people Israel."

This strange collection of anecdotes of marvel and magic seems, when one will consider it with completely free mind, quite impertinent and irrelevant to the fundamental business and the issues of life. It is only people who are exceptionally gullible, unstable, or susceptible to the afflations of pietism that are likely to be intrigued into an absorbing interest or predilection for such things. With it all it does seem obvious that, for one to be powerfully dominated by the special allurements and attractions of Bible interest, one has, as it were, to undergo a weaning away from the mentality that relates us stably with the order of nature and the living world, and orient our minds to a quite different order of things, virtually another world in which God operates on supernormal motives and principles. In short the Bible can be accepted as supreme moral and intellectual manual only by a mind that has yielded to a process of special conditioning, under which it can accept the value of a narrative of events which on the terms of the ordinary human reason must be pronounced both irrational and impossible. This in the end amounts to saying that to accept our Scriptures as a veridical history of God's dealings with the human race on the terms of objective factuality—and not as

(Continued on Page 13)

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CHURCH NEWS

MRS. HENRY G. BUCH

Mrs. Anna Marie Buch, eighty-one, 202 Royer Apts., Main and N. State Sts., Ephrata, died late Wednesday at the Fernandez Nursing Home, Montgomery, after an illness of several months. She was the widow of Henry G. Buch.

Born in New York City, she was a daughter of the late Louis C. and Anna Whitmann Vohringer. She lived for many years in Woodhaven, Long Island, before moving to Ephrata 18 years ago. She was a member of the Golden Years Club, Ephrata.

She is survived by a daughter, Anna D., wife of Frederick Dodt, Williamsport; three grandchildren, six great-grandchildren, and a brother, Theodore Vohringer, Jamaica, L. I.

filled with flowers enhanced the beauty of the Chapel and a warm and wonderful day was had by all.

The Rev. Anna Doerner Simms Memorial Spiritualist Church—Divine Psychic Mission of Consolation, 3808 New York Avenue, Union City, New Jersey, will observe the Solemn Ordination Service for that noted Practitioner of Practical Metaphysics, Carolyn Elmann, on Sunday, March 6th at 8 p.m. Rev. Alma Gundlach, Rev. Anna Kopacz, Rev. Michael Gibson, Rev. Charles Smith, Rev. Evelyn Wright, and Rev. Rose Zaleno will give the Testimonial Sermons.

Rev. Herbert Cecil Millare will give the "Holy Arduus" Lecture. Guest speaker will be William Monaghan.

Universal Temple of Spiritual Truth, Inc.
Bronx, New York

We are glad to report that we celebrated our first anniversary, well established, with many followers.

Our Temple was incorporated in February, 1959, under the religious laws of the State of New York, entitling us to extend charters to approve Sister Churches, to Ordain Ministers, Missionaries and Certificates for Faith Healing.

Our Board of Directors consists of: Mr. Lee Tessler, President; Irwin Lakes, Treasurer; Pearl Bergdoffen, Secretary. Trustees: Josephine Gulen, Pauline Frank, Herbert Gordon, Fanny Gordon.

Church activities: Wednesday and Sunday evenings at 7:00 p.m. Wednesday at 2:00 p.m. Classes on Monday evenings at 7:30 p.m. for Spiritual enfoldment and Psychic Development.

Our Pastor, Rev. Zara Lakes, has already gained wide recognition as a gifted and reliable Medium, Counsellor, and Teacher, and will now be with our Temple giving special importance to the teaching of Spiritual Truth. As Universal wisdom is a heritage of all ancient religions, common to all and not confined to a single creed. She will spread the knowledge of Spiritual Philosophy as a way of right living and to find the road to Divine Wisdom.

Pearl Bergdoffen, Sec'y.

Florida State Spiritualist Ministerial Association Annual Meeting

The annual meeting of this association was held, in accordance with the by-laws, on Jan. 17, 1960 at the Spiritualist Memorial Church, 1621 S.W. 6th St., Miami, Fla., at 5:00 p.m.

Preceding this meeting, a worship service was held in the church to which the public was invited. The church was filled, and a most inspiring and reverent service resulted. Rev. Frederick B. Philbrick, President of the Association, presided. Rev. Lillian Dee Johnson of Bradenton, Fla. and Chesterfield, Ind., gave the lecture; and the following well-known ministers and mediums assisted in the message service:

Rev. Ruby J. Schmidt, Pastor of The Temple of Revelation of Miami, Fla., and Vice-President of the Association.

Rev. Madge Hart, Pastor of the Spiritualist Memorial Church of Miami, and Secretary-Treasurer of the Association.

Rev. Penny Umbach, Associate Pastor of the Universal Spiritualist Church of Bradenton, Fla., and a member of the Chesterfield staff.

Rev. Ruth Petty of Stuart, Fla. New members elected to the Association were as follows:

Rev. Nellie Curry-Hickok of Bradenton, Fla. and Chesterfield.

Rev. Lillian Brewerton of Homestead, Fla.

Rev. Raymon Noegel of Lakeland, Fla.

Officers for the year Jan. 1, 1960 to Jan. 1, 1961 were elected as follows:

President — Rev. Frederick B. Philbrick of Miami, Fla.

Vice-President — Rev. Ruby J. Schmidt of Miami, Fla.

Secretary-Treasurer — Rev. Madge Hart of Miami, Fla.

Chaplain — Rev. Frank Meade of Miami, Fla.

Trustees: Rev. Sarah Cushing

of Pompano Beach, Fla.; Rev. Ruth Petty of Stuart, Fla.; Rev. Mabel Sackett of Miami, Fla.; Rev. Stella Garrett of Miami, Fla.; Rev. Harold Westcott of Miami, Fla.; Rev. Lillian Dee Johnson of Bradenton, Fla.; Rev. G. Emerson Carpenter of St. Petersburg, Fla.

Following the meeting, a buffet lunch was served for all who wished to stay to visit, and many remained for the evening service at the Spiritualist Memorial Church, at which Rev. Penny Umbach gave an inspiring lecture and read blind-fold billets, and Rev. Lillian Dee Johnson gave a wonderful demonstration of apports.

STANTON MOSES

(Continued from Page 3)

The range of his spiritualistic powers was truly amazing. Raps answered questions; brilliant lights, scents, cold breezes were noticed; apports were brought, musical sounds like a harmonium, bells of various wind instruments were regularly produced. Light and heavy objects were moved, levitation of himself and others, materializations, direct voice, automatic and direct writing were common with him.

He was a dynamo in the hands of an invisible host. In the meetings he could keep the room in constant vibration, so that without contact even heavy tables could be lifted that would require two strong men to move them. At times lights and a column of light appeared some seven feet high and an inch or more wide and of golden hue; a cross developed at its top and rays darted from it. These lights could be seen through solid objects that from time to time would appear, as many as thirty at once, like comets flying about the room. They were associated with spirit visitors.

When Benjamin Franklin first manifested in the circle of Dr. and Mrs. Speer, which Stainton Moses attended, fairy bells were introduced, an exquisite demonstration, something like a musical-box, but more ethereal and sweeter. These were heard also in the garden after the meeting, playing among the trees at midnight, beautifully and unearthly. Heard in the tops of the elm trees near the house, music and stars seemed to mingle together. This fairy music at other times played in the corners of the seance room and over the table around which they sat, played scales and chords by request with the greatest rapidity, and copied the notes Dr. Speer made with his voice. There was no instrument in the room, but when Moses was entranced, the music became louder and sounded like brilliant playing on the piano.

At some meetings he attended, snuff boxes, candles, and a crucifix appeared. On occasion, remarkable scents and jewels were produced. Perfume exuded from the medium's forehead. No matter how often this perfume was wiped from his brow, it persisted. He would walk around the circle, place a hand on the head of each in turn, and a stream of scent came to every one he touched. The room itself was sometimes filled with the scents of musk, verbenia, new mown hay; sometimes the scent came in showers into the room, and sometimes was sprinkled from the ceiling.

On one occasion, when the light in the seance room had been put out and then relit, Moses walked to a table where a strong light had been visible and pointed to a ruby lying on it. The light again was put out and the Guide Mentor con-

trolled the medium who took the hand of a sitter, a Mr. P. and placed a turquoise in it, which was his special stone. Mentor explained that the stones were not "real" in the earth sense, since spirits were not allowed to bring stones of value which could be sold. Later, they were told that spirits could crystallize objects from the atmosphere which are formed on earth by natural processes. In a meeting on Mrs. Speer's birthday, Moses presented solemnly to her, while he was in trance, a ruby that he found on the sofa. Returning to the sofa, he found two other rubies. In one meeting there was a shower of pearls of various sizes, and they were told to turn on the light in order to collect them. Sometimes Sir William Crookes was a visitor at these meetings.

When Moses was on the Isle of Wright, and had returned one Sunday from church, he found upon entering his room that certain objects had been removed from his toilet table and placed on his bed in the rough form of a cross. Later in the day he found other articles laid out in the form of a crown.

Once Moses had the experience of having his psychic form appear on a photographic plate being exposed in Paris while he was in a psychic condition in London!

On occasion, the medium was taken out of his physical body to show him how his automatic writing was done, and to let him see if he could influence his own writing. There were also experiments in direct writing in colors, and communications in symbolical writing, the meaning of which was not revealed for some time afterwards. Moses was always checking on his work, and during the automatic writing occupied his mind with other things, often reading an obtruse book and following out a line of close reasoning while messages were written. Sometimes his hand in the writing was dispensed with and the writing was done independently on sheets of paper placed on the floor under the table. Sometimes they grew visibly these messages, even in colors, before the eyes of the me-

dium without the use of pencil or chalk. Other times he was told while doing his automatic writing that his spirit was separated from his earthly body and connected only by a ray of light—the ray being the vital current. Then it was he was shown how the writing was done. He watched his hand being used by another of his Guides, Rector.

Moses was astonished that the room seemed to be no barrier to the scene that unfolded instantly before him; at once he was in spirit, and was told that the spirit world surrounded him and interpenetrated with what he called space. His hand wrote the words from Rector:

"I wish I could impress upon all that in proportion to the loftiness of their aspiration is the character of the spirits who come to them." Moses was standing near his body which was seated holding the pen, joined to his body by a thin line of light. Every material thing in the room looked shadowy, while everything spiritual seemed solid and real. Behind his body with one hand over the pen stood Rector. In the room was Imperator and several other spirits that he knew. Through the ceiling streamed down a mild, pleasing light, and now and again rays of bluish light were shot down on his body, charging it so it jerked and quivered. He could hear the voices of spirits that spoke to him. They sounded like human voices but more delicate and modulated, and as from a distance. Imperator told him he was seeing an actual scene which showed how the spirits operated. Moses saw Rector writing, but not by guiding his hand but by directing on the pen a ray which looked like a blue light. This force so directed caused the pen to move in obedience to the will of the controlling spirit. To show Moses that the hand was not essential, the pen was removed from it, and was kept in the position by the ray of light directed upon it, moved over the paper and wrote as before. But it was not easy to write without human aid. He was told to return to his body and to write what he had experienced.

Later, Imperator, the great prophet Malachi of the Old Testament, with his band of 48 others some of the highest souls that ever had lived on earth, came and made it clear that phenomena were tolerated only because they helped those who were learning the first letters of the spiritual alphabet, but to dwell in that phase after the lessons had been learned was to invite the trouble that always follows refusal to progress when the time is ripe. On a blank piece of paper put under the table in the seance room was a message in a very small and neat writing, requiring a magnifying glass, praising God that they, the band, were able to manifest, ending: "Seek not to evoke marvelous phenomena merely for the sake

(Continued on Page 9)

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(P-515)

PSYCHIC HIGHLIGHTS

By LT. COL. ARTHUR E. POWELL

(Written Exclusively for Psychic Observer)

EARL RUSSELL Spirited Comment

The above are the headings in "Two Worlds," quoting from Bertrand Russell's new book, in which he speaks about Christianity.

"I can't agree that it's been a civilising force down the ages. The whole ancient world morally deteriorated when it adopted Christianity.

"Moral virtues are far more pronounced among Freethinkers. If you believe a creed, you cease to be quite human."

When there were dissenting murmurs, Earl Russell added that if it was mental comfort a person wanted, then "you will do far less harm to yourself and the world if you get it from gin."

TRANSPORTATION De-vibrating Human Body

More than 4 years ago, the "Los Angeles Times" quoted William P. Lear, chairman of Lear, Inc., Grand Rapids, Mich.: "100 years from now, it wouldn't surprise me to be able to televise my entire body through the air by electronic waves . . . it does look as though we shall be able to whiz ourselves about the earth without stepping into a plane or rocket ship. You can imagine that man will travel by being broken up into vibrations, and relayed electronically. We know now that matter largely is composed of vibrations."

Why could not these vibrations be sent over wires? then re-vibrated back into a man? Presumably this would be almost instantaneous.

"In some phone box, for example, you might drop \$1 in the box. Before you had time to think, you'd find yourself walking out of a similar receiving phone-box in New York City. It's hard to prove now that the idea is outside the entire realm of possibility."

Well, we students of psychism are already familiar with what has been called "mat and demat." Did not Mrs. Guppy, many years ago, according to numerous witnesses, vanish from her home, and re-appear on the middle of a table at a seance, several miles away? And as for "apports," of course, evidence that they do occur is abundant.

BIRDS AND INSECTS They Understood

Mrs. Helen E. Sulzer, of Philadelphia, tells me she has had interesting experiences with birds, bees and hornets.

She loves to feed pigeons, starlings and sparrows, but, fearing that, if they hung around too much, neighbors might object, she said one morning: "You have had your breakfast, birds, now go home, and come back at 4 o'clock." They obeyed to the minute.

She remarked to a friend that she should have told the birds about turning back the clock. Next day, however, there they were again—at 3 o'clock.

Bees and hornets, she finds, absolutely will not sting her. Loving perfume and lipstick, while she has been on picnics, the insects have sat on her lips, and even crawled inside her blouse. People would yell: "Kill them, before they sting you!" but she and her husband kept quiet until they left her. Then she put sugar or cake on one end of the table, and told the insects to enjoy themselves, but leave her alone. This never failed.

My friend has also had some intriguing psychic experiences, of which the following are samples.

A friend gave her a Greek Letter Society pin, which she lost. Her friend laughed, saying: "Maybe your Spirit Friends will give you another one." Two days later, she found a lovely pin on a card, underneath her mirror on her dressing-table. Only her mother and aunt ever went into her room, and they had never seen the pin before. A few days later, her aunt, dusting the stairs, found the original pin. They were all mystified.

When she was about 4 years old, while watching the hucksters and ice-man, she saw a man, wearing a high fur hat, black boots, and dark green uniform, with a cartridge-belt over a shoulder. He smiled, saluted—vanished into thin air. Her mother said she must have seen a rag-man.

Years later, when she saw the Don Cossacks in their wonderful show, singing, dancing and exhibiting horsemanship, in Madison Square Garden, there was the exact image of her vision. He was a Cossack, even to the color of his dark green Russian uniform and tall Astrakhan hat. Her folks were amazed, and a little frightened.

When her young brother passed, she was almost mad with grief and shock. After the Services at home and Church, the coffin was placed in the Cemetery Crypt, which worried her, knowing that her mother would not like the postponement of the interment.

Three months after her brother's death, she was alone in the house, when she heard her name called. She saw no form, but her brother's voice told her he would not rest in peace until his funeral service was held. He named the day and hour it would happen, said there would be a thunderstorm earlier in the day, but the weather would clear, there would be violets on his grave, and a bird would be singing in a tree.

The service was duly held to the minute, a friend of her father sent a large bunch of violets from his garden, and a lovely cardinal bird sang all during the service.

Quite recently, it was near Mrs. Sulzer's husband's birthday, and he was much in her mind. She loved tuberoses, and he always gave her some at this time of the year. Standing in the window, suddenly the air was heavy with the odor of these flowers, although there were no scented flowers in the apartment. Then she heard his voice, telling her to phone an old friend of her mother's.

Having done so, she learned that she had had an accident a few hours before, but was too nervous and upset to do much about it. So Mrs. Sulzer had food sent in, and arranged for a nurse. The friend is old, and was in a state of shock, with considerable pain.

Mrs. Sulzer tells me she has had dozens of experiences of this kind.

HEALERS IN HOSPITALS Doors Opened

In October 1959, "Psychic News" reported that, in the Greater London area, 150 hospitals have thrown their doors wide open to psychic healers, who will be allowed to visit the sick, with permission of the authorities.

The secretary of a Regional Hospital told the "Kentish Mercury" that "no obstacles would be put in the way if an in-patient asked for a spiritual healer to visit him. Similarly, healers would be allowed to visit patients if they requested permission."

He added: "such visits will be on the same basis as those of ministers of religion, but under no conditions will hospital treatment stop because a patient wants to be healed by faith alone. If he does not want our help, there is no point in his being in the hospital." That seems fair enough.

"It is not the intention of the Federation that spiritual healing should be a substitute for medical treatment in these cases, but complementary to it. Healers desire to co-operate with the medical service in every way they can."

Mrs. Jeanne Paterson, member of the National Federation, had been healing in a "private enterprise" hospital before the official agreement was made. In August, her 17-year-old nephew went into the hospital with polio. She visited him, and gave healing. In October he was out of the hospital.

A near-by patient then asked for healing. Mrs. Paterson treated her, for paralysed legs, which she is now able to use.

LEATHER JACKET Naples

From Naples comes a somewhat unusual "ghost-story." Young Antonio was riding home on his Vespa, when an attractive blonde hailed him, and asked to be taken home on his pillion, saying, "I am so tired and bitterly cold."

Antonio lent his charming passenger his leather jacket, took her to her home, then, being in a hurry, said "I'll fetch the jacket tomorrow."

Next day, calling at the house where he had left the young lady, he enquired, of the elderly woman who opened the door, after her daughter. "My daughter!" she exclaimed: "You'd better come in."

To her and her husband he related his adventure, describing his passenger who, he said, seemed distressed.

"Yes," agreed the husband, "that sounds like our daughter, and the name you have given is correct, but—she has been dead for two years."

The young man went to her grave. Hanging on the gravestone, he found—his leather jacket!

Our thanks to "Prediction," Dec. 1959.

MUMMY WHEAT 2000 Years Old

"Psychic News" relates that, recently, in "Bits and Pieces" Lt. Cdr. Ahmad P. Robinson wrote about wheat, 2000 years old, sprouted in a mummy case. To support his story, which had been challenged, he wrote to Dr. Said Yusef Abdullah, in Cairo, for verification, and received a reply to the following effect.

Wheat has been found both in and outside ancient Egyptian mummies. Such wheat has been planted in soil, as recorded by scientists, accompanying Napoleon's French army, who took the grain to Paris, and informed the Al Azha Mosque, the record being placed in the archives of the Mosque.

In the mummifying process, both thoraxial and abdominal cavities were emptied of all organs, the interior walls being then coated with heated bitumen, or pitch. The spaces were filled with wheat grain: incisions were sewn up: a small hole was made for heated bitumen to be poured in: this caused the wheat to swell, thus stretching muscles and tissues, and so preserving the body-contours as in life. The bitumen and wheat set in a stone-like mass.

Some of the bitumenised wheat was then scrubbed and planted. "So we may conclude that the bitumen hermetically sealed each wheat grain, so preserving life in it for thousands of years after."

Cdr. Robinson's story is supported by a letter from T. H. Magnuson, 32 Sherwood Avenue, South Woodford, E. 18:—

"Some 3 or 4 years ago, an actual photograph, of wheat grown from seeds found in an Egyptian Tomb, about 3000 years old, was published in Farmers' Weekly. I remember noticing that the wheat was not on one head, but a succession of heads sprouting from the side of the main stem. I believe the intention was to harvest this small crop, and grow a larger acreage with the seed obtained."

"LIVED TWICE BEFORE" Another Shanti Devi?

"Two Worlds" quotes the "Bombay Sunday Standard" to the effect that the following story, pointing to Reincarnation, has been investigated by the Director of the Seth Sohanlal Memorial Institute of Para-psychology.

Swarnlata Mishra, aged 10, daughter of an Indian government employee, asserts: "I've lived twice before."

When 4 years old, she sang songs in a strange language, which baffled her mother, and danced in a peculiar fashion.

Her mother, fearing "possession," consulted witch-doctors, but her father arranged for her to meet Dr. D. N. Mukerjee, who found that she was singing in Assamese mixed with Bengali, and performing Assamese tribal dances. Yet she had never been in Assam, or contacted Assamese.

She asserts that she was born at Katni, about 1900, in the family of Shri Pathak, who was her younger brother, she being the eldest of 4 brothers and 2 sisters, her name being Biya. She died when about 39.

Recently, when her former "brother," Shri Pathak, now a business-man in Katni, visited Swarnlata at her home in Chatterpuri, she recognised him, and correctly answered questions he asked her about his house, household articles, and important events in his family which happened decades ago.

When Swarnlata visited the Pathak family at Katni, she enquired about a tree which had been uprooted in a recent gale: recognised her previous family: picked out photographs of Shri Pathak's father and mother: spotted an old family servant standing in a crowd.

After Shri Pathak had written to Chintamani Pandey, aged 62, Swarnlata's "husband" in her previous incarnation as Biya, the latter, with his son Murli, went to see Swarnlata. She recognized them both.

She claims also that she was re-born at Silhatte, Assam, in a Brahmin family. "My name was Kamlesh. I was injured in a car crash on my way to school when I was about 9, and died in the hospital."

BLACK MAGIC Condemns Judge

"Prediction" reports, from Germany, that a Negro, in Tacoma, Washington, was condemned to death for double murder. Without showing a trace of emotion, he said: "And I condemn my judge to die before my execution."

Three days later, the judge was run over and killed: the next day, the foreman of the jury had a stroke, in his bath, and was drowned: a week later, one of the witnesses was stabbed by an unknown man: two days later, another witness committed suicide.

This reminds one of Jacques de Molay, Grand Master of the Templars, a victim to the greed of Philip of France and Pope Clement V.

After being horribly tortured, and before his death by burning, he arraigned the two to appear before the tribunal of the Almighty, the Pope within 40 days, the King within a year. Clement died exactly 40 days later, Philip in seven months.

DOMAIN OVER MOON Catholic Church

"The Independent" reports that the Vatican has announced that it would claim religious dominion over any "intelligent beings" in outer space.

In answer to the query "If any intelligent beings exist on the moon, would they have known Christ and be subject to Original Sin?" Father Spiazzi, Pontifical Lateran Athenaeum, Rome, said: "If these beings resemble man in mind and body, the Church's universal laws would naturally apply to them."

He added that, if the resemblance was purely mental, they might—since the Church does not exclude the possibility of living organisms existing on the level of pure mind—still be in need of redemption, and could be raised to grace.

If people exist on the moon, Father Spiazzi continued, they might be descendants of Adam and Eve, who reached the moon, in prehistoric times, after the fall of the First Parents.

"They might be beings like ourselves, but descended from other First Parents, created separately by God, in which case they might be in a state of pure nature, not elevated by grace, as Adam and Eve were before their fall."

The journal commented: "Spiazzi did not reveal whether special collection plates for moon money were being prepared for conveyance in early moon rockets."

Rocketeers are asked to bear this matter in mind.

I most earnestly recommend that a constitutional amendment be submitted prohibiting the granting of any school funds or school taxes for the benefit, or in aid, directly or indirectly, of any religious sect or denomination.—
ULYSSES S. GRANT

BOOKS

We have written five books, I, the Lord Jesus being the dictator. These books are as follows: The first book, "HOW TO GET TO HEAVEN," in two volumes. Book I, price \$2.75. Book II, \$3.00. "THE PRINCE OF PEACE," an Autobiography, \$2.00. "FIRE OF WISDOM," Autobiography by the Virgin Mary, \$3.75. Book five, "THE HOME OF THE SOUL," by the Combined Christs, \$4.00. The "LARGE CHART OF THE WORLD AND THE SPIRIT WORLDS," also by the Virgin Mary, \$1.25. A Booklet, "HOW TO GET TO ANOTHER PLANET," mimeographed, 35 cents, also by Spirit Dictation. These books, etc. are available from the REV. HOUSE AND ANDERSON, P. O. Box 285, Albany 1, N. Y. Amen.

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STANTON MOSES

(Continued from Page 7)

of wonder. Seek ever a spirit of teachableness and dependence on the All-Wise. Cultivate patience, trust, and hope in God, and charity among yourselves." This was signed by Imperator, Rector, and Philosophus.

Though Moses was no professional medium, he gave many messages that were of a great comfort to people in need. Persons recently dead often revealed themselves to him long before their death was widely known, and offered in some instances convincing proof of their identity.

Imperator, commenting on his medium entranced, said on one occasion, "His spirit is now in the spheres, gone with the guardians for instruction. Others might gain the powers that he possesses, were their spirits as noble, true and unselfish. Widen your sympathies. Sink self, and ye shall have powers ye dream not of."

Only a few fragments of the philosophy of Imperator from the seventh etheric plane, with his matchless group, can here be given—they cover a variety of subjects, even going into other planets.

Says he about the earth, "You are on this planet in nearly the lowest state of being; many worlds are in much higher state of being, and some are in process of formation. Mercury is on the lowest plane, Jupiter, the highest." He goes on to tell us that he, servant of God, is working under the immediate authority of the Christ who came to inaugurate a new era, to teach man simplicity and sincerity, and whose first coming prepared the way for his second coming and who now is making plans for the gathering of his people together for a future revelation of truth. He will also purge away the errors of the years that have passed.

Imperator would remind us that each religion, as sent by God, has one great central idea, and that what is called Spiritualism gathers them together in one harmonious whole—that the religion of Christ (not orthodoxy) was the truest of all, and the old religions of India would probably rank next.

He continues to say that Spiritualism has a mighty work to do, and, when purged of all that defiles it and holds it back from its sublime work, it will take its place as the great religious, purifying element in our modern thought, doing that which can be done in no other way, uniting Science and Religion as exponents of Truth. But "there is in Spiritualism a growing and a most fatal influence, a spiritual form of materialism which results from the study of phenomena only. Men care for force and refuse to recognize the various forms of intelligence that underlie it. There is a tendency to smother divine Truth under a whole host of phenomena." Spiritualism is on its last trial, he tells us, and will probably pass into another phase. In time to come the hidden and inner from of it will take its place. Then emphatically he says, "We wish to urge upon you that Spiritualism is a system of religious teaching, and we wonder much at those who argue against it." Each age has its own divine message and each has erred in thinking its own message was final.

God has spoken, but not finally; for each age, it seems, is given

only what it can assimilate. He tells us that many old prejudices will die in the coming blaze of light, if only man's obstinacy can be overcome and man's adversaries driven back. He laments that the scanty interest that higher revelations excite make it difficult for the highest intelligences to communicate with our world.

Imperator would have us know that Armageddon, the mystic conflict between good and evil, is being fought out and the Christ influence is in the midst of it. There will be no establishment of any earthly kingdom, but the silent setting up of a spiritual one, the reign of the Comforter, with the spirit being evolved among men. The Comforter is the permeating influence of the Christ Spirit as the holy spirits that come to commune with us, and thus his second coming being accomplished among us.

Old ideas of falsehood are giving way, the life of the man Jesus on earth is being increasingly seen as a pattern life, intended for the example of man.

Following that life will rescue one from sin and lead to that which is noble, but not in the sense of the atonement by way of his sacrifice for sin, for "this is foul falsehood, degrading to God, to that pure and stainless Spirit, to whom such things were falsely attributed, and misleading to souls who rest on blind faith and falsely imagine their credulity would be accounted a virtue."

He would have us know that in the Bible there is no accurate report of the Master or of his teaching, only the interpretation of what some of his disciples carried away and wrote down long after it had circulated orally among the faithful. The accretions and changes and developments incidental to that process are enormous.

The idea of one suffering for the sins of others is a monstrosity for each bears his own penalty with all its ramifying consequences, somewhere, sometime, man being architect of his own destiny, the architect of his future, and final judge of his own life.

The idea of God also is changing from that of a personal being to an All-Pervading Spirit permeating the universe, whose name is Love. But each must ask God to guide him, for if he trusts to himself he will "fall, fall, fall," as Imperator says in solemn, impressive voice; and likewise, "God will never leave one who cries to him for light and guidance—never, never, never."

But there is a warning that comes from others of the band, from Prudens, Doctor, and the Minister, which says, "The days come when the adversaries shall be abroad among the children of light. Heed ye, be wary and watchful. Keep yourselves separate from the snares of the adversaries." Then a still more solemn note is struck, warning because of the low state of spirituality of our world and the condition of carnal souls, little mentioned in the pulpits of Spiritualism. Those from the seventh plane would remind us that "impurity is the chief cause of the decadence of individuals and nations—the sin of all others that degrades man below the level of the beasts and places him on the plane with demons." They show how it cuts him off from the ministry of angels and from God, more than any other sin." Rome fell through it Spain and France have fallen, and England is fast following the same example.

Not all will survive. Through Stanton Moses came the follow-



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ing message signed by Rector, Doctor, and Prudens of the highest known band that communicates with earth:

"The spirit that develops the bodily tastes, and neglects the spiritual, grows more and more earthly; the guardians are less and less able to approach it, and it gravitates farther and farther away from the light. We have said that there are six spheres below this earth, though we have never penetrated below the fourth. Below that are the miserable, abandoned spirits who sink down deeper and deeper, who become unable to rise, and who gradually lose their personality. Such undergo, what your sacred records name, the second death. They do not emerge from the hell they have created. They are lost."

It is well never to forget the words of Ella Wheeler Wilcox when she says: "Immortality is something to be earned by slow conquest, by frequent companionship with pain, and by patient seeking of higher truths."

Stanton Moses, matchless medium with his celestial Guides, would have us think on these

things, and to remember that from evil, and from vice especially, comes misery, but from good and from the virtues come happiness through the immutable laws of God for every soul in

all worlds. And withal, the still small voice within, the inspiration of angels and ministering spirits are ever calling all the children of earth to come up higher, higher, higher.

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BIBLICAL SPIRITUAL SCIENCE

—By—
REV. EVAN SHEA



I enjoy the letters I receive from Mr. H. C. Manley, of Utica, New York. Mr. Manley is an Orthodox Christian and is very familiar with the Bible. He is apparently seeking the REAL truth in the teachings of our Master Jesus. This search for 'truth' is gradually bringing him to a realization and appreciation of Spiritualism—Spiritual Science. In the body of his letter he states he has learned to love the Bible and expressed shock at the attitude of many Spiritualist writers and Ministers toward the Master Jesus!! Wanting to believe yet wondering how spiritual are Spiritualists!! His letter reads, in part, "I have been reading your column for almost two years, now, and, frankly, it has given me a new understanding of the Bible. Your Biblical proofs of Spiritualism have just about convinced me, but, I wonder at the approach of many of your writers and ministers toward the Master Jesus!! Some of them are not only antagonistic but almost atheistic!! This makes me hesitate to 'stand up and be counted' as a Spiritualist. You see, Rev. Shea, I have learned to love Jesus. What are your thoughts, sir, about this and also regarding the 'Divinity' of Jesus, etc. etc.? What are the possibilities of a layman developing healing and mediumship? In my church we are told only the Apostles of the church can attain and practice the 'gifts and talents' promised by Jesus, etc. etc.,—"

I love Jesus, also, Mr. Manley, and certainly appreciate how you feel but I do not want to get into any academic arguments whether Jesus is the Son of Man or the Son of God or some great Teacher, etc. yet, I do believe the Bible when it tells us of His Divinity. Others say that he is the personification of all that is good and clean and holy—the God Principle. That, too, may be so!! I don't know but the thought is basically constructive!! Its all good!!

Now, regarding your question about a layman developing spiritually, I'm sure its possible. If you read and study the Bible very carefully, without prejudice or bias, you cannot help but realize it is a veritable textbook of spiritual phenomena and that there is every indication that Jesus was a Master Medium who practiced and taught an almost unadulterated form of Spiritualism. The Apostles and Disciples, being laymen, actually sat at the feet of the Master—IN HIS DEVELOPMENT CLASS!! We can read about this in Luke 10; 1 and 11, which reads;

"After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come. And the seventy returned again with great joy, saying, Lord, even the devils are subject unto us through thy name".

These seventy Disciples were certainly thankful to Jesus for His guidance and teachings. THEIR SPIRITUAL DEVELOPMENT BROUGHT THEM SPIRITUAL HELP AND AWARENESS. The Bible tells us

of this phenomenon in Luke 10; 19-20;

"Behold I give unto you power to tread on serpents and scorpions, and over ALL the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, THAT THE SPIRITS ARE SUBJECT UNTO YOU; but rather rejoice because your names are written in heaven".

And in even further confirmation of the spiritual development of the seventy Disciples, the Laymen, not only in healing but clairaudience and clairvoyance, also, we read in Luke 10; 23-24;

"And he turned unto his disciples and said PRIVATELY, Blessed are the eyes which see the things which you see; for I tell you, that many prophets and Kings have desired to see these things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them".

This is the 'truth' of the Bible, Mr. Manley, and this is Spiritualism. And even as the Bible tells us the MAN-JESUS developed His Disciples even so does it confirm the SPIRIT-JESUS developed Paul of Tarsus, the medium who founded the first Christian church. AND THIS FIRST CHRISTIAN CHURCH WAS FOUNDED ON SPIRITUAL PREHNOENA AND SPIRITUAL GUIDANCE. Paul was strictly a layman who opposed Jesus and the very thought of Jesus, yet, we read in Galatians 1:11-12;

"But I certify you, brethren, that the gospel which was preached of me is NOT AFTER MAN,

For I neither received it of man, neither was I Taught it, BUT BY THE REVELATION OF JESUS CHRIST".

And as if this is not proof enough of the ability of the layman to develop, spiritually, there is even more poignant evidence of this possibility in Joel 2; 28, which promises us;

"And it shall come to pass afterward, that I will pour out my spirit upon ALL flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and young men shall see visions"

These are just a few of the many, many, confirmations the Bible offers, Mr. Manley. It seems a shame so many so-called Spiritualistic writers and churches cannot accept Jesus and the Bible completely—without reservations. Especially now, when so many followers of Orthodoxy are beginning to appreciate the REAL TRUTH of the Bible and are turning to the revelations of Spiritualism. I predict, if Spiritualists, as a whole, ever learn to really practice the 'love' they preach and teach, and become tolerant toward each other, and know THEIR Bible, Spiritualism will some day be the religious vehicle of the world! It could be!!!

Rev. Evan Shea
Counselling — Healing
P. O. Box 731
Santa Cruz, California
(P-516)



TOPICAL NOTES ON WHAT'S HAPPENING IN LONDON AMONG OCCULT A Londoner's Diary SPIRITUALIST THEOSOPHIC AND PSYCHIC RESEARCH SOCIETIES

Psychical Research

There are many organisations in London which cater for psychic investigation. The best known is The Society for Psychical Research whose history extends back to the days when the giants in this field made a worth while contribution to this science. Psychic research as a science is still important and can bring to light many new avenues for exploring the invisible, and bringing the unknown into the region of the known.

The advantage of Psychic research is that it is a scientific and methodical investigation into phenomena that cannot be fitted into known scientific systems. It can throw a wealth of light on the mystery of man's consciousness, and the surviving principle that proves that man is more than his physical body.

Unfortunately today there are too many armchair critics who have attached themselves to this subject and are keeping back progress in a field which in essence should be experimental. There is still ample opportunity for experiment, for it is wide open. Beyond the vibrations of light and sound our limited senses attune us to may be other regions that may be brought into focus with the aid of delicate and modern electronic instruments. Empty space as we call it may be only empty because of the inability of our crude senses to contact this.

It is more than time we got rid of the windbags on this subjects, with long lists of degrees after their names, who have no real contribution to make, except to coin new and fantastic names to explain away phenomena. If psychical research is to progress it must get down to more experiment, and more practical research. The opportunities are still unlimited.

Archer's Court

Here is an organisation situated in pleasant surroundings near the Sea-side resort of Hastings, England. It is run by a man of vision and ideas, Mr. J. J. Williamson. It began as far back as 1947 when Mr. Williamson and an associate were demobbed from the Royal Air Force and decided to spend their gratuities and savings in forming an organisation devoted to psychic, occult and metaphysical research. They looked around for a suitable headquarters and found Archers Court which was a large ambling house with ample acreage of ground for development. It was badly in need of repairs, for during the war years it had been neglected and was sadly in need of modern amenities.

They sunk their money in a Mortgage and took over the place, and decided to gradually bring it into shape again with their own skill and efforts, not to say a lot of hard labour. A few voluntary workers interested in Mr. Williamson's dreams and ideals willingly lent a hand. The project grew and this bold experiment stimulated interest and admiration, and those who could not help financially gave service in some other way. It was a slow and difficult development filled with many heartaches. But during this time practical research was carried out on Kilner screens, electronic devices, psychic development, and on the latest apparatus used in radiesthesia. Some of the foremost experimenters in the psychic research field were invited down to Archers Court.

The organisation formed at Archers Court, The Society of Metaphysians, Ltd. is now known throughout the world for its activities; and has many branches in other countries. It is constantly turning out booklets, pamphlets, and research reports. In the research field no other Society is so far advanced. It has introduced many new devices to aid the researcher in his work.

Today Archer's Court is a monument to perseverance and courage, and is a dream or ideal brought into reality. It is contributing to the idea of world brotherhood, and is helping to link all interested in practical issues where psychic and occult ideas are concerned. Visitors from America or Canada visiting this country should make a point of including Archers Court in their itinerary.

New Angle on Fake Mediums

A well known platform clairvoyant here in England has been accused some time back of lifting name and addresses from a telephone directory has now been vindicated by a special investigating committee of the Spiritualist National Union. This medium Gordon Higginson evidently did not take this accusation lying down, and his supporters rallied round him to good effect. At a test made at one of his meetings he came out with flying colours.

The journal which first made the accusations against Higginson is a Spiritualist one, and has long boasted about its good work in exposing fake physical mediums. Not content with physical mediums it has ventured into the new realm of mental mediums, but they picked the wrong subject in this case, for he was able to fight back. Let us hope that this will be a lesson to all medium baters.

School of Colour Healing

Ruby Thomas back in this country after her successful tour of Canada and America is hoping to start a school of colour healing where people can be trained in the values of colour from a psychic and occult point of view. She herself works with the co-operation of the spirit side of life in this and is a highly developed clairvoyant.

She believes psychic gifts can be developed through the aid of colour. She also believes that all Spiritual healing is done in and through the aura of the person concerned. If we understood more of the significance of colour we could make our lives more interesting and worth while.

Those who have watched Rudy Thomas work know that her colour healing is something that can produce amazing results, so she must indeed have something to teach. She herself admits that this science of colour healing is not new but was used in ages long past, in civilisations long before our era.

Flying Saucer Research

What is the future of flying saucer research? Surely it is time we got down to separating fact from fantasy and sensationalism. Anyone with a vivid imagination can paint in glowing colours their contact with beings from other

planets. But this is not enough. There are a great many people sincerely interested in this subject and would be pleased to meet some of the inhabitants of other planets, but the possibilities instead of becoming brighter are very remote indeed. Our scientists and astronomers seem confident that there is no highly evolved life as we know it on any of the planets in our solar system because of the prevailing conditions. But they can be wrong. There are more things in the heavens than is dreamt of in their scientific systems, and they may be judging from limited data. The phenomenon of the U.F.O. or flying saucer is something they cannot explain and they try very awkwardly to gloss over.

I personally do not for one minute think that this planet is the only one reserved for life as we know it. Why should it be? I would like to meet a resident from Venus that many books enthusiastically describe, but how does one go about it?

The School of Universal Philosophy and Healing

This organisation here in London is a unique one and seems to be making rapid progress. Many unfavourable reports have appeared in many National papers, but this in no way has disturbed its followers. The more it is attacked by well known journalists and reporters the more sympathisers it seems to win.

Perhaps is the secret of its success is that it teaches a way of life based on wisdom gained from psychic and occult sources? This organisation is conveniently situated at 6, Phillimore Place, Kensington, W.8. and it has admirable headquarters for lectures, healing and many other activities. From a small Society it has grown into something big.

Whether we believe in Theosophy, Spiritualism, or the occult, or in psychic investigation, we are all linked together in one Universal aim, and that is penetrate beyond the known into the unknown and to throw more light on things that really matter concerning ourselves and our destinies, and what happens after death, we can extend the hand of fellowship to all fellow seekers, and can work together to break down orthodox prejudice.

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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, 1528 Santa Clara Ave. Church Class Service Mon. 7:30 P.M. Dr. and Rev. E. L. Archer; Phone, LA 2-6327.

Burlingame

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

Spiritualist Science Church of Hollywood, 5230 Hollywood Blvd. Services: Wed. 2 and 8 P.M.; Fri. 7 P.M.; Sun. 7:30 P.M. Minister: Rev. Mae M. Taylor, Phone 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.

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 Behrmer, 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. 7:30 P.M. Messages after each service; Developing Class Fri. 7:30 P.M. Rev. Zeta Copeland, Sec'y. Phone AN 9-3381.

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 within 2:30 Service and Pot Luck Dinner to follow on first Sunday of month. Rev. Warren B. Newton, Pastor, Rev. Marjorie M. Moon, Asst. Pastor. Consult'n by app't. Tel. DUmkirk 3-0116. Westlake Sp'list Ch., 1722 W. Santa Barbara Ave.; Sun., Wed. and Fri. 8 P.M.; Pres.: Irene Wood; Sec'y: Florence Reed.

The Evangelical Spiritual Church of Christ and Seminary, Inc., A Member of The National Congress of Healer's and Spiritual Consultants, Inc., 843 West 85th St. Phone PL 3-5886. Sunday School 10 A.M.; Sunday Morning Worship 11 A.M.; Monday Evening Prophecy 7:30 P.M.; Thurs. Evening Metaphysical Class at 7:30 P.M. Lectures, Healings, and Private Consultations by appointments. Rt. Rev. David Stanton, D.D., Pastor. Rev. Emilie Faddella, Associate Pastor. Rev. Virginia Stanton, Healing Minister.

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.

Palo Alto

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

Reseda

Church of the Good Neighbor, 18206 Victory Blvd. Services: Sun. 11 A.M. and 7:45 P.M. Healing: Wed. 7:45 P.M. Class: Thurs. 7:45 P.M. Minister: Hal Styles, D.D. Phone Dickens 2-8712. Sec'y: Leonore Cordial.

Sacramento

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 P.M. Jack Ryder, Pastor, Jennie Niles, Pres.; Rev. Hazel Thirkield, Sec'y.

San Bernardino

Spiritual Science Church, N.S.A.C. 25014 E. 5th St. Services: Sunday 7:30 P.M., Healing; 8:00 P.M., Devotional service. Rev. Ann Cannara, Pastor. Phone TALbot 5-3366.

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

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

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

Christian Spiritualist Church of San Francisco, 4th Floor, Native Son's Bldg., 414 Mason St. (Sacramento Hall). Services: Sun. 2 and 8 P.M. Pastor: Rev. Grace E. 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: Sun. 7 P.M. Pres.: Arthur R. Francis. 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, 1404 New York Ave., N.W., Room 227. 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. Vinscot-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 Eternal Light, NSAC, 209 Magnolia Ave. Services: Sun. 7 P.M. Healing: 7:30 Lecture Spirit Greetings; Thurs. 8 P.M. Circle. Pastor: Mary P. Mendez, 2525 Palmetto St. Phone RE 6-7518. Asst. Pastor: Rev. C. V. Elbertson, 2438 E. Magnolia St., Phone MU 3-2474, Lakeland.

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.

Silent Prayer Sanctuary, 3602 West McLean Ave. Healing Service: Tues. 9:30 to 11 A.M. Other services: Sun. 10:00 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 Spiritual Church, 4039 W. Madison St., McEnery Hall. Services Sunday 2:45 P.M. Rev. Emma Binz, Pastor.

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 Lautbach. 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. Otilie 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

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

Rockford

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. Minis-

ter: 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. McGinnes; Sec'y: Reba Schallon.

Indianapolis

Progressive Spiritualist Church, St. Clair and Park Ave. Services: Sun. 7:30 P.M.; Tues. 7:30 P.M. Pastor: Rev. Ola Florence, 1929 Arrow; Pres.: Harold Heald, 3550 N. Station; Vice Pres.: Rebecca Jefferies; Sec'y: Ethel Blackburn, 1141 N. Park; Treas.: Pearl Heald.

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.

The Indianapolis Branch of The True Spiritualist Church, 2306 W. Michigan St. Services: Sat. Healing 7:00 P.M.; Worship 7:30 P.M. Pastor: Rev. Milton Miller, Phone FL 6-87

CHURCH DIRECTORY

(Continued from Page 11)

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

Detroit
First Spiritualist Temple, 14801 Fenkel at Lander. Church and Sunday School, 10:45 A.M. Pres., Hector L. Wineman; Sec'y., Frayne Panseira; 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 Fenkel. 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
The Flint Spiritualist Church, 118 East Belvidere Ave. Services: Sunday 7:30 P.M. Pastor: Rev. Pearl Reinhardt, 412 McCreery St., Flint, Mich. Phone CE 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.

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 Blvd. (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. Hutchinsin. 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 Burkett Spiritualist Church, Inc. (N.S.A.) Glasgow and National Bridge. Sunday services: 10:30 A.M.

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

Burkett Spiritualist Church, Inc., 2653 Natural Bridge Ave. Services: Sunday 10:30 A.M. Acting Pastor: Florence G. Ware (Licentiate). Sec'y.: Dorothy M. Buss, 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. Consultations all day Sundays and by appointment. Especially blessed with the gift of God's healing. Pastor: Josephine Cantrell Seals. I.G.A.S.

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. 7 P.M., Rev. Dortha Morris Mackin; Thurs. 7 P.M., Neil T. Mackin; Thurs. & Fri. 1:30 P.M., Rev. Rebecca Barrett; Fri. 7 P.M., Rev. Dortha C. Dencer; Sun. 3 and 7 P.M., Guest Mediators. Healing at all services Wed. Rev. Mathew Matulwich, Wed. 1:30 as announced. MOTHER TEMPLE OF PSYCHIC SCIENCE, Services: Tues. 1:30 and 7 P.M., Rev. Dortha C. Dencer, 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 Spiritualist Church, 695 Elmwood Ave. Sun., 2:30 P.M. William G. Turner, Pastor.

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.

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 Sec'y. and co-founder) Rev. Morris Katzen, Rev. H. Herman, Rev. Josephine D. Corimaldi, 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 OP 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. 6 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 Herjesson.

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, Room 225, Sherman Square Hotel, 2039 Broadway, between 70th & 71st Sts. Services: Sun. & 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

The Temple of Spiritual Guidance, 112 West 45th Street (off 6th Avenue, 1 flight up). Services every Sunday at 8 P.M. Rev. Leo Louis Martello, Pastor. 501, East Liverpool.

Universal Temple of Spiritual Truth, Inc., 2415 Morris Ave., Bronx, Apt. 3G (St. Fl.). Services: Sunday & Wednesday 7:15 P.M.; Monday afternoons 2 P.M. Class Monday 8 P.M. Minister: Rev. Zara Lakes, Phone: Cypress 5-8776 or WA 7-0014.

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 Bias, Phone TRafalgar 7-8845.

Chapter of The Eternal Star, 237 West 72nd St. Services: Wed., Fri., Sat. and Sun. at 6:30 P.M.; Tues. 1 P.M. Minister: Rev. Rose Ann Erickson. Phone: TRafalgar 7-3113.

Niagara Falls
White Rose Center of Free Psychic Truth, 639 Main St. Services: Sun. 7:30 P.M.; Social, Tuesday 8 P.M. Minister, Rev. Rosebud Vogel Williamson, 676 Chilton Ave., Phone, 4-3170; Sec.: 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.

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 Church of Spiritual Science, U.S.A. Membership, 2420 Copen St., Half square west of Peebles Corner. Services every Sunday at 2:30 P.M. Day and Evening classes throughout the week. Lessons by mail also. Pastor: Rev. Paul N. Straky, Church phone: AV-1-2497. Pastor's Residence: Co-1-4682.

Cleveland
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 & Hulbert 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

Toledo
Christian Spiritualist Church, 1223 Erie Street. Cecil Engle.

Good Will Spiritualist Church, 1515 Ottawa Drive. Services: Sunday School 10 A.M.; Sun. & Thurs. services 7:00 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 5-4770; Healer: Rev. Alvie M. Services: Sun. and Wed. at 8 P.M. Carson, Phone Cherry 2-4877.

OREGON

Canby
First Spiritual Religious Ass'n of Clackamas Co., Inc., Rt. 1, Box 575. Services every Sunday morning 10:30. Phone Canby 3814. Pres.: Rev. Lester Hess, Canby, Ore.; Sec'y.: Ruby Vegetius, Rt. 1, Box 575, Canby, Ore. Rev. Beatrice Gainer, Canby, Ore., Phone 3915.

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

The First Spiritualist Church, 5123 N. E. 21st Ave. Services: Sun. 7:15 P.M. Pastor: Rev. Alma Gudhart, Phone Atlantic 1-4541.

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

PENNSYLVANIA

Allentown
First Spiritualist Church, Oak and Poplar Sts. Services: Sat. 7:30 P.M.; Sun. 2:30 P.M., healing and messages. Sun. 7 P.M., regular service. President: E. E. Myers, Phone University 8-0779; Sec'y.: Ruth M. Myers, 22 E. Goepf St., Bethlehem.

Charleroi
Church of Divine Guidance, 213 Washington Ave. Services: Sun. 8 P.M. Sara Ackard, Associate Minister.

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

First Spiritualist Church, Oak and Poplar Sts. Services: Sat. 7:30 P.M.; Sun. 2:30 P.M., healing and messages. Sun. 7 P.M., regular service. President: E. E. Myers, Phone University 8-0779; Sec'y.: Ruth M. Myers, 22 E. Goepf St., Bethlehem.

Philadelphia
Second Association of Spiritualists, 1418 Walnut St. Services: Sun. 7:30 P.M. Pastor: Rev. Alida Neige, Phone Loc. 7-6580; Sec'y.: Rev. Augusta Taylor.

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

First Association of Spiritualists, N.E. corner Master & Carlisle Sts. Services: Sun.: Lyceum 2 P.M.; Lecture & Messages 3:30 & 7:30 P.M.; Healing Service 7 P.M.; Wed.: 7 P.M. Healing; 7:30 P.M. Messages. Rev. Melvin O. Smith & Dorothy Smith, Co-Pastors, Phone PO 3-0577. Sec'y.: Miss Mary Mooney.

Pittsburgh
First Church of Spiritualists, 256 Boquet St., Phone MU 2-3878. Services: Sun. 7

CHURCH DIRECTORY

(Continued from Page 12)

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

VIRGINIA

Norfolk

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

Bellingham

First Spiritualist Church, 317 Kentucky St. Services: Sun. 7:00 P.M. Healing, and 7:30 P.M. Regular Service. Pres.: Fern Bilius, 2400 Jeager St.; Sec'y: Della Carlson, 2715 Alabaam St.

Bremerton

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 EAst 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 EAst 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. Hat-tie Hoppa, 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, hone 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: Treas.: 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.

Winnipeg

Winnipeg Spiritualist Church, I.O.O.F. Temple, Kennedy St. Services: Sun. 11 A.M. and 7 P.M. Secretary: Mrs. V. Prud'homme, 375 Desautels St., St. Boniface, Man.

RELIGION—PHILOSOPHY—BIBLE—

(Continued from Page 6)

myth and allegory of truth—we have to submit our minds to a virtual hypnotization by the power of a set of concepts and ideas otherwise admittedly irrational.

Bible Truth Goes Underground

Perhaps by now, "dear reader," you have begun to sense something of what you are in for. It could well be that you are right. What you are not likely to sense as yet, is the incredible extent to which the sincere effort of this department to reinterpret those great Scriptures on the solid basis of reason instead of "miracle" is going to proceed, how very far it is going to take you, if you care to follow along in the direction of an elucidation which will enable you to accept its contents, from *Genesis to Revelation*, in entire harmony with, and not in utter flouting of, your God-given reason. The task of demonstrating how you can take everything in that volume of God's mighty truth without either resigning or suppressing your logical faculty, the labor of showing how those seemingly absurd and preposterous whimsicalities of divine fiat can be understood as dramas and allegories of the sublimest truth, and be turned even into the spurs to the highest inspiration, is obviously an enterprise of gigantic proportions. But your editor is persuaded that we can go farther toward this goal than any of you would be willing to believe at the present moment. He has himself had a vision of tremendous possibilities in following this road. He has seen what has already been done and how much of this great task has already been accomplished. And he is confident that a great enlightenment is possible in this momentous era of human crisis.

It has been the conclusion of this sub-editor, based on many years of the most intensive study and reflection, facilitated greatly by a knowledge of Latin, Greek, Hebrew and the ancient Egyptian languages, that the awful tragedy of two thousand years of Christian history (intermixed of course with much of good), its frightful religious wars, persecutions, harrowing inhumanities of torture and cruelty, its gross superstitions (some of which are rampant today), its bigotries and idiocies, leading up to the still unyielding rigidities of sectarianism and sullen hatreds of our day, trace their direct and indirect causation back to a thing which will seem fantastic when it is stated: the simple blunder, purely literary in character, of mistaking ancient allegorical

writings of the Scriptural texts for supposed history.

I could not have made this statement thirty years ago, and no one could very well come upon the ground for making it who has not spent years in studentship in the field of ancient religious writing. It is a conviction that strikes such a student at first as a sort of airy intimation; a feeling arises in that direction; one senses something of the kind, but pushes it out of serious thought. But again some new hint renews and reinforces it. It arises again and again and at length one begins to feel that it is a key by which the endless problems that confront Bible exegesis find solution when no other thesis will serve that purpose. If one will read extensively one will find that he is not the only seeker who has arrived at this same outcome. He finds that a long line of scholars, all ostensibly of the most sincere, honest, conscientious and capable character, have come to the same determination. And if he reads their works, he sees that they have amassed a quite formidable body of data supporting the principle. This gigantic labor of scholarship has adduced evidence that can in no sense be flouted, ridiculed or evaded.

In this list of modern investigators he finds such names as that of Gerald Massey, who spent forty years in Egypt and produced monumental volumes like *The Natural Genesis and Ancient Egypt*, *the Light of the World*, which trace the whole body of the Judeo-Christian Scriptures back to their sources in the literature of Egypt; Godfrey Higgins, whose prodigious works, *The Anacalypsis* and *The Celtic Druids* are fountains of light and lost truth; J. M. Robertson, an English writer of the keenest discernment in following the trails of the ancient arcane science; Prof. W. B. Smith, of Tulane University; Arthur Drews, a profound German savant; the French Dupuis, with his learned *Histoire de Toutes les Cultes*; G. R. S. Mead, the English scholar who has given us the finest study of the Gnostic religion, which many, including the famous historian Gibbon, declare to have been the most highly intellectual element in the context of early Christianity; Couchoud, another fine French analyst; Albert Loisy; and a long list of others. He discovers, too, that all through the history of Medieval European Christianity, there were individuals and groups who, forced to secrecy and "underground" concealment by the jealous vigilance of the all-powerful Church, carried on clandestine propaganda featuring the allegorical, or highly spiritual-mystical interpretation of Holy Writ, as against the literal-historical rendition.

This tradition was passed on century after century by oral transmission, since its open publication would have brought con-

dign vengeance on its promulgators. From age to age it was handed down, now waning in one quarter but spreading in another. From remote antiquity it was present in China, Tibet, India, Babylonia, Egypt. Under the name of Orphism it was the underlying base of the great Greek philosophies. Its ancient exponents in the Hellenic world were Pythagoras, Heraclitus, Plato, Empedocles, Anaxagoras. Its subtle influence is sensed in the body and spirit of the poetry of Homer, Hesiod, Pindar and in the dramas of Euripides and Aeschylus. The ancient Hebrew rabbins had sequestered much of it in their apocryphal documents, in the Mishna, Gemara, Talmud and Torah, and very definitely in the literature of Kabbalism. It was a radical element in the philosophies of many pre-Christian sects and hermetic brotherhoods, such as the Essenes, now so well known to us through the discovery of the Dead Sea Scrolls in the Qumran monastery, the Gnostics, the Ebionites, Ophites, Mandaeans, Orphics, Manichaeans, Mithraites, Elkasites, Therapeutae and other cult groups. It was the very heart of the great philosophical movement that put forth that most exalted system of spiritual truth, perhaps never surpassed in history, the great Neoplatonic philosophy of the second and third centuries A.D. Stemming largely from the leading philosopher of Jewry, Philo Judaeus, of the first Christian century, it became the dominant element in that vital and formative system of the first Christian theology, the famous School of Alexandria, presided over by first its founder Pantaenus, then by the greater figures of Clement and Origen, the latter undoubtedly the greatest and most learned of the Ante-Nicene Church "Fathers." Essentially it can be said that it was a central and basic ingredient in the message of the great Christian apostle, St. Paul—as to the possibility of whose identity with his most renowned contemporary, Apollonius of Tyana, we shall have much to present at some later time. (For special reasons this will be of gripping interest to Spiritualists.) Incidentally it is not at all known that St. Paul preached a purely spirito-mystical doctrine that seems to have entirely ignored the historical connection of the Christian movement with the Gospel Jesus; and that the faction in the early Church that was a following of Peter was so antagonistic to Paul's spiritual philosophy that, when the apostle first visited Jerusalem he encountered strong hostility from the Judean Apostolic party and, as is stated, only escaped personal harm by the influence of his companion Barnabas.

From its origins in an unknown but certainly remote antiquity the spiritual wisdom expressed through Scriptural allegory filtered down into Medieval times

and as one epoch or another came to the surface in religious history in a long list of underground movements, some few of which we can only name without elaboration at this time. After the Neoplatonists there came Plutarch, and later Dionysius the Areopagite and Scotus Erigena in the milieu of Christianity. Then followed sporadically in one European country or another the societies of Hermeticists, Therapeutae, Rosicrucians, Platonists, Mystics, Illuminati, Alchemists, Occultists, Brotherhoods of various orders, and sectarians, many even within the pale of the ever-fearsome Church. When the secret teaching was at its lowest ebb and near extinction in Christian Europe, it was perpetuated and tided over for later resurgence by Moorish and Arabian Scholars in the Near East, north Africa and Spain. The names of three Arabian scholars, strangely rather similar, who are prominent here are Averroës, Avicenna and Avicbron (occultly known as Ibn Gebirol), who developed profound philosophical systems largely based on the work of Aristotle. Among the Jewish savants in Spain around the twelfth century the greatest figure by far is Moses Maimonides. Like the great Arabian thinkers he succeeded splendidly in lifting religious conceptuality to a high plane of rational systematization.

The secret tradition was preserved and transmitted by such "esoteric" associations in Medieval Europe as the cathedral builders, the Platonic Academy of Florence, the Cathari, the alchemical "Fire Philosophers." The Troubadors in France and the Minnesingers in Germany, and even by printers issuing occult literature in secret. Among these was Aldus Minutius of Venice, who reprinted the classic Greek books which ushered in the Italian Renaissance of the fourteenth century, the intellectual salvation of Europe from the pietistic-dogmatic thralldom of the Church. It took form in outward movements which were driven to artful devices to disguise inner and deeper occult significance. The activities of such arcane groups resulted in the production of a most influential subcurrent of literature, in the line of folklore, hero legends and fairy myths, such as the Arthurian cycle, the Mabinogian Tales, the Peredur stories, the great collation of the German Niebelungenlied (which Hitlerite Germany was all bent on reviving to supplant the Jewish Christianity of the Old Testament), the run of castle ballads sung by wandering Bards, the Romance of the Rose,

and many another dramatic, symbolic and epic embodiment of the age-old saga of the divine soul submerged in human flesh. It was even outlined and depicted symbolically in the set of Tarot cards, ostensibly derived from ancient Egypt, but exploited by the Bohemians of the twelfth century; and also served as the foundation schematism of such games as chess and cribbage. Mere number symbolism was prominent, as Pythagoras had taught that God built the universe on number. It was openly or clandestinely expressed in the philosophies of such Medieval occultists as Paracelsus, Raymond Lully, Pletho, Cardano, Philalethes (Thomas Vaughan), Robert Fludd, from whose work on Moses Milton is alleged to have derived the primary theses on which he built the structure of his immortal *Paradise Lost*.

In a work entitled *THE METAPHYSICAL FOUNDATIONS OF MODERN PHYSICAL SCIENCE*, Edwin A. Burt has amazingly revealed how the four men who, one might say, lifted Europe out of Medieval darkness and set it down in the dawn of scientific light, Newton, Copernicus, Kepler and Galileo, were pushed on toward their scientifically eye-opening, but theologically devastating revelations of natural truth by their previous absorption in occult philosophies. Newton especially is said to have been influenced powerfully by the mystical-occult philosophy of the German shoemaker-seer Jacob Boehme.

To Be Continued

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(P-517)

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DISCOVERING LIFE AFTER DEATH

(Continued from Page 2)

twentieth century academic temperament feels dispassionate challenge to pursue it methodically to its cause. So Hyperaesthesia and Extra-Sensory Perception are taken out of the realm of Cryptomnesia, and gradually the Metetherial becomes respectably accredited.

This in turn produces what?

Not to blink it, it produces the astounding and revolutionary evidence that Intelligence may have an origin and exercise apart from brain cells. In other words, detail of information not generally known to fleshly wits does exist and is communicable. This has now been demonstrated in so many instances and under such unchallengeable conditions that few professional investigators are longer skeptical. The one-time Socratic philosopher identified such origin as his daemon or sibyl.

But the modern scientific rationalist has said, "How much more reasonable that such information detail might be the converse of conscious personalities who have somehow survived the vacating of mortal bodies?" The converse itself declares such to be fact. It supplies infinitesimal

proofs that it is so by 'remembering' and relating incidents that only have been known to the hypothetical individual in the discarnate state and the communicant who is incarnate; then it goes further and remembers and relates details of episodes that only have been known to the one who now affects to have survived physical death, which independent investigation discloses to have been correct. As if this were not enough, the same survived personality proceeds to relate minutely what his conscious sensations were throughout his transition from the physical to the etheric, what the composition of his etheric vehicle is, in which he is consequently operating, and what the physical features of his altered environment are like.

As such communication becomes more and more commonplace, this further marvel is demonstrated:

Individuals from loftier and loftier octaves of consciousness, who have been physically demised longer and longer periods of earthly time, evince themselves and go into more and more profound scientific detail concerning MANY states of consciousness, and no matter from what earthly country such received-detail is reported, or from what demised earthly personalities, even in minutia it is all similar and generally exact.

Remember, we're not talking religiously now; we're talking quasiscientifically. These are natural facts on which we happen to be digressing. They were mostly developed under test conditions of Psychical Research. They could, and doubtless would, have been established had humankind never heard a single tenet of any sort of Theology, just as the spherical shape of the heavenly bodies and the planetary movements about the sun were established by the discovery of the telescope and in direct defiance of Theology, or the terrific destructive powers in nuclear fission were established and inherent in Nature even though the Book of Genesis said nothing about them.

So much "sociability" and intimate exchange of ideas and information has gone on over the last fifty years of our civilization that we're not only possessors of the utmost detail of what specifically takes place in the experience of Transition from the material to the etheric but we've had conveyed to us the whole conspectus of the loftier planes of being such as we're capable of understanding from our chemical and geologic knowledge of this world.

May I interpolate here, and at once, that not a single denizen of these loftier octaves of consciousness in any recorded instance has ever attested to the experience of quitting his mortal flesh gaining at once into the presence of any anthropomorphic God-Magistrate, or undergoing any hearing upon the nature or extent of earthly transgressions, or having "judgment" passed upon it that located it anywhere, high or low, in Cosmic Gradation.

If the testimonies of literal tens of thousands of survived and communicating people, of the highest moral and spiritual integrity, confirms not in a single instance the Judgment ordeal, where does it leave the propounders of pentacostal religion?

No matter what the chagrin or angry indignation of the orthodox Christian, the big disillusion coming to him in the first few weeks immediately after physical demise is the discovery that the Vicarious Atonement cuts no more figure in the ethics of the Higher Life than it cuts in the natural world of this earth-level.

That in turn is all a man-made concept, like the flatness of the earth and the sun, moon, and stars revolving around it.

Yet not for one cosmic second does it discount, deprecate, or refute the colossal personality or significance of Jesus the Christ. Jesus the Christ is well-nigh Supreme Potentate upon these loftier levels of persisting consciousness, and ill betide the spiritual subversionist who imagines otherwise.

It simply happened that inhibited ecclesiastics placed a circumscribed interpretation on His great mission to earth 1900 years bygone. And they have been persisting in it to their hurt, and the purblindness of their communicants ever since.

There are apparently Seven planes up through which we penetrate in our long spiritual evolution. The first is, of course, this earthplane, so familiar to all of us from this moment's surroundings. It is the hard inner-core of all the spheres and world's around which the vaster and more tenuous worlds are assembled. But the more important thing is, it's the world and plane where all the composing materials are first wrought by and from the "thinking" of Holy Spirit. This happens here, apparently, to give mortal thought its patterns for creative thinking in producing its own etheric material for the succeeding octaves it will enter upon and perform on.

The appalling thing we confront

in analyzing and compiling all the attestments from those above us in evolution, is the positivity of the enlightenment that so-called human creatures in spiritual essence are but microscopic Gods, but beginning their stupendous evolution to full-fledged celestuality from this hard, inner-core planet.

Unless you get the picture of the composition of these several enshrouding globes or spheres, you miss the point of why you're starting out from this peculiarly constructed and constituted earth-world at all.

This is the plane from which you acquire all your reflexes about patterns of Matter as originally conceived by the great God-Parent—which is why you discover you have to return to it more than once.

Almost nobody gets it the first time.

It takes millions a great many times to groove those reflexes so deep that they remain in practicing effect up the whole six planes above. You have to know Matter in every parental form and image, and you find yourself returning one life after another till you get them down pat. But whether you get them down pat in six lives or six hundred, here's what you next confront —

You have to get through the Astral or Purgatorial plane immediately unwrapping earth conditions to gain to your first area of Pure Creative Thought Performance. Generally it's a plane of darkness and groping—"coming through the dark" as many describe it—but negotiated with no particular delay or distress by persons of passable spiritual awareness. The great majority of demising souls, not very good or not very bad, are conveyed with a fair degress of dispatch onto the Third Plane, to which Soucraft gives the designation, the Plane of Largess. But why largess?

Because it's the first normally lighted etheric plane where the average adult soul receives what the effects of deliberate thought can accomplish for him. His reflexes established from the hard-core earth plane permit him to project Thought Forms of what he wants and behold the miracle of etheric essence making his thought-picture substantial. It means he can create—or it seems so to him—whatever his little heart desires. No, they're not hallucinations and he isn't dreaming. He's simply come upon a plane where Thought and not Matter is supreme. It will pass and he will presently go higher, but the novelty of seeming to have substantially whatever he pictures to himself that he wants, convinces him that he's landed in a heaven of milk and honey, indeed. But by the time he's conjured up whole tables of food he can't consume and millions of dollars in banknotes he can't spend, having anything he wants falls on him. Thereat he's ready to level off for the beautifully balanced realities of the Fourth Plane. That seems so ideal a place that he may wish to remain upon it for a thousand years or forever, only he'll find he won't. There's a Fifth Plane of Color to be explored for potentials not known on earth, and a Sixth Plane of Amalgamation with his mate or his Group Spirit before he takes off into the Spacelessness and Timelessness of the Seventh "God Plane."

Dying out of your physical body can only mean the start of an absorbing adventure or series of adventures for you. There's no celestial sheriff to clap a hand on your shoulder and order you to "Come Along!" When your personal consciousness really starts to expand in the higher planes that you negotiate, you'll begin to see what true religion

is, you won't require any parson to tell you.

But forewarned is forearmed.

Maybe you could tell your parson more truth about the etheric world than he himself knows, right at the present moment.

Spiritualism Versus Reincarnation

(Continued from Page 1)

So, let us avoid such confusion by first of all, defining the term, "Reincarnation." And definition means limitation: just what does a word include, and what does it exclude? Well, the theory of Reincarnation had its beginning in old Egypt, and was known as Metempsychosis, or the transmigration of souls. It was a theory of life in the mass, and at death, life went back into the mass.

Then, at the time of death, or at some time after, not only men, but animals, insects, plants, in fact, all creatures which had once lived and died, were again reincarnated out of this mass life into individualized existence. And this process of being born and re-born might go on forever, but nothing was ever born back into what it had been before its death. It would either be individualized into a higher or lower state of being than in its previous form.

This theory of the law of life and death soon spread into the Orient, and became the leading tenet in most of their philosophies and religions. And if you accept that theory today as the law of existence, you cannot exclude any part of the above definition. You cannot make it to mean the reincarnation of human beings only, for if this is the natural law it must include all forms of life.

Neither can this law be limited to the reincarnation of certain human beings and the exclusion of all others, as some writers on Spiritualism seem to assume. If it can be proved that any one person has ever been reincarnated, then it must follow that all persons have been or will be reincarnated. Natural law, which is also spiritual law, both being the same with different names, operates the same way with all men, everywhere and forever. Should exceptions be made to this truth, then the whole Universe would be converted into a condition of chaos. And now a word about life in the mass.

I can accept Reincarnation as a theory to the extent that it connotes life in the mass, and only to that extent. I am sure that life in the mass is concomitant and eternal with all material substance; and that actual or potential, life permeates all space, is common with air and soil, stones and trees, and with all such objects as are often called, "inanimate."

This means that life in the mass is immortal and will have no end. And this is the only sort of immortality that Reincarnation has to offer. Such a law, should there be one, would completely destroy individual continuity of life after death.

If Reincarnation is the law of existence, then the individual becomes extinct at death; is lost in complete oblivion, since he can never have the same parents again nor be the same person he was before his dissolution. His personal identity is lost just as the river is lost when it flows into the sea, or the snowflake when it becomes a part of the snow mass.

Again, Spiritualism maintains that in passing over to the other sphere we retain the memory of our earth existence, of relatives

(Continued on Page 16)

Spiritualism Versus Reincarnation

(Continued from Page 15)

and friends left behind; that nothing is forgotten, and that memory is actually intensified instead of dulled. But in reincarnation there is no memory of a past life; and since there can be no individual, conscious immortality apart from memory, it follows necessarily that reincarnation negates the possibility of a personal continuity of existence in the after life.

What's The Evidence?

So far as I can find, there is no evidence supporting the theory of Reincarnation except that which comes through hypnosis when certain persons are purportedly taken through trance into one or more past lives, but which they forget all about when coming out "from under." Now I recognize hypnosis as a fact, and a useful one today in the treatment of mental and physical ailments. What I doubt is that hypnosis can produce any evidence of a sufficiently substantial nature such as would lend validity to the theory of Reincarnation.

Proof of this theory calls for more than prima facie evidence, or what one may say about a past existence while in trance regardless of how consistent his story may be at various times. Nor am I impugning the honesty of the hypnotist who engages in these experiments, but only suggesting that their so-called evidence could be the result of telepathy, deceptive appearances, of optical illusions, an over-wrought imagination, of mental aberrations, or phantasmagoria of the mind.

I would suggest that suggestion only, as all of the above is, produces no proof that we have already had several lives in past ages and on various planets as pretended.

But the evidence supporting spiritualism is preponderant and almost overwhelming. It has come through automatic writing, the psychical trance, and the direct voice. Granting, too, that some of the psychics are frauds, does not mean that all of them are deceiving. While I have none of such gifts, I am convinced that some others do, and that they have communicated many times with the discarnate.

Being somewhat of a student myself, I can easily recognize the superior intelligence, character and honesty of many of these men and women who claim to have conversed with the so-called "dead," and I do not doubt their testimony for a moment, much of which, has no doubt hurt them more than helped in their professional lives.

These men and women do not enter the psychical field of research for either money or fame, for there is not much of either in it, but because of a pure love for truth, and to help save humanity from the superstitions which have enslaved mankind all through the ages. And when a man like Arthur Findlay documents with living witnesses the hundreds of conversations he has had with the discarnate, and when these witnesses, too, testify that they also heard these voices from the etheric world, who am I to say none of this is true? Such a negative conclusion would not make sense.

Incidentally, Findlay says that he has asked some of these etheric inhabitants about Reincarnation, and those who have been over there longest tell him that they have never known of anyone from their side to be

born back into the earth life; and that nobody ever wants to come back to this world to live again. But all are on the way to progress to something better; while reincarnation would mean regression.

Individual Consciousness

I have said that consciousness is the only reality in the Universe, and let me add now that this is the central fact in the whole philosophy of Spiritualism. By "consciousness," I know that I am, that I exist, that I am an entity. And strictly speaking, this is all the exact knowledge I shall ever possess. All other knowledge outside my personal consciousness is relative. It can and will change, but I am forever I am.

Des Cartes goes a bit further, and builds his entire philosophy upon three Latin words, *Cognito ergo sum*, "I think, therefore I am," and makes thought the essence of consciousness, with which I agree. When Moses enquired of God his real name, he got the reply, I AM THAT I AM, which further supports the fact

that personal consciousness is the only reality; and as I understand it, this is the great Reality upon which Spiritualism is founded.

The Bible is saturated with psychic experiences, and Jesus and his adherents lived, moved, and had their being in the atmosphere of Spiritualism. Then, later on, the theologians took over, formulating this conscious life and power into a system of written creeds, dogmas, and doctrines, ending up in a static organization of unchanging affirmations, and a "fixed" faith, known today as "Christianity."

I would say, then, that Spiritualism is not Christianity: it is just Christian. Nor is it a religion, but rather a way of life; a way of living, believing, progressing, and being saved as conscious individuals to the extent and only, that we make our lives worth saving, and not by depending upon someone else to "save" us. Spiritualism is Individualism in its highest and finest form.

SEEING IS BELIEVING

(Continued from Page 5)

John, "that someone has to lay out the loot before you turn a bolt?"

"No, we'll accept an order from anyone who has established credit to the required amount."

"\$20,000,000.00?"

"\$20,000,000.00."

"How many people will this working model carry?"

"It is built to accomodate one person."

"Is that very practical; I mean building it to accomodate one person for a trip to the moon?"

"We feel that it is practical from an economic and functional point of view."

"And it will go to the moon?" continued your moderator.

"I couldn't really answer that."

"Why not. Isn't it suppose to go to the moon in five-and-a-half hours. Isn't that what you have always claimed?"

"John, I didn't mean that it wouldn't go to the moon. You might have a car capable of going to Los Angeles, but you might never take it there. I don't know what a buyer might decide to do with the ship. If he wants to take it to the moon, it will be able to go to the moon."

At this time there was a break in the proceedings for a commercial, and when they went back on camera "Long John" turned it over to Lester del Rey. Mr. del Rey opened by going directly to the scientific aspect.

"Tell me, Mr. Colton, just how do you propose to get this ship to the moon?"

"By reversing gravitational polarity."

"That's a very impressive phrase to a person who knows nothing about science, Mr. Colton, but we but know it is mere gobble-de-gook."

"Only to those people who are not aware of the newest advances in polarity research and space flight."

"In that case, would you be kind enough to explain just what you mean by reversing the gravitational polarity?"

"I'd be delighted, Mr. del Rey. As we know, scientists have been under the impression for some time that gravity is simply the attraction of a smaller mass to a larger mass. Now Mr. Carr has discovered that actually gravity is something quite different. He has established that it is a magnetic field, with reversible polarity."

"That's very interesting, seeing that it opposes every law of science."

"Many of those so-called scientific laws are quite obsolete, Mr. del Rey. Later evidence, such as that discovered by Mr. Carr, shows that things are not at all as we have thought they seemed."

"Such as Newton, Einstein, Plank, and other equally great figures of scientific history," demanded the well-known author of "Rockets Through Space."

"We all make mistakes, sir," smiled Norman Colton.

"Including Otis T. Carr," shot back Lester del Rey.

"I daresay," replied the spaceship executive, "but not this time."

"Gentlemen," interrupted "Long John," "I'm afraid that the time has run out, and that that about wraps it up, but," he concluded smiling out of the screen, "until . . . get your aura checked."

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EDWARD SPINGARN, Ph.D., will be the other guest.

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Now, in closing, and by way of contrast, let me add that reincarnation would annihilate the individual by merging him into the mass life which is nothing more nor less than crass materialism at rest in the bosom of Erebus.

Why then do some of those who accept Spiritualism as the great philosophy of life still hold to reincarnation as just another way to immortality? Why not throw such a dragon of darkness out of the window into the realms of eternal night, into the regions where it belongs? Q.E.D.

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