

AFTER
DEATH
WHAT?
—
THIS
PAPER
TELLS
YOU

PSYCHIC OBSERVER

JOURNAL OF SPIRITUAL SCIENCE

TRUTH
For
Authority;
NOT
Authority
For
TRUTH

NO. 515

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

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OBEY NATURE'S LAWS—KEEP HEALTH IN HARMONY

By REV. JOHN H. MANAS, President, Pythagorean Society

According to one of Nature's laws, animals of the same species and men of the same habits and intellectual development gravitate together. Cows, goats, sheep, and horses may graze together in the field, but when the time for them comes to retire to their sleeping quarters the animals of each of these different species will segregate in one place and keep themselves separate from all the other animals. Things and beings of different characteristics just do not mix. When the difference in the characteristics and nature between animals is too great, the very moment that they meet they fight each other to death, like cat

and mouse, dog and rabbit, wolf and sheep, etc. These types of animals must remain separate for the sake of their mutual health and safety. In the same way types among men of great psychological, esthetic and intellectual differences should segregate for the sake of their own health and safety, moral and physical, and those of the society in which they live.

This is the reason for which, when a sober person finds himself in the company of drunkards, he feels uneasy and as soon as possible he separates himself from this uncongenial surrounding.

Many times vegetarians have a similar experience when eating in the company of meat eaters,

drunkards and smokers. The other persons may be their relatives or close friends. Nevertheless they feel in the innermost of their hearts a repulsive feeling to grow in them which tries to pull them away from this uncongenial environment. They just cannot help it. It is the psychological law of harmony which was broken.

People who are forced under adverse circumstances or by ignorance to live under such physical and psychological inharmonious conditions will gradually develop certain mental and emotional disturbances which may result in time into certain kinds of ailments. Nature in order to counteract the sequences of all these inharmonious conditions

and associations in life, makes one feel the urge to express himself, to give way to his psychological and emotional feelings which have accumulated and press on him. In this way the very moment he does this he relieves himself from this inner pressure and he feels better. However, for permanent results man must change his present inharmonious surrounding. This method of treatment on patients was used in the ancient Greek Temples of Esculapius and Trephonius. Today if one expresses himself according to his true inner feelings and knowledge, he may be accused either as belonging to one of the many undesirable "isms" in our country or his expressed opinion may be con-

sidered as nonsensical since it belongs to the very small minority of thinkers.

The same law of harmony applies also to the physical inharmonious surroundings in which we live. Slums and dirty places, as well as fat, ugly, sick, and flabbily dressed men and women, unconsciously reflect upon others and they influence them accordingly, which results at the end in emotional, mental and physical ailments. This is the reason, based on this psychological law of harmony, for the beautiful temples, statues and other beautiful buildings in all ancient Greek cities and villages. The gymnasiums served as the

(Continued on page 16)

THE STRANGE CASE OF JOHN SCAMMELL

By JAMES M. Mc. LINTOCK

I sought out John Scammell to find out his side of the case. Here was a physical medium exposed by Spiritualists themselves, and taken by a Sunday national newspaper, which featured a sensational story of how he deluded credulous women.

What is this ruthless trickster like? I found a quiet unassuming man, with a seemingly sincere belief in the power of the spirit. He believed implicitly that he

was an instrument used by spirit communicators, to bring comfort and evidence to those who had open enough minds to investigate Spiritualism.

"I have never tricked anyone in my life," he told me, "I do not always know what happens when the spirit people use me, but I have faith in them, for more than ninety per cent of those who have had sittings with me tell me how much they have benefited, and how wonderful the results have been to them. This

is much more important to me than sensational stories in Sunday papers against me. As long as I can give people this satisfaction through my mediumship I will continue to let the spirit world use me as an instrument."

I asked him about those who had built up a case against him and was surprised when he stated he had no animosity towards them, but felt sorry for them, for they were trading in lies which they would eventually have to answer for.

What Are the Facts?

In contacting John Scammell I was anxious to get at the true facts of the case, and to find out if he had any evidence himself to back up his statement that he was the victim of a conspiracy to expose him, whether he was guilty or not.

He had a good case despite any evidence I might bring forward.

He instanced the fact that the photograph had been dug up after six years, and had been touched up, to create a mislead-

ing interpretation. It had originally been an infrared photograph, and he had willingly given his permission for it to be taken, and had never been against this. A member of the circle took this photograph, and it was not altogether a success as it caused the ectoplasmic forces to rush towards the medium, and he would have been injured but for the foresight of the guides. An evil mind could easily have touched up this photograph to deliberate-

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Easter 1960—Resurrection Of Healing

By Mary B. Burbank
1416 No. Alabama St.
Indianapolis, Indiana

The old order is passing and a new order is awaiting its birth. Will it be the Christ-Resurrection, the time of God's healing? It could be if you, the people, will it to be so. It is simpler than you think.

Many years ago, at a very tender age, I asked God to show me the reason for this troubled world. I waited patiently twenty years for His answer. Blessed is he who waits on the Lord. It is

He who reveals all truth in His time.

The Seers, Jesus and the Prophets, because of their ability to visualize mentally, became aware of immortality. Eyes and ears for the things that have life was their special gift from God. By using this gift they found the way to the resurrection of the everlasting life.

The healings of Jesus were all spiritual, the healing of the mind—not physical. When he made the blind see he made those who would listen to him see inwardly

(with the mental eye) as he saw, how the physical could be healed. Making the deaf hear and the lame and halt walk were also inward healings. Causing the spiritually blind to see inwardly revealed to them what their sin is; they were then able to discern right from wrong and, thereafter, could see, hear, and walk inwardly in righteousness. Seeing as they did they went their ways rejoicing for a time to be when this great healing would come to all.

It is not intended that this writing should be pointblank, but to aid you to do some seeing on your own. Seeing is believing. You are the only one who can

see with your eyes. It is possible for all to see alike if all will but look in the same direction. Proof of this is that Jesus and the Prophets saw eye-to-eye and, also, heard ear-to-ear; alike that is. Their eyes and ears were upon the living. Jesus said, "Be ye all of one mind." Seeing alike makes it possible for one mind to be so.

Everything has its opposite. We went from good to evil; from health to disease; from joy to sorrow; from life to death.

Now we will retrace our steps and go from death to life; from

sorrow to joy; from disease to health; from evil to good. Upon reaching that longed-for goal, we shall guard it diligently so that we do not repeat past errors.

Being immortal we can go from good to evil; from evil to good; from good to evil, and so on and on, back and forth, forever.

The healing will be done God's way; the way of the Seed. No other way can be complete.

After the great healing then you will see Him, Life, in all His glory.

(Continued on page 6)

THE WIRE BELT— A SECRET OF LIFE?

By Col. A. E. Powell

"The Secret of Life" is the ambitious title of a book by Georges Lakhovsky, 1925, translated from the French by Mark Clement in 1951, and issued by "True Health Publishing Co.," 152 Landon Road, Stockwell, London S. W. 9.

If I may be so bold as to judge, Lakhovsky is no rash theorist, but strictly a scientist. He accepts no theory without careful scrutiny, and empirical confirmation. His own theories he subjects to the fullest tests he can devise.

The foundation of his thrilling, fascinating theory is that every living creature, every organic unit, is an electro-magnetic phenomenon. I think I am correct in saying that science not only accepts this, but adds that everything that happens in the universe as we know it is electro-magnetic.

So enthralling is this thesis, and, if it be true, of such importance to human well-being, and

(Continued on Page 3)

Psychic Observer Extra

We know from letter received to the editor that many of the P. O. readers are advocates of vegetarianism, natural food supplements, etc., and so in this issue, we have printed a directory particularly aimed at this group and any others who might be interested.

It's on Page 15—"Register of Drugless Healing Services." We hope you will find it informative and useful.

After all, who ever said that only Bob Cummings can look like 20 at age 50?

RADIESTHESIA FOR THE MILLIONS

By Phenomonist

COLOUR, MISSING PERSONS, FORGERIES & TELEDIAGNOSIS

It is not generally understood that there is an inter-relationship between all things within the universe. This applies equally to material objects, colour, sound and in fact to the world of Spirit. It is one universe, one unit and one whole. That is the only reasonable explanation. All things are a part of the single unit—the universe. The relationship be-

tween all things material is known to science, between all things beyond the material to the occultist and perhaps more in particular to the radiesthiasts, the chromotherapist and the Spiritual healer. Colour is a manifestation of light; sound is a manifestation of vibrations. Radiesthesia is an instrumental registration.

Colour and Sound

Sound takes many forms but
(Continued on page 5)

PSYCHIC OBSERVER

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

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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.

Psychic Observer Editor,

Dear Sir:

Your paper is very interesting and gives me a clearer insight to what the Spiritualist believes. I'm just developing an interest in this belief and already I've found a more secure life here on the earth plane, knowing we go on after this level.

There is one thing I believe and that is "Thoughts Are Things." In the message service I find some good but I also see something not good. When a negative message is given, such as, "you are going to become ill," or "you are going to fall," etc. The idea is put in one's mind and that is all it takes to become manifested. I, personally, had a message that I would fall down a flight of stairs. Within a few days, I did fall down. I had that on my mind. I couldn't erase it and consequently I fell. It seems to me if our mediums kept the message only to the good, the positive, we wouldn't clutter our minds with these fear-ridden messages. It seems it is up to the medium to weed out these not good thoughts that come to her through her guides.

Thank you.

Mrs. A. Schneider
Bay City, Michigan

Baltimore 23, Md.

Dear Editor:

Please renew my subscription to *Psychic Observer*. Enjoy your paper more and more.
Keep up the good work.

As ever, love,
Annie Burk

Dear Mr. O'Neil:

We certainly have enjoyed every issue of *Psychic Observer* since you have been editor. It is no longer going in circles but striking out and going places. A truly new age publication with news of the changing times.

Very sincerely,
Mrs. J. E. Snyder
Carmel, California

Dear Editor:

Your edition of the *Psychic Observer* for March the 25th, 1960 surely struck the crescendo note of physical quality, orderly arrangement and a concise logical example of simple editorial rationalization.

The masterly philosophical informative essay by the scholarly erudite writer, W. Gracey Mont-

gomery, was a comprehensive statement of elementary facts devoid of all the meaningless verbosity of arrogant assumptions. It was surely an educational treat for all the confused students of practical metaphysics. Surely Mr. Montgomery does not expound the obvious or the commonplace.

And your outstanding dynamic factual and illuminating editorial entitled: "Pinning the Donkey on a Few Tales," was so unique and startling in its well defined and elemental crystalline simplicity that it can be utilized permanently as a Chart and Compass to Guide all your many readers to the basic editorial policy of the *Psychic Observer* under your progressive leadership.

Sincerely yours for progress.

Rev. Herbert Cecil Millare
Pastor: Divine Psychic
Mission
3808 New York Ave.
Union City, N. J.

Dear Sir:

As my last letter to you was somewhat in the nature of a brickbat (I disapproved of Beauty Contest as being inappropriate for a paper of this kind), would now like to send a bouquet for the fine issue dated March 25th which has just arrived.

If future issues reach this level you have a lifetime subscriber. Especially enjoyed the article: *Spiritualism versus Reincarnation* and wish the writer would give more on this subject. I'm of his opinion—but how does he account for young children being expert chess players or displaying other talents—usually taking a lifetime to achieve? Also liked article entitled: *Discovering Life After Death*.

Am wondering whether the book by Anthony Borgia, published in England and entitled *Life in the World Unseen* has been reviewed in your paper? Since I am only a recent subscriber, may have missed it. Wish that you or one of your readers or writers would discuss it.

Having recently lost my husband I found the book a great comfort and would very much like to believe it. He has written two sequels—but these are mostly repetitions of the first. However, in the preface of the third book (*Here and Hereafter*) he states that he received the subject matter by means of clair-

voyance and when that failed—through direct inspiration. How could he be sure that this was not merely wishful thinking?

Hoping that some of your readers or writers will comment on this and thanking you—

The best of luck.

Mrs. H. L. Davis
c/o 17-Mile Drive Cot-
tage Court
Pacific Grove, California

Dear Sir:

Rest assured, you are doing an excellent job. Nobody, however, has ever done anything so worthwhile without some knocks. So take it in your stride if some situations demand it. But I am sure you know it is "how we take them" that counts.

With most cordial good wishes, I am

Yours truly,
Lester D. Ehmke
Sebastopol, Calif.

Dear Mr. O'Neil:

I feel that W. Gracey Montgomery, in his article "Spiritualism versus Reincarnation!"

(P.O., March 25, 1960 issue) has made a dreadful mistake in confusedly linking as inseparable the theory of reincarnation, defined as the re-entering into the material existence of a soul previously separated therefrom by "death," and that of a "mass life," which, in its concept of dissolving personal consciousness into the whole, actually contradicts the notion of an individual's personal reincarnation. It is only this theory of "life in the mass" which, in this confused form, is completely incompatible with spiritualism.

For some idea as to the importance of reincarnation in the spiritual theory of the soul's development, one has only to refer to the article "Discovering Life After Death," which appears beside Mr. Montgomery's symposium on the first page of the same issue, which may be considered a rather precise explanation of the orthodox spiritual theory of the soul's development through many earth-lives to a state of fulfillment and understanding sufficient to continue its journey towards perfection.

Leaving the reader with a choice only between personal annihilation and the impossibility of fulfilling his earthly desires and purposes is no better than the orthodox Christian's concepts of eternal Heaven and Hell.

Sincerely,
Derq Howlett
Princeton University
Princeton, New Jersey

1022 No. Jenison Ave.
Lansing 15, Mich.

Dear Mr. O'Neil:

Congratulations to Montgomery for writing the commendable symposium "Spiritualism versus Reincarnation." It is a deeply thoughtful, intelligent and well organized article. Would that we could have more from this author in place of the many fanciful opinions and theories with which the world is deluged.

Rev. Nickerson's reply to Rev. Shea was also very interesting indeed, but they both apparently missed an important point that I made in my last letter to you. I was disappointed that you did not include this letter in the March 25th issue.

I have so much reading material on hand that I am falling behind—cannot seem to keep up with it all. Therefore I have decided not to continue my subscription to P. O. for a time. However, when you run my "Fruits of Reincarnation" of course I will want my subscription continued. Also I will have to have a certain number of copies for distribution.

Cordially yours,
Clarence H. Post

Tom O'Neil, Editor,
Psychic Observer.

It would be too time-consuming and too wasteful of space to try to answer all the misstatements Mr. Montgomery made in his long article, "SPIRITUALISM VERSUS REINCARNTATION." It would be much easier to point out the one or two instances in which he is correct.

His title is wrong, in the first place. There should be no 'versus' in it; there is absolutely no conflict between the Spiritualistic and the Reincarnation theories. In fact, there is mighty little difference between them at all.

He tells us that he will not make any dogmatic decisions; but then he goes on to make all kinds of dogmatic assertions.

Mr. Montgomery is against 'arguing'; but arguing is the setting forth of evidence, giving reasons for one's belief, furnishing proof. Mr. Montgomery himself does plenty of arguing in his article.

Dogmatic assertion No. 1—"And if you accept that theory today as the law of existence, you cannot exclude any part of that definition. You cannot make it mean the reincarnation of human beings only, for if this is the natural law, it must include all forms of life." Oh no, Mr. Montgomery isn't going to be dogmatic!

D. A. No. 2—"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. . . ." Guess I was mistaken when I said that only Mr. Paine was God; it looks as though we will have to take Mr. Montgomery into the Godship too.

D. A. No. 3—"Neither can this law be limited to the reincarnation of certain human beings and the exclusion of all others. . . . 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." Pilate said of Jesus, "Ecce homo"; we shall have to say of Mr. Montgomery, "Ecce Deus omnisciens."

D. A. No. 4—"Spiritualism maintains that in passing to the other spheres, we retain the memory of our earth existence, of relatives. . . . But in reincarnation there is no memory of a past life, and since there can be no individual . . . it follows that reincarnation negates the possibility of personal continuity in the after life." No, we weren't supposed to get any dogmatic statements! Mr. Montgomery had better read up a bit on the reincarnation theory; he seems woefully ignorant about it.

There is only the slightest difference between the Spiritualistic theory and the Reincarnation theory.

a) Spiritualism says that after death we pass into the spiritual world, that we are conscious, and with full memory of the past earth life, and that we will stay there for all eternity, progressing higher and higher.

b) The Reincarnationists say that after death we pass into the spiritual world, that we are conscious, and with full memory of the past earth life, but that we stay there for only a period of time, say from 1000 to 5000 years, going over our past earth life to draw lessons from our experience; that when these lessons have been learned—and not before—the soul may decide to reincarnate again, for more experiences. Again, the soul may decide not to reincarnate; there is no compulsion, from all that I have read and heard on the subject.

Mr. Montgomery mentions Findlay being told by those on the other side that they know of no reincarnation. How about Walter Brandon, who wrote the book 'OPEN THE DOOR' through the mediumship of Edith Ellis? He not only states that he did reincarnate a number of times, but he gives us the various dates, and the name of the last place in which he lived, Morley, Mass.

Mr. Montgomery was careful not to try to explain the apparent injustice on earth; why one man is born into misery and suffering, has misfortune and illness all his life, whereas some other person who is lazy and shiftless is born into wealth, has everything he could wish for, never does any work, and is never sick in his life. Or is Mr. Montgomery conceding the injustice of God, that he is partial, that he shows favoritism?

Nor does Mr. Montgomery enlighten us as to how it was possible for Mozart, Da Vinci, and other geniuses to do such marvelous things if they were created fresh from scratch. He has left these weighty problems carefully alone.

Neither has he explained the episode of Shanti Devi, or Swarnlata Mishra, mentioned in the same issue of P. O. which carries his article.

To be fair, we will mention the one or two things that Mr. Montgomery did get right—His statement that both Spiritualism and Reincarnation are only theories; that neither of them has been scientifically proved. That is very true, but then so is the existence of God only a theory; that likewise has never been 'scientifically proved.'

William S. Arns
Kenmore 23, N. Y.

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THE WIRE BELT— A Secret of Life?

(Continued from page 1)

to an understanding of Life, that it is essential that we should, first, establish its basis on objective, scientific evidence. Then we can proceed to consider its concrete achievements, in the cure of disease, including cancer, and improvement in general health, which Lakhovsky and others claim for it.

I shall therefore try to present the main gist of Lakhovsky's theories, in a manner which should make it intelligible even to those not too well versed in the principles of electricity.

The reader may be assured that it will be well worth his while to plough through this theoretical exposition, so that he may feel equipped to appraise the exceedingly simple, practical devices which Lakhovsky has fashioned, for therapeutic purposes, these being, as I am confident you will agree, staggering in their importance and promise.

Psychic Research and Health

It is just possible that some readers may question whether a description of a therapeutic device, such as Lakhovsky belts, merits being printed in a journal devoted to Psychism. A little analytical thinking should dispel any such doubt.

It is obvious that physical health is of supreme importance to the total well-being of an individual. If health is defective, a person's **psyche**—his emotional, mental, spiritual life—will be inhibited, unable to function to its full capacity. It is reasonable to think that psychic faculties will be likely to function, through a healthy physical body, better than through one which is unhealthy.

We can go further with this analysis. As will appear later, it is claimed that these belts may help to put one more in resonance, in tune with, the vital forces which operate through Space, and thus enable us to make better evolutionary progress.

In a word, **mens sans in corpore sano** is a thoroughly sound ideal, motto. How can a man expect to have a "sane" from (Latin, **sanus**, meaning healthy), mentality, to be wise, unless he possesses also a healthy body?

Hence, thinking along these lines, it appears highly significant that, in the psychic movement today, attention is being more and more directed to psychic Healing, for total health should certainly include, if not start with, physical health.

All Creatures Are Electric

Spectroscope and camera have detected radiations from living beings. Professor Guido Cremonesi photographed these. Gurwitch and Frank identified, in the ultra-violet region, radiations from plant rootlets.

Nodown has shown that beetles, flies, spiders, and other insects, emit radio-activity equivalent to 3 to 15 times the uranium value for an equal mass. Placing plants and insects on photographic plates, he obtained clear pictures, which may be called "spontaneous photographs."

Kilner and many others made visible human radiations, known as the "aura."

Luminescence of the glow-worm also appears to be vital radiation. Numerous other examples of this type of phenomenon could be cited.

On the other hand, dead plants and animals emit no detectable radiations.

In the human body, it has long been known that there is electricity, in nerves, brain, heart, skin, every organ or part of the body.

Also it has been discovered

that, in the nucleus of every living cell, there is a twisted filament, which oscillates electrically, both receiving and emitting radiations. Hence Lakhovsky seems to be justified in stating that "Every living cell emits radiations," these being of very high frequency.

This fundamental phenomenon being recognised and accepted, the whole of Lakhovsky's theories, together with his eminently practical measures for putting them to work, to maintain health, must also and inevitably be accepted.

So vast and ramified, as well as transcendently important, are the implications and corollaries of Lakhovsky's bold, yet simple thesis, that it may well prove to be one of the greatest and beneficial achievements of the human mind, since the dawn of history.

Health and Disease

Lakhovsky defines Life as the **dynamic equilibrium of all cells**, the harmony of multiple radiations, which react upon one another.

Disease, on the other hand, he considers is the **oscillatory disequilibrium of cells**: more especially, it is the struggle between microbic and cellular radiations.

The microbe, a unicellular organism, also acts by means of its radiation. Thus the fight between the living organism and microbes is fundamentally a "war of radiations."

If the radiations of the microbe win, the cell ceases to oscillate, and death ensues. If the cell radiations gain the ascendant, the microbe is killed, and health is preserved.

Every phenomenon, both inorganic and organic, being thus primarily electric, and it being known that electricity invariably sets up a magnetic or electric field, it follows that the whole universe, Space itself (whatever Space may be!) is a seething, ever-changing mass of radiations or emanations, every particle affecting every other particle, everywhere and all the time.

Cosmic Rays

This brings us to Cosmic Rays, which, according to Millikan, are electromagnetic, similar to light, but of extremely short wavelengths: he names these the "birth-cries of atoms."

He estimated the energy in Cosmic Rays as from 30 to 300 times as great as all other forms of radiant energy combined. It is established that Cosmic Rays have energy thousands of times that of any other known single type of radiation.

Sir James Jeans remarks: "their radiation must break up millions of atoms in our bodies every second."

Astro-physicists favor the view that Cosmic Rays are high-speed, charged electrons, protons, positrons, α -particles, etc.

They are the most penetrating radiation that we know of. In under-water experiments, they were found to penetrate 770 feet, and pierce lead 7 or more meters thick. Some of them have energies of 10^{17} electron volts. More penetrating than X-rays, they are shorter in wave-length, and emanate from interstellar space.

Lakhovsky maintains that even the motions of stars result from the energy of Cosmic Rays. This multitude of radiations, of all frequencies, from interplanetary space, traversing our atmosphere constantly, he calls **Universion**, while Cosmic Rays he calls **Penetrating Radiation**, constituting a spectrum greater than an octave, their highest frequencies nearly 2000 times those of X-rays.

It has been found that light diminishes intensity of Cosmic Rays, these being at a maximum towards midnight, a minimum at noon.

The intensity of cosmic fields also increases with altitude (a fact that bears on bird-flight and migration). Hence the Heavy-side

Layer, 60-100 kilometers above the earth's surface.

Sunspots

Lakhovsky looks on sunspots as an important source of cosmic radiation.

Scarcity of vegetation, malaria and yellow fever epidemics have occurred at times of minimum sunspots. There is also close correlation between sunspots and diphtheria, typhus, dysentery, plague in India.

Affected also by the 11-year sunspot cycle are average earth temperature, harvests, tree-growth, bird migration, lake levels, drifts of icebergs, cyclones, blizzards, rainfall, radio reception, and such troubles as rheumatism, neuralgia, nervous excitement, etc.

Cosmic Rays, affirms Lakhovsky, by neutralising antagonistic radiations, such as those of microbes, maintain the natural oscillation of healthy cells. Excessive radiation, as we have seen, may prove detrimental to living organisms.

In passing, we may note that Lakhovsky's theories are strikingly similar to those of George Crile, the two researchers having worked quite independently of one another.

Cancer

Lakhovsky develops the thesis that, in cancer, Cosmic Rays and cellular radiations play a predominant part (as, I should surmise, they must do in all disease).

His researches, he says, led him to establish that the nature of the soil modifies the field of cosmic waves on the earth's surface.

From study of maps, he claims that low cancer-incidence is associated with sand, sandstone, gravel, limestone, gypsum, while electric conductors, such as clay, marl, alluvial deposits, carboniferous strata, slate, mineral ores, etc., are associated with high incidence.

Recent Budapest statistics show that there really are "cancer streets," "cancer houses," a phenomenon long noted in the British Isles, particularly in the presence of underground water.

M. Stelys produced evidence of carcinogenic soils, the map of Paris affording a good example of this phenomenon. In 1869, Haviland stated that "the Thames and its tributaries cover a vast cancer field."

Also certain microbes prefer certain soils: e.g. cholera on alluvial tracts, fevers on clay or marl.

The mineral content of water also affects cancer-incidence.

Many observers have noted also that racial characteristics vary with the nature of the soil, just as do epidemics.

Experiments on Plants

Now we come to something really crucial—not to say exciting! To wit, experiments on plants, made by Lakhovsky and quite a number of others.

In separate pots, Lakhovsky placed geraniums, inoculated with *Bacterium tumefaciens*. Within a month, massive tumors developed.

One plant he surrounded with a spiral copper wire, 30 cm. in diameter, the ends not joined, but fixed in an ebonite support.

Such an oscillator, as it is called, has a wave-length of about 2 meters.

Two months later, all the plants, save the one surrounded by the copper spiral, were dead. The surrounded plant became perfectly healthy, the large tumor having dropped off, leaving a clean scar. Also, the plant had grown to twice the height of untreated healthy plants.

These investigations, on the effect of his "circuits" or "belts" round plants, have been confirmed in France, Italy and America. In Europe especially a good deal of attention has been given to Lakhovsky's experiments and successes.

Experiments on Humans

The next step, naturally, was to try the effects of the circuits on humans. Prof. Attilj, for example, in Rome, found benefits to patients suffering from epithelioma of the floor of the mouth, and metastases: recurrent sarcoma of a hand, also of a breast: epithelioma of the genitals: post-operative pains in a breast. These results were obtained in a few weeks.

Practitioners have noted also improvement in cases of insomnia: of sundry pains: of anaemia and cold extremities: of gastric acidity and digestive pains: of deafness, loss of appetite and weight, and in rejuvenation.

Hence Lakhovsky's dictum: "We are justified in concluding that the application of oscillating circuits succeeds in arresting the development of cancer, even in the most advanced stages, while pain is eliminated, and the dreaded disease sometimes conquered."

"Before and after" photographs also are given of cases cured. such as: ulcer in eye: cancer on arm: tumor on cheek: epithelioma on cheek: radium burn: exophthalmic goitre: prostate enlargement: gastroduodenal ulcer: cranial trauma: encephalitis: chronic inflammations: etc, etc.

Numbers of cures, reported by various doctors, are cited. In the Appendix of the book, written by the Translator, are described excellent results following use of the circuits on horses and dogs. These, of course, rule out auto-suggestion!

In 1931, prior to these experiments, Lakhovsky had brought out his famous "Multiple Wave Oscillator," connected to an electric outlet, and used in most European countries, and America, with satisfactory results. A picture of the apparatus is given.

Later, however, realising that the atmosphere itself must be permeated with radiations of all frequencies, Lakhovsky perceived that a generator of local waves is not necessary. The circuit alone is needed. Space provides the power.

"The Secret of Life" being difficult to obtain in U.S.A., students are advised to procure "The Waves That Heal," with 20 illustrations, by Mark Clement (Health Publishing Co., 152 Landon Road, Stockwell, London, S.W. 9), for the equivalent of about 75c. This 63-page book gives a number of reports and cures brought about by many doctors, and also an admirable precis of Lakhovsky's work.

Circuits or Belts

How can one get hold of these belts? Almost anyone can make them, for a few cents. At most hardware stores, for 3 cents a foot, one can buy twin electric cable, insulated with white rubber, used for connections to lamps, etc. Get the smaller size, quarter inch wide, having 42 strands of copper wire. Slit one end with a knife, and the two wires easily tear apart.

To hold the ends, some kind of button may be used, from one to one and a quarter inch diameter, either an actual button, or one can drill four holes in a poker chip, a piece of plastic, or even leather. Or, I see no reason why a plain reef knot would not serve.

An objection to poker-chips is that they are brittle: also a hard chip or button may prove uncomfortable. Best of all, I have found, is to bind the ends together, for about 2 inches, with fine string. If you need to remove a belt frequently, tie it in two or three places only, with string. For necklaces, head-bands, bracelets, anklets, I certainly recommend binding permanently.

If a button, poker chip, etc., is used, one end of the wire is threaded up through one hole, down through another, in the direction of the belt. The other end is threaded through the other two holes, in the opposite direc-

tion. Or, if preferred, you can enlarge the holes and pass both ends through the same holes.

The belt is then adjusted to length required, the ends snipped off with scissors, so as to leave an inch or so projecting.

Parallelism, and overlap of the ends, are important, as they build up "capacity" of current, and also produce "inductance," i.e. the current in one wire "induces" an opposite current in the other wire.

It is possible also to use the twin wire unsplit, by providing holes large enough: or one may use 2 or even 3 parallel single wires, though I do not know that this is any advantage.

Belts may be worn round chest, waist, neck, arms, wrists, thighs, ankles, or even the forehead, and you may wear as many belts, collars, etc., as you please.

The circuits should be worn continuously. Water will not injure them.

Those unable to make them, or to have them made, may apply to me. Provided I am not flooded with requests, I shall be happy to make them, gratis. Others, who can make them, may also offer their services, perhaps through an announcement in this journal.

In the general interest, it is earnestly suggested that wearers report results, if any, to myself, who will be happy to file them and in due time, compile a report, at least of the most interesting, perhaps spectacular results secured, which may induce others to give the belts a trial.

The Secret of Life

A belt-making friend of mine, and myself, have recently received the following reports:

1. For a long period, a woman had been unable to breathe only very shallowly. Within seconds of putting on a belt, she was able to take a deep breath: also she felt invigorated.

2. After wearing a belt for a short time, a woman felt "a gentle, prickling sensation all over, like a mild electric shock . . . several times a day . . . very noticeable, a sort of purring sensation," and she does not tire so quickly.

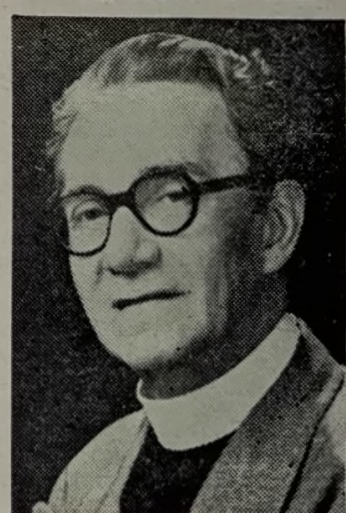
3. A woman, with lumbago, could not bend, or straighten from a bent position: after 3 weeks wearing a belt, she was almost completely cured, and had no more pain.

4. A case of shingles cleared up in less than a week.

5. Anemia, listless, no strength. After less than 3 weeks, "bounce"

(Continued on page 16)

DR. REGINALD MILLS



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The Parting Line

By LONG JOHN NEBEL

Jackie Gleason and ("The Self-Made Messiah") George King

"I was talking to Jesus one day, last year, and he told me that I was the one He chose to be a leader among men in this their new age."

George King, flying saucerite, contactee, and professional mes-



LONG JOHN sets up "beeper call" with the great comic JACKIE GLEASON and the British "Messiah" GEORGE KING.

siah from Great Britain does not actually phrase it this way—but, it is what he says, and that is only the merest beginning.

But, before we proceed, neighbors, I want to make it very, very clear that I completely disassociate myself with what just went before and almost all of what follows. The last thing I would want to do is offend anyone in terms of their personal and private convictions; however, the column this time is about a man who makes utterly fantastic claims, and I feel that it is of interest that I report the story.

A few weeks ago it was suggested to us that we have as a guest one George King of England, soon we were to discover that he not only thought of himself as King of England, but also as King of the World. He arrived promptly, with a personal attendant, and seated himself soberly in the guest's chair. A man of medium height, and graying hair, he wore a navy blue jacket emblazoned on the handkerchief pocket with several undecipherable symbols.

To be honest with you, Mr. King was not happy about the restriction placed upon him (the same ground rules we apply to all of our guests). He objected to the fact that I would not let him discuss God, Jesus and Mary, in a manner suggested by him, since I felt that it would offend some, if not all, of my audience. But, later in this column, I will deal with some of the areas we were not able to touch during the radio interview.

We started off strong, right at the top of the show, with Mr. King explaining how he first heard of his nomination for the role of the "atomic age messiah." Immediately afterwards, we were to note that this nomination, like many of the Democratic ones in the South, was commensurate with election to office.

It seems that this future prophet of the future was in his apartment kitchen drying dishes, when a voice came to him telling him, in effect, to prepare for the

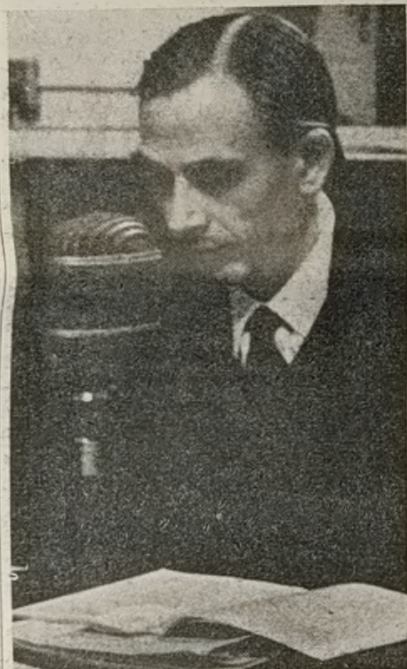
great role ahead. Later on, I think Mr. King said it was in a friend's apartment, he met a Martian who entered by walking through the door. This Martian, as were all the others he met, tall, well-built, with gold hair and cinnamon colored skin.

We were also informed, by the Londoner, that he had seen many saucers, and had also been in them—but only astrally.

As Director of "The Aetherius Society," Mr. King is responsible for the publication of a small magazine called "The Cosmic Voice." In this little journal he has been responsible for, or condoned the, printing of some astonishing things. Some examples follow:

His mother, Mary King, has been on flying saucers in her physical form, is a friend of Martians and Venusians, and has had a personal interview with Jesus Christ, at which time Jesus purportedly blessed one of the books of George King and pronounced the volume as forever-after a "holy scripture."

This same "Cosmic Voice" (and/or supplements) has an-



"King of England" contemplates the water and the panel contemplate his strange grey aura!

nounced that George King is the "Messiah of the New Age," is in direct contact with Jesus Christ, and has heard the voice of God.

Although the Englishman refused to state explicitly that he is super-human and/or immortal, the implication is inescapable, as are the illusions to the contention that Mr. King is a re-incarnation of a certain great historical religious personality.

The people of other planets who have contacted the "messiah" include Mars, Venus, Saturn and Jupiter, and it is the Martians who build all of the flying saucers we "see." Of course, not all are used by them; they are the craft manufacturers for all of the other planets.

I must say that I found it particularly interesting to discover that people on Jupiter don't breathe, and that the Saturnians are shaped like eggs, never move, and may live for sixty-thousand years. (I wonder if Howard Menger's wife, who wrote "My Saturnian Lover" knows this?)

Dr. Minto, at this point expressed curiosity as to the speeds attained by these Martian spacecraft and Mr. King informed us



LONG JOHN and HENRY MORGAN discuss the disappearance of their flying saucers, they have been left holding the cups.

Photo by Dave Field

they could achieve speeds of "V-12." Asked if this meant twelve times the speed of light (which, as you know is 186,000 miles per second), he replied that it was not. Rather that it was the velocity of light to the twelfth power! He added that this meant that it passed far beyond the seven (!) dimensions we on Earth know.

Suddenly, my producer ran into the studio to tell me that Jackie Gleason was on the "beeper" phone and wanted to talk to George King. The arrangements were made and in a few moments the two gentlemen were talking together.

After exchanging greetings, they (or should I say, Jackie) got down to business. He asked Mr. King if the space people were close friends of his, to which our guest replied that he thought so. "Would they come to your assistance," pursued the great comic, "if you got into legal difficulty because of championing their cause." The Englishman agreed that, under those circumstances, they probably would. Well, then, zinged Mr. Gleason, would they help you if I were to call you a "bare-faced liar."

"No, I don't think so," replied George King, Voice of Interplanetary Parliament. "I'm trying to bring a spiritual message, which I believe is good for all people..."

It was then suggested by Jackie Gleason that possibly Christ, Buddha, Moses, and others had already done a pretty good job, and that further help from space people was hardly required, but "the new messiah" argued that he had never met anyone who followed the teachings of any or all of these great men.

The television star suddenly whipped back with the question: "Do you know that every time you tell a lie, you cough!" And Gleason continued with a hard cash proposition. "As you know, I've offered \$10,000.00 to anyone who can produce concrete proof of contact with extra-terrestrial flying saucers, or people from other planets, and I understand that you wouldn't take me up on this. Now you have a really juicy opportunity. Here's a guy that you're talking to that has a lot of dough. You can sue me for maybe \$1,000,000.00!!! and maybe get it. All you have to do is bring one of your friends from Mars to O.K. this thing—and you win!"

With the comment that he had already replied that no one on Earth could produce such evidence, Mr. King discarded the former suggestion. And, to my knowledge, has not yet brought suit against the great actor, comic—and occult investigator—Jackie Gleason. However, let's face it, neighbors, Martians aren't half so easy to come by as they once were.

"In other words," observed Jackie, "you have absolutely no

proof from these people whom you are championing?"

"Just one moment, please" requested our guest.

"I'm waiting," Gleason said, "... and you can cough a little bit."

"I am a guest here, you see. I'm not..."

"Not in my house, you're not a guest. I think you're a phoney!" zinged Jackie Gleason.

C-L-I-C-K!!! as Mr. George King hung up the receiver.

That wasn't the end, but that was the strong part of the show—to put it mildly. For another couple of hours the strange one from London related his fantastic story and, believe me, neighbors—I didn't buy it—but it was wild.

I have a feeling we'll be hearing a good (?) deal more from the new King of England, but until then... get your aura checked.

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PROFILE

DR. EMERSON COLEY

By Long John

Dr. Emerson Coyle, (Ph.D. in Psychology, Columbia University) is a well-rounded man, no matter how you look at it. Let me put it this way, this is a man who is big physically and mentally, and, I might also add, personally. Since he first joined us, some three years ago, Dr. Coyle has displayed a remarkable erudition in many departments. A graduate of Harvard (Magna Cum Laude), he is now extremely active in the educational field, he is a working psychologist, editor of three newsletters (one in psychology, one in vocational guidance, and one in general counsel-



Sketch by Arnold Bergier

DR. EMERSON COLEY

ing), a constant reader, and, fortunately for me, a frequent guest on the show.

While being what I would call an objective skeptic, the good doctor is soon to conduct a series of scientifically controlled experiments in various aspects of Extra Sensory Perception, in association with Tex Dumont, vocabularist; Dr. Wallace Minto, noted physicist; and Dr. Joseph B. Rhine of Duke University, the results of which will no doubt be published in this, or some other scientific journal.

But, don't get the idea, neighbors, that Dr. Coyle is strictly a book man, his interests are many and varied, among them—football, racing, poker, stamp collecting, deflating ridiculous propositions and beautiful women, his taste in the latter best exemplified by his very lovely wife.

As an official member of the "Long John Big Brain Trust," you can expect to hear the pointed, humorous and sagacious observations of the good Dr. Coyle as often as his many duties permit.

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RADIESTHESIA FOR THE MILLIONS

(Continued from page 1)

the one which plays a big part in our lives is music. The general pattern of music or sound is in strict relationship to the general pattern of light waves. Different sounds unite harmoniously with different colours. I have absolutely no knowledge of music but by experiments I have found that with colour and sound there is either harmony or disharmony. The experiment is quite simple. Either take a coloured disc and a plain pendulum or better still take a coloured pendulum. Hold the pendulum about twelve inches from the keyboard. Strike the individual note of a piano, commencing at one end. You may consider it better to get someone to strike the note for you. Take each note in turn from one end to the other.

You will find that, if as an example your pendulum is blue, it will commence to gyrate as a certain note is struck. You will also find that as the next note is struck the gyrations will come to a sudden stop. This will continue throughout your experiment and according to the colour being used and the note struck. You have merely proved that there is either harmony or disharmony between all colour and all sound. This not only applies to the colours of the spectrum but also to all related shades. We will find that this relationship is evident in colour, minerals, sound and compass bearings. Space will not permit of a detailed explanation of all these facts but from my own records I can give the following interesting example:

Iron and Red have both the same Serial Number.

Iron and Red have both the same Compass bearings.

Middle C., has the same Serial Number as Red.

The conclusion to be drawn from the pendulum swing therefore, is that Iron, Red and the sound of Middle C., have each a vibration similarity. They are in harmony.

Telediagnosis

Teleradiesthesia has often been referred to as Telediagnosis and it is of no consequence which name we use so long as we clearly understand the difference between radiesthesia associated with people and things present and radiesthesia associated with people and things not present during the experiment. Telediagnosis is the most difficult aspect of the science to understand and it is only by personal experiment that a beginner will realize that it is a necessary form of radiesthesia study and practice. In the same way that a beginner is greatly surprised to find that the pendulum does in fact react in relation to people and things present, so the surprise will be even greater when it is proved and appreciated that diagnosis can take place with the operator and patient thousands of miles apart. How much greater will the amazement be, when it is realized that for the purpose of this diagnosis, letters, photographs, human hair and even fingernails and blood spots can be used as specimens. I have carried out many highly successful tests in this manner.

It should be clearly understood that where letters written by the patient are concerned the actual writing has no relationship to the diagnosis. Telediagnosis is in no way related to graphology; that being the study of people's character and achievement through the mediumship of his or her handwriting. Telediagnosis results are obtained from the radiations of the writer which have been retained by the paper

and satisfactory results can only be obtained if the paper is untouched by others.

The problem of telediagnosis from photographs has baffled radiesthesists for years. How can a photograph which has probably never been handled by the sitter, produce radiations, which will enable the operator to diagnose ill-conditions? The theory I put forward is that the photograph has retained some form of radiation of a luminous character which was acquired from the sitter and impressed both on the film and paper alike. There are many radiations which we do not understand and it may be that this is one of them. Whatever the explanation maybe there is one thing quite certain; from a photograph, we can by the swing of the pendulum, obtain a diagnosis of the sitter's physical and mental condition. I have tried this many times at great distances and over and over again the diagnosis has proved correct; in many cases even more correct than an ordinary medical diagnosis. Two years ago a patient submitted to three medical examinations by reliable and responsible members of the profession. The verdict was headaches from no known medical cause. I carried out a test on this patient. Pendulum verdict was headaches from common head catarrh. I gave this patient colour ray treatment and soon the result was a great improvement. Today the headaches rarely appear and when they do they are very slight and cause little inconvenience.

Our greatest problem with diagnosis from photographs has always been, to what period in the life of the sitter is the diagnosis related. Generally speaking we would expect it to relate to the time when the photograph was taken. Here again we are faced with the importance of Serial Numbers, first in relation to living and dead people and secondly to ill-conditions according to the degree of infection. Photographs used for this purpose are usually taken for the purpose of diagnosis at a distance and in most cases only days have passed since the negative was developed.

Only one hour before I wrote this article I tried the pendulum over eight different photographs. I had not seen either the photographs or the people before. My pendulum registered five as dead. It was correct. One was diagnosed as suffering from arthritis of the spine. Again the pendulum was correct. One registered a nerve condition and although the condition would not be medically regarded as such, it was correct enough to be reliable for prescription purposes. The last registration showed perfect health which corresponded with the patient's actual condition. If only the medical profession would take radiesthesia seriously. We know that this form of diagnosis is practiced in France and many doctors in England are keenly interested. Perhaps one day—who knows? I doubt very much if a more accurate diagnosis could have been made on the actual bodies, at least not in connection with those living.

Many cases could be given of distant diagnosis by radiesthesia. Two reliable cases which go back over thirty years can be given as representing the thousands which have been made.

Case No. 1

The first case came from Switzerland in 1927 and the doctor concerned wrote as follows: "It is extraordinary that you are able to detect organic diseases by means of photographs. In one of the photos where you had diagnosed '8 cavities' it was indeed a case of multiple pulmonary cavities of a non-tuberculous nature, as you had definitely stated."

Case No. 2

This test took place in England in 1928 and the patient was a dog. The owner of the dog wrote: "You are quite correct; my dog is as you say, suffering from ear trouble."

In Case No. 1, I was not the pendulum operator. In Case No. 2 the dog was owned by a friend on holiday and he sent me a photograph, not for diagnosis purposes but just because for some time I had been very friendly with the animal. In his letter he stated that "Paddy (the dog) had not been too well." He gave me no indication of the nature of the ill-condition. The diagnosis gave him a bewildering surprise as I did not tell him how I had learned of the ear trouble.

Since I became a Spiritual Healer some years ago, I had not until recently made further tests of this kind. I now rely entirely on my Spirit Guides; they appear to know more about diagnosis than I do and they are unfailing in the guidance they give.

The most reliable form of telediagnosis is by the use of human hair, fingernails and blood spots. A blood spot can be obtained on a small piece of blotting paper. These objects of the human body should be placed on a small sheet of white paper and the usual pendulum tests made in relation to Serial Numbers. This process of testing cannot be explained in the small space of a newspaper article. The full details will be included in the material I am sending to all readers who have communicated with me and enclosed the necessary Reply Coupons for postage.

Missing Persons

The basic principles related to this process are no different to any other form of radiesthesia tests. It is always a case of radiations and Serial Numbers. Quite frankly I have never carried out a test for a person, the whereabouts of whom was really unknown to anyone. I have many times traced the whereabouts of a co-experimenter, who had rambled off in the country with his whereabouts unknown to me. These were arranged tests. Actually there is no difference in method. I have had well over 80% success. If you will consider for a moment you will realize that this is quite a good percentage.

One P.O. reader has already informed me of her success as a water dowser; there is basically no difference in tracing water, missing persons or for that matter tracing anything. One is searching for water and the other a person—in both we use the natural radiations and an instrument. My greatest success was with my lost dog. He had been missing only an hour. I had traveled five miles by car. I tried the pendulum with a map and used a small rubber ball (his toy) to obtain reaction. After a little while I picked up the radiations quite close to where I was standing. I had alternate spells of losing and refinding him; then to my great surprise I heard his bark. He was at the door. He had traveled five miles and was not the least interested in either the pendulum or the search I was making.

The only equipment necessary when searching for a missing person is a pendulum, a map of large scale (I use six inches to the mile) and some object which has recently been either worn or handled by the missing person. Also you require a knowledge of where he or she was last seen. In special cases a coloured pendulum is an advantage but that is more related to the science of chromotherapy. I suggest a plain pendulum and if possible of the hollow type so that a small fragment previously possessed by the missing person can be inserted. The sequence of using the pen-

dulum for missing people is quite simple but the practical application of these principles is not always so simple as it may appear. Errors arise and these are usually due to a failure to understand the real meaning of the Serial Numbers obtained. Once you have mastered this and can analyze their meaning, you have developed very near to being a qualified operator.

The operator's first task is to contact the radiations of the missing person by allowing the pendulum to swing over the object he has recently handled or the photograph if one is being used. A police tracker dog uses smell; the radiesthesists uses radiations. There are so many complications which may arise and so many alien radiations which may intervene, that only the skilled operator can hope to obtain reliable results. There is, however, no reason why the beginner and his friends should not try out a test by allowing one of the group to wander at will over a distance of about two miles from the starting point and at a later date to meet and discuss the results; success or failure. The rambler should record on a map, his position and the time at each five-minute interval. A supplementary statement on this subject is amongst the material I have promised to forward to readers who have communicated with me. It is not too late to send me a letter with the required Reply Coupons.

Forgeries

These observations apply equally to all forms of forgeries, whether they be handwriting, paintings, coins or paper money. I have many times tried experiments with handwriting, paintings and coins. Being a painter myself, I have often held the pendulum over my own work until the gyrations commenced and then slowly moved over to a painting by some other person. Readers will by now realize the results which can be expected. The gyrations alter in one way or another. To say the least it is always quite clear that different radiations are involved; they are the vibrations of the respective painters. This test may be tried by using silver coins and small discs of a different metal.

Machinery Imperfections

Machinery is no exception to the general principles of harmonious vibrations. A piece of machinery, whether it be a motor car, airplane, a military weapon or a sewing machine is really a reproduction of the blueprint in metal. A blueprint registers harmony of design and synchronization. Providing that the physical body is in accordance with the designer's blueprint, it will suffer no ill-conditions. The same will apply to machinery but each will experience deterioration from wear and tear. It is because of this that disharmony can be detected in machinery. I must admit that when this was first suggested to me I looked upon the idea as being a little more than could be expected from the swing of a pendulum. My tests proved that I was wrong and when these tests are made correctly the gyrations are unfailing.

My first experience of this kind was with a military weapon. I was in possession of the plan of structure. I removed a small part of the cooling system. The pendulum registered disharmony. Next I reassembled the weapon believing that I had done so correctly. The pendulum again showed that there was a fault somewhere. I was beginning to lose confidence in radiesthesia for machinery diagnosis but on a further examination I found that I had re-assembled the cooling shutter upside down. This prevented the leakage which regulated the cooling system. On correcting my mistake the pendu-

lum proved that defects in machinery can be detected and located by radiesthesia. This test is exactly as the plant and soil test. The gyrations over the blueprint should correspond exactly with the gyrations of a perfect machine. When next you have difficulty with any of your machinery, whether it be your washing machine or motor car, just try the pendulum. IF YOUR MACHINE IS ELECTRICALLY DRIVEN AND YOU DO NOT UNDERSTAND ELECTRICITY, ALL THAT I CAN SAY IS 'JUST LEAVE IT ALONE.' In any case you will only be able to make your test if you are in possession of the blueprint or plan of structure.

Conclusions

We have traveled far and wide since we first entered upon this study. I know from the very many letters I have received that large numbers of Psychic Observer readers are keenly interested. Within the limits of newspaper articles it is always difficult to deal fully with a sub-

(Continued on Page 16)

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EASTER 1960

(Continued from page 1)

James 3:17. But the wisdom that is from above is first pure, then peaceable, gentle and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

Life and its purpose today and always should be to find that which is lost—everlasting life.

In bygone times many Prophets arose to teach the people of God and His ways; the way of life; of His true creation. Had the people followed any one of these God men they could have returned to that creation from which they wandered, following after their own imaginations.

These God men or Seers were aware of the immortality of all of God's creation. Inwardly they saw a former heaven and a former earth, which they hope to restore. To do so the confidence and trust of all people must be won.

ABOVE and BELOW. Above is the exceeding good that was a former creation which surpasses the best ever known in this world and, also, that which is above the ground. Below is anything less than the former exceeding good—a lower standard and, also, that which is beneath or in the earth.

Everlasting health, life, and joy for all living creatures was the former order—the order which is waiting to be restored. Health is unknown today for even the best-conditioned creatures sicken and pass away. There cannot be everlasting health, life and joy and passing away too. The former creation was glorious to behold, exceeding in beauty, because of its physical perfection. The fruits of the earth were exceedingly pleasant to the sight and taste, without blight or blemish. Disease and death were unknown.

Anything growing out of the ground is a fruit of the earth whatever its form.

In the beginning God created the heaven and the earth.

God made man from the dust of the earth. And out of the ground made the Lord God to grow every tree that is pleasant to the sight. God said, let the earth bring forth the living creatures. God made the beasts of the earth.

All this is to say that God made all living creatures from the dust of the earth. They came up out of the ground.

Now, the Bible states that God made man and put him in a garden. All of God's creatures were put in a garden. All of God's creation was a garden. The heavens and the earth was, is, and will be a garden. It would have to be thus since there is no end to man; no end to God's creation; no end to the heavens and the earth—the universe. God is Love and He could not make a garden for a selected few. Love cannot be partial. Love includes all.

God made everything that *was* made (not is made), and everything that God made had life, and everything that God made *was* good (not is good). It's that former good that God promises to restore.

The Bible is written as though there is a creative being who made heaven and earth and all that in them is. Also, it states that everything that is always was; that it is from everlasting to everlasting; without beginning and without end. This would seem to be a contradiction for if the heaven and the earth were created, they had a beginning. Yet something had a beginning.

It was sin. Man's way of life had a beginning. Man's way of

life is sin, and is not everlasting but doomed to perdition.

At the beginning of man's way of life every living being in the heaven and the earth (universe) was physical perfection; no blights nor blemishes; glorious to behold and would be so today had man heeded the warning given him in the Garden of Eden.

God so loved the world (His creation, the Garden of Eden and all that He put in the Garden) that He gave His only begotten Son that it might be redeemed.

The healing which Jesus promises is restoring the former everlasting perfect creation. This also is Moses' promised land; the Prophets' land of milk and honey (symbol for the former exceeding good); it's the pleasant land; the everlasting summer land; the land of eternal youth, joy and peace; the land of total goodness.

The God men knew that each body (human or other) has its beginning with a seed. The seed takes nourishment from the soil, minerals and water, and raises up a body from the dust of the earth. Dust thou art and unto dust thou shalt return. The condition of the body is dependent upon its mineral-water content. If there is not a balance of the elements the body will be imperfect. Jesus implied a natural-mineral-water balance of the body when He said, "Every hair of your head is numbered."

Within the Seed is a single cell of life. This is God; the Divine Spark. "I (God, the Seed) create all good and all evil." The evil here is anything less than the former exceeding good.

The universe is a flesh and blood body. It is endless, countless numbers of seed, minerals and water. The minerals, reduced to dust, and the water are taken up again and again by the seed into new (restored) bodies. This reveals immortality and the resurrection. Until the everlasting resurrection it is better called reincarnation.

All have two bodies; an everlasting body and a temporary body. All may have many temporary bodies but only one everlasting body. The everlasting body belongs to the everlasting creation. The temporary bodies are a product of man's way of life and will continue to be until the end of his doings or way of life. Reincarnation will cease only when man's way of life ends.

Ecclesiastes 1:9. The thing that hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun (nor in the universe).

Each seed in the earth (universe) is waiting to restore its former everlasting body. Each seed now in an imperfect body is waiting to restore that body to its former everlasting perfection.

It was the spirit of Jesus that arose from the dead (deep sleep) at the time of his birth, not his body after the crucifixion. His seed was awake during his bodily existence or he could not have seen, heard and taught as he did. His seed was his inner light. His spirit (seed) as well as the spirit of the Prophets broke through the maze of false teachings; the wilderness of conflicting thought, just as a seed planted in the ground breaks through the earth and grows into a tree or some other form. Their teachings are the seed of a new creation; still a spiritual (mental) seed but waiting to burst forth. It needs to grow in your hearts and minds. Rejecting the teachings of Jesus and the Prophets is refusing to let a flower, a child, your child, yourselves, all creatures grow and live in God's everlasting creation.

Often Jesus referred to the

body as the "temple." When he said "Destroy this temple and in three days I will raise it up again," he was aware of the power and immortality of the seed; of all seed, that the seed never loses its power; that whatever his seed is and can do all seed is and can do. The seed can restore its lost body in three days, but only if man will make everything right for the seed by giving up his ways.

The body is the House of God; the Church of God; the Temple of God; the Tabernacle of God, etc., for the Wholly One, God, dwells therein. It is the living church (body) that the true servant of God seeks to redeem and save.

A God man is truly a universal soul and the universe speaks through him in behalf of all its members.

Jesus knew that not one seed ever dies and that the earth minerals, fire (heat), air and water (the elements composing all bodies) are indestructible.

The earth abideth forever.

The earth bringeth forth of itself.

The seed to raise up a body needs the minerals and water, dust of the earth. Seed, minerals, water, dust of the earth, all are part of the universal flesh and blood body.

Everything is one, said Jesus. One body, one spirit.

Biblical sayings of Jesus or others expressing immortality and resurrection:

"What is was, and what was is."

"The things that were are the things that shall be."

"Everything is here that was here."

"The world that was, is, and will be."

Before man sinned he knew only exceeding good and could not know where his deeds were leading him, but now "They know both good and evil." Man can turn his back on his ways any time he chooses to do so, but the longer he continues in his sin the deeper in he gets. All must be united for a single purpose "the restoration of the everlasting body."

If anyone believes he knows what sin is, let him remember the words of Jesus, "Forgive them father for they know not what they do."

In contrast to the former everlasting life, disintegration is now the order. Heaven and earth shall pass away.

Salvation is for all of God's creation.

Do you not see it implied in "There will be a new heaven and a new earth. Forsake worldly things and I will make all things new again." This is the resurrection, making new again the universal body; the healing of all living creatures in it; restoring the Garden of Eden where all good is.

ALL THINGS new again! This is the Great Healing.

The things that are to be made new again are the creatures God made; all those who breathe, see, hear, eat, sleep, drink, feel, etc.

And there will be no more pain; no more sorrow; no more parting; and no more dying. They will not learn war any more. It can be so. We will pay the price. Forsake our idols.

A few things God, the Seed, has shown me, proving immortality and power of the seed to resurrect: In the country, anywhere, an old abandoned building falling to dust and weeds coming up inside and all about where it stood; a field of old abandoned automobiles, their disintegration and their dust coming up in green things, weeds, grass, etc. Where it was barren, fruits, vegetables, plants, flowers, grass growing due to irrigation. Disease, blights and blemishes all

about. Doctors for humans, doctors for animals, doctors for vegetation; attempts to purify the water; polluted air. In the spring in our western states that are dry and barren most of the year, when the winter snows in the mountains thaw and water the land the desert is covered with flowers. When there is no more water the flowers vanish.

Everything needs water, minerals, heat and air.

A partial temporary resurrection occurs each spring for the seed of everything is in the earth. Medicine temporarily resurrects or heals the body, revealing the everlasting power. The last and everlasting resurrection occurs when man finally abandons his ways for the way of everlasting life.

I will wash them whiter than snow.

I will gather them from the four corners of the heavens.

I will make all the crooked places straight.

Then the pleasant land will flourish and the abundant life be known again.

When Jesus took the bread and said "This is my flesh," and the wine and said "This is my blood," it was the universal soul speaking. All things are my flesh and my blood, says God, the Seed, the Universe. For all eat and drink these things and they become flesh and blood.

By humbling itself to the power of the Seed, mankind can rise above poverty, hunger, disease and death. It is the only way. Each seed will heal or restore its own body when man no longer obstructs its way.

Are you waiting for Jesus to come? Do you think you would know him if he came? Jesus and the Prophets told us how we can redeem ourselves. It is for everyone to do according to their word. Their spirit comes again. Follow those who have it.

Follow Jesus all the way so that His promises may be fulfilled.

Praise the Lord for His Power to heal!

Praise Him for the exceeding beauty and goodness of His creation!

Praise the Lord, the Seed, for His power to build anew; for making it known.

The Seed is God! Your Creator! You!

The God-inheritance is everlasting life in God's paradise—The Garden of Eden! The Universe.

The New Earth

The land that has been made desolate shall be tilled; the ruined places planted.

The desert shall rejoice, and blossom as a rose.

It shall blossom abundantly.

With joy and singing, we shall see the glory of the Lord; the excellency of our God!

Waters shall break out in the wilderness, and streams in the desert.

The parched and thirsty land shall become cool pools; springs of pure water.

The islands shall flee away, and the mountains will not be found!

The hills and valleys will clap their hands.

No lion nor ravenous beast shall any more be in all the land.

The serpent shall cease to crawl. The extortioner is at an end.

The lame shall leap as an hart; the tongue of the dumb sing;

The eyes of the blind shall see; and the ears of the deaf hear.

It shall be a place of wholeness. Joy and gladness of the heart shall reign in all the earth from end to end.

They shall say, This land that was desolate is become like the Garden of Eden.

Its foundation shall be the Lord's; and it shall be from everlasting to everlasting.

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R. H. "Wonderful news. Have obtained a nursing post in Canada."

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EASTER 1960

(Continued from page 1)

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SPIRITUAL MATURITY

By Dr. Alfred W. Pritchard, D.D.
(Author of the book "Using the Magnetic Forces of Your Mind")

Anyone more than 50 years of age has been an eye witness to tremendous advancements in our way of life. If one had predicted them 100 years ago, he would have been looked upon as somewhat "touched in the head."

The multitude is generally willing to accept the world for what it appears to be. The scientist is not satisfied to take it as he finds it, but endeavours to find out what makes it "tick."

In recent years, scientists working in various realms of endeavour have discovered that the material world as we know it, is rather of an "in-folded" nature, and that it is in-folded according to definite LAWS, and that by determining the nature of the LAWS by which it is infolded, they are enabled to un-fold that which has been in-folded by means of strictly adhering to the LAWS of in-foldment and un-foldment which they have discovered.

Electricity has always existed, and although it has been here all the time, it is only in recent years that its LAWS have been discovered enabling us to make use of it. Likewise, in the world of chemical elements, the elements have been here for countless centuries yet it is only recently that the LAWS by which they are in-folded in nature have become known. One might say the same thing about mechanical movements. They have always existed but were of no special value to man until he understood the LAWS by which they exist.

By the discovery of the LAWS operating in various realms of Nature, engineers have been able to combine the Knowledge of electricity, chemistry, mechanics, etc., and produce the automobile, the airplane and the rocket, not to speak of countless other un-foldments.

While we live among external things, which are of a material nature, we live IN a mental world which is not of a material nature.

The Mental Nature within which we live is being continually affected by im-pressions of the outer world by means of our senses.

It is in this MENTAL WORLD that we feel ALL things, such as sorrow, grief, pleasure, pain, success, and failure to name only a few.

While heretofore, much attention has been given to external things which have in themselves been of immeasurable benefit to mankind, we still live IN a Mental Realm, a realm which has received but little scientific attention. Which is to say, regardless of how many improvements are made in the external world, little improvement has been made in the in-ternal world of mental affairs, and in the end, it is truly only the improvement in psychological or mental affairs that sorrow, grief, pain and failure, may be overcome and states of Joy, Happiness, Health, and Success set up in their places.

It should therefore be apparent that if one is to attain adequate advancement in inward affairs, such as the scientist has advanced in outward affairs, each and every individual must be aware of the LAWS which govern his personal states of sorrow and pain, or, Happiness and Success.

As all material things are already in-folded in Nature; Success, Happiness, Health, etc., is already in-folded within each individual, but, the impact of the outer world upon our senses has been like a blockage or as a dam to a river, preventing the outward flow of the Positive feel-

ings that are in-folded within us. In order to outflow that which is in-folded, one must know the nature thereof and the LAWS governing the in-foldment which thereby enables the un-foldment.

Think for a moment concerning the lowly carrot. In the carrot seed lies the complete mature carrot in an in-folded form. When the proper elements are provided, the seed merely un-folds that which was in-folded. It is merely a process of maturing or bringing into existence that which is im-mature or has not yet been brought out into the world of material things.

Now, in the human being, from the day the child is born, the process of maturing should have been in progress, however, this is not so with the multitude of people because the maturing process is arrested by the impact of external sensual stimuli. Therefore, very few, if any, truly mature to their full maturity as does the carrot or the flower, or anything that we find growing in its Natural state.

Man is a much more complex being than the carrot, for the simple reason that much more is expected of him, but in reality, very little of what is expected from him, or that which he potentially possesses, is brought forth into his experience which if it had been brought forth would constitute a more mature state of maturity.

Any negative or painful feeling in the individual is due to a blockage in his personal maturing process, and the only cure is found in removing the blockage allowing the out-flow of that which has been in-folded, thereby bringing forth a state of maturity which carries with it all the elements of Success, Health, and Happiness.

In the vegetable world the proper soil, climatic conditions and time, brings all things to maturity. But, due to the special nature of man, while time is a factor, time is not the determining factor, but rather the MENTAL ACTIVITY of the individual is the factor that determines how far the individual shall rise on the scale of maturity.

It would be utterly stupid to assume that the "Will" of the Creator for man was anything other than becoming a MATURE individual; which is to say, that the best that has been in-folded within him shall be brought out into EX-pression in the EX-perience, for his own enjoyment and for the benefit of mankind.

Anything, in which the process of maturing is arrested, enters into a state of perishing. This is quite visible in the carrot, and also quite visible in the human being who is alert and awake and is able to properly observe what is going on around him.

While we realize that countless millions of people have turned their back on Biblical teachings, and while we do not care to be associated in any way with any group of people that falsely interpret the scriptures, we have found that the Bible contains an unlimited storehouse of true scientific knowledge, as concerning the external world and the internal world.

We have traced this body of True Knowledge to a time long before the writings of the Hebrews or the Greeks appeared. We have traced this True Knowledge to its source in Ancient Egypt, and by understanding the original meanings intended we are able to bring forth a true understanding to vital matters which were heretofore hidden in thick clouds of superstition.

It should be mentioned here that in translating the Bible from

the Hebrew and the Greek into English, there are countless cases where inadequate words have been used, the use of which makes it impossible to understand what the original writers had in mind.

An excellent example of this is the English word "REPENT" found in the Bible. This word in the Old Testament was translated from two different words, having different meaning, and neither of them have the meaning of the English word repent as given by Webster. In the New Testament we find that the word "repent" has again been translated from two different Greek words, having different meaning, and neither of them having the meaning of the two Hebrew words translated as repent, or, what Webster states as the meaning of the word.

Let us take the scripture, "I tell you, Nay: but, except ye REPENT ye shall all likewise perish." (St. Luke 13:3.) In this scripture the word repent was translated from the Greek word "METANOEO" which means to "EXERCISE THE MIND (OBSERVE), i.e. (fig.) to COMPREHEND, HEED: CONSIDER, PERCEIVE, THINK, UNDERSTAND." This is a far cry from the meaning which has heretofore falsely been given to the people. Herein is the secret KEY for human Success. Herein we are told that the MATURING process in man is arrested for the reason that man has failed to EXERCISE HIS MIND. But there is a still greater significance in this statement when we become aware of other True Facts. One of these is the fact that man is a dual being, and this secret is found in the English words "soul" and "spirit" found in the Bible. However, because so many people talk about things they do not understand, and use these words profusely, the time has come when the people hardly know what to make out of either of these words.

The word "soul" in our Bible was translated from the Greek "PSUCHE," which is equal to our word "PSYCHE" which has the meaning of "THE ANIMAL SENTIENT PRINCIPLE ONLY." The word "Spirit" in our Bible is translated from the Greek "PNEUMA," which has the meaning of "THE RATIONAL and IMMORTAL SOUL."

Therefore, it is now seen that man is dual in that he has two minds or two souls, although it is a little misleading to use the word soul in reference to the Higher Mind, which is referred to in the Bible as "Spirit."

The soul is as was stated THE ANIMAL SENTIENT PRINCIPLE ONLY, and the subject of PSYCHOLOGY deals with this realm, which is man's lower and mortal nature. Spirit or PNEUMA has reference to the Higher Mind, the Mind of Inherent Wisdom and Knowledge, wherein is located the powers which have the quality of MATURING the human being. The reason why the word repent is so important is because of the fact that the Inward Immortal Mind of REASON and Its inherent WISDOM and KNOWLEDGE, is ONLY brought into play or into use, when the mind is EXERCISED in a certain manner in certain categories of THOUGHT.

In the ancient days, one who had not matured or was not in the process of maturing, was classed as being DEAD or ASLEEP, or in a state of UNREASONABLE SLEEP. This is because the mental faculties have no material to use except that which is stimulated by means of the senses, and one in this state is in a state void of WISDOM and KNOWLEDGE, because these are qualities of the Inward Mind that are only brought into play by the adequate EXERCISING OF THE MIND.

In the sense conditioned state, man is in a state of illusion, because his mind is conditioned by outward stimuli, without benefit of the Inward WISDOM and KNOWLEDGE to properly and adequately interpret that which is brought to him by means of his senses.

An awakening from this state of illusion, wherein man is deluded by the evidence of his senses, may only be brought about by the adequate EXERCISING OF THE MIND which brings forth the Inward Powers, resulting in UNDERSTANDING, and a state of increasing maturity.

According to the Royal Astronomers of England, we on the planet Earth entered into a NEW AGE within a period of five years one way or the other of the year 1900 A.D. An age or that which is sometimes called a "World" is approximately 2155 years in length. Therefore the Old Age, which has recently been completed, began near the year of 225 B.C. Heretofore, many ministers have scared the daylight out of the people by predicting the "END OF THE WORLD." Whereas, if they had known what they were talking about, such references concerning "THE END OF THE WORLD," mean only THE END OF AN AGE, or a period of approximately 2155 years.

We are now approximately 60 years into the NEW AGE, and that is the reason why everything is so upset. All things that have been in any manner "fixed" by man, will at this time go under a complete revision, and we see this in operation in all religious and political affairs. The forces present in the scheme of things will bring about tremendous changes in world affairs, but, in any age, the maturing process is only brought about, or kept in force by individual effort, and is never accomplished in group activities. While the great stream of life goes in one direction, the individual seeking release from the pain of conforming to negative existence, must free himself from the influence the great stream of human movement has upon him. It is only by so doing that he can truly become an INDIVIDUAL, which merely means, one that is

expressing his own Spiritual Talents, his own inborn mental disposition, in channels that are in keeping with the outflow of Inner WISDOM and KNOWLEDGE.

True Success in this life is not so dependent then upon hard work or hard effort, but rather by ALLOWING that which is Inward to flower into maturity.

While man has been quite successful (Continued on page 16)

ITINERARY

Psychic Observer, Inc.,
Southern Pines, N. Carolina

Kind Friends:

Because I have held the pastorate of this Congregation for the past twenty years and am rather well known in Spiritualist circles, it might be of interest to your readers to know of my itinerary for the next few months. You may use your own discretion, however.

On Sunday afternoon and evening of April 3rd I will be the speaker and message bearer for the anniversary services of the Universal Spiritualist Brotherhood Church, Rising Sun and Park Avenues, Philadelphia, Pennsylvania.

On May 9, 10, and 11th, I am to serve as speaker and message bearer for the Pennsylvania State Spiritualist Association annual Convention to be held in the Burkshire Hotel at Reading, Pa.

On Sunday, June 5th I have been called to serve as speaker and message bearer for the Spring Mass Meeting of the First Spiritualist Church, 601 E. Fifth Street, Duluth, Minnesota. (Rev. F. W. Hutchins is the pastor.)

I will be programmed for the entire month of July at Chesterfield, Indiana, as speaker, message bearer and trumpet medium.

During my engagement in Philadelphia, the Rev. Edith Stillwell and Rev. Mabel Riffle from Chesterfield, Indiana will serve our church here in Columbus, Ohio.

In closing I should like to add that Rev. Anna K. Rose is pastor of the Universal Spiritualist Church, Philadelphia, and also President of the Pennsylvania State Spiritualist Association. I remain,

Faithfully yours,
Ralph A. Whitney.

INTERNATIONAL SPIRITUALIST CONGRESS TOUR

Leaving New York by Jet-Plane August 22, 1960. All Expense Tour of Scotland, the Scandinavian Countries, Arriving London for Congress September 10th to 18th, returning New York by Jet-Plane. For complete details write: REV. MEL O. SMITH, 1515 Spring Garden St., Philadelphia 30, Pa.

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Why Suffer? NOW IS THE HOUR

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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 REVS. HOUSE AND ANDERSON, P. O. Box 285, Albany 1, N. Y. Amen.

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Parting The Curtain On Religion—Philosophy And The Bible

By DR. ALVIN BOYD KUHN

If I should make here the blunt and unqualified statement that in my deeply sincere opinion, and that based on many years of intensive searching, colossal world tragedy for centuries has been primarily due to what you would fully assume were some merely trivial and inconsequential misreadings of a few words and phrases and verses in our revered Scriptures—and I here and now do make precisely that statement, and in this section of your magazine shall go far to prove it true — you would immediately conclude that I, and not the Bible exegetists and theologians, have been misled into fantastic conclusions and suffered delusions about all this. It is therefore a matter for the verdict which the evidence will pronounce in the case. And you are going to be surprised at the cogency of that evidence, as I shall be able to present it to you.

The Death-Knell of Bigotry

What we must all realize today is that truly a new age is dawning over the world of religion. Gone, or at least steadily disappearing, is the adamant stolidity of religious bigotry. No longer are the different systems and sects standing off and glaring, one should say glowering at each other, with sullen intransigence, if not ill-concealed hatred. Ecclesiastical religion knows that it is menaced today more imminently than perhaps it ever has been at any age in the past. The forces of secularism, materialism, flaunting upon godlessness in the name of rationalism, and not this time dictated by ignorance, or holding its thralldom through the exploitation of ignorance, are pressing hard against the fortresses of pietism. Old anchorages are being swept away and the hierarchies that they know how to secure their defensive position. Thus beset by dangers both from within and without, the religious parties that but lately had passed each other by in cold disdain, are driven by the instinct of safety to make overtures of friendship and solidarity in the common cause of self-preservation. In the face of a great common peril estrangements can be suddenly overcome, and differences dwindle to insignificance. Unquestionably there is a strong bent toward unity among most religious bodies today and a surge of the sentiment of brotherhood is definitely manifest.

More than is the case with "ordinary" people, the scholar of religious history is likely to see more clearly than others how religious differences and sectarian movements have originated directly from divergence of interpretation of passages in the Scriptures. Since the Bible stands as the prime authority in the field of doctrine and belief, it has in many items been the case that differing opinions as to interpretation of crucial texts in the revered Book have led directly to schisms dividing older groups or initiating new sects. Our work in this department will touch such matters at times very closely. It is quite necessary first, however, that we acquaint our readers with a body of facts and data bearing on the nature and history of the great Book itself with which they are not at all

familiar and with most of which almost certainly many will be disposed—at first—to disagree.

The first item in the category of what will seem almost too ridiculous for belief is that what the ordinary Christian communicant believes, or thinks he knows about the Bible as a book, who wrote its various component parts, when they were penned, and from what source these authors derived their wisdom, is, speaking by and large, **totally untrue**. What Tom Jones and Mary Brown think, or have been led to believe, on whatever ecclesiastical authority they follow, as to all these matters, is simply not so. It is not true to fact at all. Contrary to what they "know" about the sacred Tome, it can be affirmed and stoutly maintained that not a soul on earth today knows anything on positive evidence as to who wrote any of the Bible books, or when, or how the reputed authors gained the knowledge about God's conversations with patriarchs of old, or the other amazing contents of the work. We need not attempt to prove this. Let any one study in this field long enough and he will find our statements on this score amply corroborated by the evidence he encounters, to begin with, and then by the frank admissions of nearly all investigators themselves. The greatest of the scholars and expositors are the ones who most candidly confess their ignorance of the Bible's authorship. If the greatest confess their uncertainty, we can ignore the rash claims of the less learned.

Not only is this the actual state of affairs in this connection, but we are prepared to go further, much further, and commit ourselves to a statement that—until we can put it in proper focus—you will, as your first reaction, conclude is so incredible, nay impossible, that you will convict ME of total craziness in announcing an assertion so obviously self-contradictory. What I will say, however, is what the evidence virtually proves, and it is this: that in truth and in fact these so-called books that make up the Bible were never WRITTEN at all! This, you will say, is manifestly absurd. No book can be in existence without having been written, stamped, printed or engraved on material. Still I insist that, in the sense in which the word "written" appertains to a book in our world today, these books were truly never WRITTEN at all! We today can not conceive of a book's coming into existence in any other way than through the instrumentality of a writing procedure. Some person takes pen or other instrument for inscribing characters on appropriate material, goes through the operation of embodying the contents of his mind in characters that will convey them to other minds and inscribes them, and so produces a book. He creates the contents out of the conceptions formed in his mind and communicates them to paper.

The Bible books were not so created. In that sense they were not the productions of any individual men. No single man sat down and initiated in his own

thought, as original conceptions, and as a contribution of his own not in existence previously, the Bible contents. No author could put his name to any one of these books as its original creator, as the generator of the ideas and the material as his own work or production. Even this, you will insist, is manifestly incredible. Some one, in the first instance, must have put them on record, for we do have them in written form.

No, it was not so done. Those Bible documents had a strange history, still almost totally unknown. They did not come first into being through the movement of a writing instrument, but did have their birth in and through a movement in **thought**. Naturally, you will agree, a book must be thought before it can be produced; this does not untangle the riddle. So I will explain by saying that even after being generated in thought, they did not get transmitted to writing, at least for a long, long time. They came first from mind, yes, but got no closer to paper or clay tablet than the human voice could take them. They were conceived in the depths of mind, indeed the primordial divine Mind, or at least in great and divinely exalted human mind, and were formulated in words, but for a great period of time they remained in that spoken, but unwritten form. From the first and for long they were imparted only by **oral transmission** from pure memory. They became the body and substance of the great "oral tradition" of divine wisdom. They were committed to memory only, and for the most part their disclosure by any one in the secret Brotherhoods of antiquity was, it is asserted, punishable by death. It is hinted in circles of occult interest that the real motive underlying the condemnation of Socrates was the charge that he had revealed the inner secrets of the Eleusinian Mysteries. This was covered, it is claimed, under the surface accusation that he had denied or defamed the gods of the Greek pantheon and corrupted the youth of Athens.

So the contents of our Bible were in existence for long ages, perhaps, known to thousands doubtless of the occultists and initiates of the ancient Mystery Societies (and just about all "religious bodies" of ancient times were such "Mysteries"), but were not "books." But finally, at some period, unknown but only conjectural, someone, fearing that their great message of wisdom and recondite knowledge might be lost through inaccurate memory or failure of some sort, did transcribe them onto paper or other material, and they thus became books. But the transcriber then was not their author. He never "wrote" those books. He transferred them through symbols onto paper, out of his own mind, surely, for that is where alone they then existed. But he can not claim to be their author. The authorship goes somehow back to divine mind, expressing its divine message in some manner unknown to us.

The most reasonable presumption in the case is that, as God is not a person humanly in shape to dictate a book or write it, or whisper it in Abraham's or Moses' ear, the sacred wording of the Book must have come as the normal products of highly evolved humans of our own order, since the divinest thoughts of man must at all events originate and emanate for them through the highest exercise of their own divinity. To Spiritualists it is not at all an inconceivable or unacceptable presupposition that this body of divine thought could have come through "holy men of old" from external mind, much as great wisdom

(Continued on page 13)

Murmur In The Dark

By
Arthur J. Burks

Parents bring me their untrainable and uneducable because I spent so much of my life training marines. If I could take scrawny civilians and turn them into leathernecks, I might know something. Sometimes I HAVE known, or discovered. "Little" Ross, for instance, six years old, had been given up by all hands except his doting parents. He was considered to be untrainable, uneducable. He couldn't even go to kindergarten. He couldn't speak so anyone but his parents could understand him. When his father wrote me that he was sending the mother to me with the child, he said:

"Please meet them at the depot. Find the noisiest child, and that will be Little Ross."

I found mother and son, and the latter was noisy. He was pushing all the buttons he could find in the RR restaurant, and screaming like an idiot. His mother was trying to talk to the waitress, but Little Ross kept interrupting, forcing her attention on him. He seemed to have no control over his arms and legs.

As we went down a flight of steps to my car I noted that the mother helped Little Ross, or "Rossie," downstairs. He paid no attention to me except when I spoke to his mother; then he insinuated himself between us, pushing her face away from me, mine away from her, with hands wet with his saliva. He kicked at my dashboard, pushed at my arms as I drove, kept his mother's attention continually on himself.

I took them to a tourist home nearby, in which there was a piano, and Little Ross began banging on it and dancing, yelling, "playing the fool." He did it while his mother bartered with the tourist home owner for their room; until, in short, he had his mother's attention again.

At age six, and big for his age, Little Ross couldn't put on his shoes or tie them, couldn't take off his socks, couldn't change his pajamas for his underwear, bathe himself, drink from a cup or glass, or feed himself.

But he could outwit his mother at every turn, and she was no fool, except that she idolized Little Rossie. As a military man I admired the tactics of Little Rossie. I tried talking with him. "You can walk upstairs or down without help," I told him. He gave me a blank stare,

stuck his fingers in his mouth, and shook his head.

"He'll fall," said his mother. "He has to have help on stairs."

I couldn't talk to Little Rossie's mother; Little Rossie wouldn't allow it, even if he had to crawl onto my lap and stand on my legs between his mother and me.

"He never met a stranger," said his mother, which led me to believe he insinuated himself between his mother, or father—who adored him—and anybody with whom they tried to talk. He would allow no one to stand between him and either of his parents.

I got nowhere talking with him—until he was asleep. Then I began a persuasive murmur in the dark. The mother was either out of the room or across the bed from me:

"You are Ross, a man's name, not Rossie, or Little Rossie!"

That was as much for the mother, to be transmitted to the father, as it was for Ross.

"You are Ross, Ross, Ross! You're a big boy, not little. You're not a baby, but a young man!"

I repeated this, over and over, almost a monotone. The idea came from dealing with seniors in the military service, seniors who would seldom take the advice of juniors, not because there was anything wrong with the advice, but because it came from juniors. But if the junior planted an idea in such a way that the senior believed it his own, he got results, even if he never got the credit. I'd noticed that Ross never heeded or obeyed anyone. He could misunderstand with an ability far beyond his years.

"Listen," I murmured. "Listen and remember. Tomorrow you are Ross, Ross, Ross!" Over and over.

(Continued on page 13)

"HOW TO ACHIEVE PAST LIFE RECALLS"

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RALLY AND PUBLIC DEMONSTRATION OF PSYCHIC PHENOMENA



UNIVERSAL SPIRITUALIST ASSOCIATION OF AMERICA

Students who received certificates as outlined in accompanying article: Back Row: Lloyd Nussey, Clarence Kohes, LaMar Keene, LeRoy Zemke, Percy

McMartin, Raymond Gagnon, Rev. Frederick B. Philbrick, Rev. Jack Teeters. Front Row: Rev. Wm. Bishop, Dr. Carl H. Lynge, Mrs. Alice Smith, Miss

Hildegard Mattauch, Mrs. Marcella Goldberg, Mrs. Ada A. Rodgers, Mrs. Grace Leiss.

(Continued on page 10)

Rally and Public Demonstration of Psychic Phenomena

The Kiwanis Auditorium in Bradenton, Florida was the setting for the 4th annual Rally and Public Demonstration of Psychic Phenomena sponsored by the Southern District of the Universal Spiritualist Association, with "standing room only" as usual.

Many phases of mediumship were demonstrated, including Clairvoyance, by Rev. Nellie Curry-Hicock; Apports by Rev. Lillian Dee Johnson; Trumpet in the Light by Rev. Clifford L. Bias; Spirit Card Writing by Rev. Johnson and Rev. Penny Umbach and Materialization by Rev. Umbach.

A beautiful Healing Service, under the chairmanship of Rev. Laurine Stroud of St. Petersburg, preceded the evening service, at which time over two hundred people came under the ministrations of Certified Divine Healers.

Winter Session—Chesterfield Seminary

The Rally and Public Demonstration came at the close of the third Annual Winter Session of the Chesterfield Seminary, which was held February 1st through 20th. Rev. Johnson, the acting Dean, reports that forty-nine students matriculated during the three weeks session, participating in twenty different courses, taught by a distinguished faculty including: Rev. Muriel Falter, Rev. Aneta Cantwell Lonergran, Rev. Laurine Stroud, Rev. Nellie Curry-Hicock, Rev. Penny Umbach and Rev. Johnson.

Students attending came from California, Wisconsin, Alabama, Louisiana, New York, Michigan,

London, Ontario and several sections of Florida.

Student Members of the "Thistle Club," the fun organization of Chesterfield Seminary, staged two unusual and near-professional variety shows which were well attended.

Students received certificates as follows: CLERIC, Raymon Gagnon of Los Angeles; Clarence Kohes of Ontario, and Grace Leiss of Milwaukee; SERVER (Healer), Dr. Carl H. Lynge of Sarasota; Percy McMartin of Toronto, and Lloyd Nussey of Bradenton; MISSIONARY, Marcella Goldberg and Hildegard Mattauch of Miami, and Lamar Keene of Lakeland; DEACON

(Associate Minister), Alice Smith of New Orleans; Ada A. Rogers of Panama City, Florida; LeRoy Zemke of Madison, Wisconsin; ORDINATION (by sanction), Rev. Frederick B. Philbrick of Miami, and Rev. Jack Teeters of Detroit, Michigan.

A beautiful ordination service was conducted by Rev. Clifford L. Bias, Dean of Chesterfield Seminary, at which time William L. Bishop of St. Petersburg, Florida was ordained into the Ministry of the Universal Spiritualist Church. He was sponsored by Rev. Lillian Dee Johnson.

The above ceremonies were part of the afternoon service at the Annual Rally and public demonstration sponsored by the Southern District of the Universal Spiritualist Association at which time Rev. Bias gave the sermon and charge to the candidates. The Right Hand of Fellowship was extended to five new

Members-at-large in the Universal Spiritualist Association by the National President, Rev. Lillian Dee Johnson.

Following the sermon, Clairvoyant messages were given by Rev. William Leiss and Rev. Bishop and Blindfold Billet reading was demonstrated by Rev. (Continued on page 10)

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PUBLISHING

Authors are invited to send their completed manuscripts on Occult Spiritualism, Philosophy, Metaphysics, Space Travel and kindred subjects to Regency Press, Ltd., 43 New Oxford St. London, W.C.1, England.

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HARMONIA COLLEGE

In order that students may plan for fall attendance, Harmonia College announces that it will continue to give free tuition, books, teachings, for the coming year to worthy students, mediums, missionaries and platform workers. Those who wish to have a scholastic background, or special training and development classes may have such.

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ORDINATION



Rev. Clifford L. Bias, Rev. Wilham Bishop, and Rev. Lillian Dee Johnson.

(Continued from page 9)

Ramon Noegel of Lakeland, Florida. The Lakeland Church was given recognition as the latest organized church to transfer affiliation to Universal Spiritualist Association.

Music for all services was furnished by Raymond Gagnon at the Console with Hildegard Mattauch and Doarsene Whalen of Battle Creek, Michigan, as vocal soloists.

Rev. Marion Miller

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The Auditorium was beautifully decorated, with cut flowers and growing plants, under the Chairmanship of Rev. Lillian Brewerton of Homestead, Florida.

Rev. Johnson and Rev. Umbach, Co-Chairmen of this annual event, wish to extend deep appreciation to all of those who participated in the program, to the ushers, to the advertisers who made the program possible and particularly to those Ministers who attended with their classes and the many churches from all over the State of Florida, which were so well represented. It is

universally recognized that demonstrations of this type stimulate much interest in the religion of Spiritualism wherever they may be held.

During the Seminary many outstanding Spiritualist workers were presented at the Universal Spiritualist Church of Bradenton, among whom were Rev. Falter, Rev. Lonergran, Rev. Hicock, Rev. Leiss and LeRoy Zemke of Wisconsin and Rev. Frederick B. Philbrick, President of the Florida State Spiritualist Ministerial Association.

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(P-516)

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Strange Case of John Scammell

(Continued from page 1)

ly give the wrong impression that it showed him outside the cabinet using the trumpet to delude sitters, by speaking through it pretending he was a spirit relative. In this photograph which appeared in both "The Two Worlds" and the Sunday National Newspaper "The People," it is certainly not the features of John Scammell, and there is not even a likeness.

This Scammell pointed out to me, and I had to agree now I met him face to face.

Was Scammell Framed

My long talk with Scammell convinced me that there is much more in this exposure of him than meets the eye. He was not what one would expect of a rogue and a scoundrel who would deliberately fake seance phenomena. He was not shifty or evasive, but astonishingly frank. He did not throw epithets at his accusers. He admitted he had his faults, but had never sought publicity, though he had been given some flattering write-ups by some of his present accusers. He had never made himself out to be anyone of importance, he never advertised his mediumship in any paper, Spiritualist or otherwise. Why they sought him out for this negative publicity he could not understand, for he had never done them any harm. With a deep note of sincerity in his voice he told me, looking me straight in the eye, that he had never stooped to any trickery where spirit phenomena was concerned. Why should he stoop to trickery when the spirit people themselves could manifest through him and give far better conviction than any trickery could?

I have met John Scammell and have heard his story—it is a simple and straightforward one, without embellishments. I am far from satisfied that he had a fair deal. I think an injustice has been done, and it must not rest there. Those who are afraid to discuss his further have something to hide.

I have talked to many people who have had sittings with Scammell at different times during his career as a physical medium, and have been astonished at the unanimity of opinion that no fake medium could give them the wonderful and satisfying results they received. The testimony is not confined to credulous widows but can also be given by some of the best known names in Spiritualism.

The case for John Scammell does not rest. The witnesses for the defense have not been given the chance to come forward. They must be given that chance. They will be given that chance in the interests of Justice.

Who Are His Accusers?

"Let him who is without sin cast the first stone." No doubt Scammell's accusers know of this saying of Christ. One of the principal figures behind Scammell's exposure as a medium is Maurice Barbanell. It is no use beating about the bush. He too is a medium and a highly respected one as the channel for the trance addresses of "Silver Birch."

Has he ever advertised or sought publicity for himself?

Let us take the pretense built around the identity of "Silver Birch's" medium. It was a secret everyone attached to Spiritualist circles knew all about. When the so-called secret was let out in "Two Worlds" it was a damp squib that never went off, and created no interest or surprise. How could it? It was only a pretense to pull the wool over our

eyes. "Silver Birch," is one of the best publicized guides in the whole movement.

The identity of "Silver Birch's" medium was a harmless piece of wool pulling, but it had great publicity value. Maurice Barbanell is one of the greatest publicists Spiritualism has known. He has given publicity to the best known mediums, and they owe much to him. He has accused William Roy and Scammell of fraud and has been able to get the maximum of publicity out of it. They hit the national headlines in a big way.

One wonders if this publicity has not gotten somewhat out of hand?

I challenge Barbanell on this issue. I suggest that his zeal for publicity has gotten out of hand, and in John Scammell's case circumstantial evidence has been built up to create an effect. The case against John Scammell is

(Continued on page 13)

Thoughts

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At least in the sense that every object that man has ever invented, built or assembled, was first a thought in the mind of some person. Everything from a paper clip to the Empire State Building, from a safety match to an atomic bomb . . . was a THOUGHT before it existed as a physical reality.

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Tucson
Spiritual Temple of Truth Church, 920 No. First Ave. Services: Sun. 7:30 P.M. Acting Pastor: Edmond L. Ford. Sec'y: Mrs. Edith Yarding, 1523 E. Waverly St.

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, 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.

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Peoples Spiritualist Church, 785 Junipero Ave. Services: Sun. 8 P.M.; hot luncheon Wed. 12 noon to 1 P.M., followed by lecture and messages. Minister, Rev. Edith M. Niles, 841 Junipero Ave., Phone GEneva 4-2230.

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

Los Angeles
Christian Church of Fellowship, 4505 S. Vermont Ave. Sun. 6:30 P.M., Absent Healing, 7:15 P.M., Healing, Worship; 2nd Fri. of the month, Message Circles, 8:00 P.M.; Thurs. 2:00 P.M., All Message Service, Rev. Mabel Behymer, Pastor, Phone PL 3-7022. Co-Pastors: Rev. F. Gates, Rev. C. Shields, Rev. R. Berry.

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.

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.

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.

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.

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.

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
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. Pastors: Rev. Edna M. Rencher, Phone HO 3-2285. Sec'y: Mr. Dewey Coatney.

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

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

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Hartford 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.

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

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First Spiritual Science Church, 1404 New York Ave., N.W., Room 227. Phone: ME 8-0973, CO 5-1149, AD 4-8700. Services: Sun., Tues., Thurs. 8 P.M.; Tues. 2:30 P.M. Minister: Rev. Alice Wellstood Tindall.

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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.

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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.

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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.

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: HEMlock 4-9181.

First Spiritualist Church of Divinity, 6146 South Ashland Ave. Founder: Freda Brown. Sun. Service at 7 P.M. Pres.: Mary E. Novak; Sec'y: Carl B. Brown, 6146 So. Ashland Ave., Phone HE 4-2447.

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.

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.

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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.

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

INDIANA

Elkhart
Clark Memorial Psychic Church, 31 Division St. Services: Sun. 7:30 P.M. Thurs. 7:30 P.M. First and third Sun. days 2:30 and 7:30 P.M. with church dinner 5 P.M. Pastor-President: Ruth Sutterby Jackson 4-0053. Secretary Harold Stone, Jackson 2-7811. 321 Division St., Elkhart, Ind.

Christian Spiritual Temple, 109 Division St. Services: Sun. 8 P.M. Minister: Rev. Harry Sutton, R. F. D. No. 1, Elkhart.

Fort Wayne
Spiritualist Church of Divine Science (N. S. A.) 1615 Wells St. (cor. Spring Thrs. 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. McGlenn. 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. 8 P.M. message service and Thurs. 7:4 P.M. Pres.: Glenn Clark. Phone MI 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 6-8770. Sec'y: Donald Reynolds. Treas.: Dave McLaughlin.

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

Terre Haute
Golden Hour Spiritualist Church, Inc. 1101 South 4th St. Services: Sun. 7:30 P.M. and Tues. 8 P.M.

IOWA

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

MARYLAND

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

MASSACHUSETTS

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

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

Boston
Star Light-House, 25 Huntington Ave., Rm. 331-333. Services: Sun. 2:00 P.M., Fri. 7:30 P.M. Pastor: Rev. Audra E. Crocker. Sec'y: Doris H. Brown.

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

Fitchburg
First Spiritual Alliance Church, 22 Knowlton Terrace. Services: Sun. 3 and 7 P.M. Sec'y and Treas.: Marion Pelletier, R.F.D. 1, Keene, N. H. President: Emily Sanborn, 73 Cedar St.

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

MICHIGAN

Ann Arbor
Garden of Prayer, U.S.A., 1706 Pauline Blvd. Services: Sat. 7:30 P.M. Minister and Pres.: Rev. Harriet Nixon. Sec'y: Elsie Vokovich, 1704 Pauline Blvd.

Battle Creek
Spiritual Unity Center, 1528 Santa Spiritualist Church of Divinity, I.O.O.F. Temple, 36 South Ave. Services: Sun. 7 P.M. Birthday Supper and afternoon meetings 3rd and 5th Sundays. Pres.: Glenn R. Brenner; Vice-Pres.: Rudy Maers; Sec'y: Gladys White; Treas.: Daisy Maers.

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

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

Benton Harbor
First Church of Higher Spiritualism, 67 East Empire. Services: Mon. and Thurs. evenings at 8 P.M. Pastor: Rev. Lenas Disbrow. Phone Walnut 5-5381. Sec'y: Mrs. Shirley Disbrow.

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

Detroit
Universal Spiritual Divine Healing Center, 1737 Nevada, East. Services: Friday evening Message Circle 7:30 P.M. to 9:30 P.M.; Monday 9:30 A.M. to 10:00 P.M., Problem Question Clinic. Rev. Edna Humphrey-Yaru, Pastor.

First Spiritualist Temple, 14801 Fenkell; Lauder; Church and Sunday School, 0:45 A.M. Pres., Hector L. Wineman; Sec'y, Frayne Pansera; Phone TU -5496.

All Souls Memorial Church (I.G.A.S.), 619 Cass Ave. Services Sunday 7:45 P.M. Minister: Rev. Constance Newby, Phone Un. 1-3346.

The First Psychic Church of Brighton, 21725 Fenkell. Services: Sun. 3:30 P.M.; Tues. and Wed. 8 P.M. Pastor: Rev. Carroll W. Ware, Phone: UNkirk 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. 1st thru June—2nd Sun. of month, 2:30 and 7:30 P.M., with church dinner 5 P.M. Pastor-Pres.: Margaret McDaniel, Uniper 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 -1022.

piritual 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., I.W. Services: Sunday 7 and 7:30 P.M. President: Edward C. Vasterling; Sec'y: Nellie Vasterling, 713 Lovett, S.E. Phone GL 4-3006.

(Continued on Page 12)

CHURCH DIRECTORY

(Continued from Page 11)

Universal Spiritual Divine Healing Center, 1737 Nevada, East. Services: Friday evening Message Circle 7:30 P.M. to 9:30 P.M.; Monday 9:30 A.M. to 10:00 P.M. Problem Question Clinic. Rev. Edna Humphrey-Yaru, Pastor.

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, Phone 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. Hutchinsen. Sec'y: Buhl Surine, 15 East Palm Street.

Minneapolis

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

Spiritualist Episcopal Church, 3248 Park Ave. Services: Sun. 3:30, 7:30 P.M. Ladies Aid 1st and 4th Wed. of month at 1 P.M. with messages and healing services at 7:30 P.M. Pastor: Rev. Clara S. Johnson, Phone TA 3-7915.

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

MISSOURI

St. Louis

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

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

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., 1:00 P.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.

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.

John Carlson Memorial Spiritual Church, 1045 Elmwood Ave. Services: Sunday 3 P.M.; Medium's Day 3rd Sunday of month. Pastor: Rev. Edith S. Wendling, 312 Woodbridge Ave. Sec'y.: Rev. Margaret Luther, 65 Woodhaven Rd., Orchard Park, N. Y.

Center of Psychic Science Spiritualist Church, 695 Elmwood Ave. Sun., 2:30 P.M. William G. Turner, Pastor.

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. Min-

ister, Rev. Richard Renardo; Phone TRafalgar 3-0994. (Coffee Shop on premises.)

The National Congress Of Healers And Spiritual Consultants Inc. 983 Ogden Ave. New York 52, N. Y. (Mail address) Tel. JE 6-2457. Meetings Friday evenings, 8 P.M. at 211 West 57th Street, N. Y. City. (Metaphysical Foundation Building) Presiding ministers. Rev. George H. Clark (President-Founder) Rev. Elsa E. Strassburger Secy. and co-founder) Rev. Morris Katzen, Rev. H. Herman, Rev. Josephine D. Corinardi, 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).

Temple of Brotherhood, Inc., Aquarian Brotherhood of Christ, 133 E. 65th St. (Near Lexington Ave.) Rt. Rev. Carolyn C. Duke, Minister-in-charge. Services: Sun. 5 to 7 P.M.; Wed. 2:30 to 5 P.M.; Counseling by appointment only on Tues. & Wed. 8:15 to 9:30 P.M.; Class Sun. 2:45 to 4:45 P.M. Apply Rev. Sylvia M. Greco. Open services on Wed. 6:15 to 7:30 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 Call 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. 8 P.M. Pastor: Rev. Martha K. Seidler, Phone Circle 5-4915.

The Franciscan Order of Good Will and Harmony, 1991 Arthur Ave. (BRONX, 60, N. Y.); Services Mon., Wed. and Sun. 7:30 P.M.; Minister: Rev. Angela J. Sessa; Phone: Tremont 8-9134; President; Leopold Sessa.

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

Little Cedar Spiritualist Church Room No. 401, 100 West 72nd St.; Services: Sun., Tues., and Fri. 7 P.M.; Wed. 1:30 P.M.; Minister; Rev. Beulah Brown; Phone: TRafalgar 3-7880.

Spiritual Church of Peace, 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. 309 (near 52nd St.). Message Services: Thurs. Sat. Sun. 8 P.M., also Sun. 3 & 5 P.M. Seance: Tues. 8 P.M.; Yoga Class Wed. 8 P.M.; Akashic readings Fri. 8 P.M. Dr. Sant Ram Mandal, Director. Other active pastors: Dr. William Hirsch; Dr. Carl Abbe; Rev. Wilson, Rev. Basse, and Rev. Frances Parker. Mail address: Dr. S. R. Mandal, 42-72 Kissena Blvd., Flushing 55, N. Y. Phone IN 3-5827.

The Temple of Spiritual Guidance, held at THE CAULDRON, 112 West 45th St. (off 6th Ave.). Services every Sunday at 8 P.M. Rev. Leo Louis Martello, Pastor.

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.

Spiritual & Ethical Society, 111 W. 57th St. Services: Sun. 3 P.M., Lecture and Spiritual Counsel. Discussion, Mediumship, Social, on Fridays at 8 P.M. at 608 W. 140th St., Apt. 15, 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.

Chapel 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.

White Rose Center of Free Psychic Truth, 639 Main St. Services: Sun. 7:30 P.M.; Social, Tuesday 8 P.M. Minister, Rev. Rosebud Vogel Williamson, 676 Chilton Ave., Phone, 4-3170; Sec'y: Trula W. Jones, 116 73rd St.; Phone, 3-2618.

Niagara Falls

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.

Rochester

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.

Syracuse

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.

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 Copehland St., Half square west of Peoples 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 Clemon 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 West 6th St. Services: Sunday and Monday 7:30 P.M. President: Sara H. Bowerstock; Secretary: Mary M. Martin, P. O. Box 501, East Liverpool.

Toledo

Christian Spiritualist Church, 1222 Erie Street. Cecil Engle.

Good Will Spiritualist Church, 1515 Ottawa Drive. Services: Sunday School 10 A.M.; Sun. & 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

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 Vegeus, 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, 215 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

CHURCH DIRECTORY

(Continued from Page 12)

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

Strange Case of John Scammell

(Continued from page 10)

full of contradictions that cannot easily be explained away. How can a physical medium who has proved his genuine powers to so many reliable witnesses, suddenly become a fraudulent medium? How can a fraudulent medium still give good evidence of the quality of his mediumship to reliable witnesses? If Barbanell has any doubts on this I will give him ample proof.

What Are the Motives

What are the motives behind this determined attempt to blacken Scammell's name and reputa-

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Beaver Dam

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

Kenosha

Christ's Healing Shrine, 6333 Sheridan Road. Class, Mon. and Tues. 7:15 P.M. Services: Wed. at 2 P.M.; Thurs. at 7:30 P.M.; Sun. 3 P.M. only. 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 3-1063.

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.: Mrs. Collett, 818 4th St., N.E.

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.

tion? He is an inoffensive man, not likely to strike back, and therefore quite an easy target. Barbanell on many occasions has made it clear that his motives are impersonal and he is determined to rid the Spiritualist movement of frauds among physical mediums. This is quite good as far as it goes. But the danger is that he is a publicist and can do great harm to anyone, even if his barest suspicions fall on them. This gives him a power than can be wrongly used through excessive zeal to justify the claim so often made in the Psychic Press, that Spiritualism exposes its own frauds.

But let us analyze the cases Spiritualism has alleged to expose fraud in its own ranks. The only two so-called concrete cases are William Roy and John Scammell.

You can take the Roy case with a large pinch of salt. To assert that many well known people were taken in by the wires and apparatus he is supposed to have used, is an insult to the intelligence of Spiritualists. Those responsible for the publicity behind this exposure have not helped the movement in any way. They have rather brought disrepute to Spiritualists in general showing that they are so credulous that they can be hood-winked easily by a few wires and gadgets. But the opposite is the case. Communication with the other side of life in the seance room is an intimate and sacred thing, and any attempt to introduce fraud would spoil the harmonious vibrations, and would be easily detected.

What Is Up with Spiritualism

There is one thing that seems more than obvious where Spiritualism in Britain is concerned, and that is the publicity gimmick that keeps in the forefront the same names and the same faces. Certain mediums of the healing and mental calibre have had every adjective in the dictionary applied in favor of them. This publicity would have us believe that only a few mediums who are specially gifted and heaven sent to give us true and worthwhile contact with the other side of life. What utter nonsense!

The spirit communicators come into our presence in the seance room in the spirit of cooperation and humility. They come not to glorify themselves or their mediums. They work through the

channels made available to them, and can work and express themselves through a humble unknown and willing medium just as effectively as through one of the best publicized mediums.

There was a time when John Scammell was used very effectively by the spirit communicators. Maurice Barbanell cannot deny this for he has published results of his own sittings with this medium, and they are a remarkable contrast to the statements he now makes.

There is something wrong with the state of Spiritualism, and it is time it was rectified. The worship of big names, and the glorification of the few is hampering the many who would like to give greater service. The exposure of Roy and Scammell are all part of this publicity racket. James M. Mc. Lintock

MURMUR IN THE DARK

(Continued from page 8)

over until I felt sure the most inattentive mind would grasp it. Ross listened because he was asleep.

"You can put on your own socks," I said, "you can put on your own socks. You're man enough to put on your own socks." Over and over. Then . . .

"You can put on your own shoes," I said.

"Shouldn't he take off his pajamas first?" the mother asked, quite reasonably.

"You can take off your own pajamas, without twisting them all up," I said instantly. "You can take off your own pajamas, without twisting them all up. You can put on your own underwear. You can put on your own socks. You can put on your own socks. Put on your own socks tomorrow morning. Put on your own shoes. Put on your own shoes. Put on your own underwear. Put on your own underwear. Go to the bathroom by yourself. Go to the bathroom by yourself. You know what to do there. Wash yourself. Wash yourself. Wash yourself."

In short, not all the same night, I told Ross to do all the things his mother—and through her his father—had insisted he couldn't do, or wouldn't do. Things about which, awake, he wouldn't listen.

"Walk like a young man! Walk like a young man!"

Over and over and over and over.

"Go upstairs without help. Go upstairs without help. Go upstairs without help."

"He'll fall!" his mother moaned.

Outside the bedroom I told her: "You've got to stop keeping him a baby, encouraging him to stay a baby. Let him listen."

"I may not be able to help myself."

"Then be prepared to have him a baby when he's a grown man."

Since at the time I was working with two grown men, one in his fifties, the other nearing forty—the first babied by his mother then by his wife, into complete dependence, the other babied by his parents so insistently that he'd never even thought of marriage—I felt I had some backing for my decision on how to work with Ross.

"If you love him, really," I said, "you'll permit him to escape from

babyhood, if I can show him how to make it."

I'd read the work of experts which said that you had to catch a child like Ross before he was five, to rehabilitate him, so I was already a year late, and with no time to be diplomatic with parents who wished to keep their "retarded" child a living doll.

A variation of this technique, used for many things, usually through the media of soft playing "sleep records" or "sleep recordings" (tape) is something new in theater advertising: a word or two flashed onto the screen, right across the movie, and off before any eye apparently can record it, words like "drink BV," which nevertheless causes a big advance in lobby sales of BV. It's a controversial idea just now, condemned by some as brain-washing. But . . .

Was I justified when, the very next morning, Ross insisted that his mother call him "Ross," rather than "Little Ross" or "Rossie?" That he could and would take off his own pajamas, take himself to the bathroom, put on his underwear, his socks, shoes, pants and shirt? Ross had his troubles, for he had never done these things—He had refused to try, and his parents had knuckled under—but he kept at it. His mother, to keep from crying, went into another room. But Ross proudly called her back to show that he had put on his own shoes and tied them. That he'd put them on the wrong feet didn't alter the fact that he'd put them on. Nor did it matter too much that he hadn't donned his socks or taken off his pajamas. Who could expect complete successful revolution the very first morning?

I kept at Ross, every night for ten days. When I felt we all had the idea, including this: "You can speak plainly. You can speak plainly. Listen to other people, speak as they do. Listen to other people, speak as they do," I took mother and son to the depot to send them home. There is a long walk, down to flights of steps, to the platform. I went first, carrying suitcases. I looked back to see mother carefully helping her son down the steps. He was going for it big.

"Let him come down alone!" I said sharply, attracting entirely too much attention of others on the platform. But Ross was aware that others were watching him. His mother almost sobbed:

"But he'll fall!"

"He won't fall!" but I went back up to walk down ahead of Ross, so that if he did fall he wouldn't roll too far. And he walked down the steps, forgetting the railings on both sides.

I dictated a tape to send to Ross, after I heard from the father, who was clearly pleased with what had been done in so little time.

"Ross," he wrote, not "Rossie" or "Little Rossie," "is showing real eagerness to escape from the security of babyhood. He's even showing interest in other children, which he never did before."

This last gave me comfort, for time after time I had said to Ross, in his sleep:

"Play with others your age. Play with others your age. Play with others your age."

His mother had insisted at first that to tell him this gave him ideas that might cause him to get hurt, even to have a bloody nose or black eye on occasion. But she let it go, after a time. When Ross began growing up, rather quickly, to make up for lost time, his mother said:

"Whatever am I going to do without my lost baby?"

"Be proud of the big one," I said. "The big one is your lost baby's growing son."

Ross would never set the world on fire, probably, but I'm sure his parents never wish him to. He'll get along, however, for he has always been a clever tactician. He's finding "better 'oles" and he's going to them, in sequence. Next year he'll have gone far enough to start school, which he has discovered he very much wishes to do. Maybe the military technique isn't all that educators and parents will accept, but the parents of the late Little Rossie are becoming increasingly fond of Ross, the young man which, in this instance at least, seems sufficient justification.

I didn't do so well with the spoiled man in his fifties—whose years-long string of physicians had found nothing organically wrong with him—nor too much with the "boy" in his late thirties. In the first instance the adoring wife really preferred a fretting doll as a husband; in the second the aging parents had become accustomed to a "child" around the house and actually didn't wish to lose him.

Ross didn't have such an extended background, making it easier for doting parents to accept the developing new "man."

PARTING THE CURTAIN

(Continued from page 8)

comes through mediums to listeners now. It must be granted that the presumption that the arcane books of old did come through mediumistic channels is strong, in fact more plausible than any other theory to which we can give credence. Still the nature and identity of the original monitor in spiritual realms speaking through mediumship for the production of the Scriptures must remain always a mystery. We think of it and express that prime Source of knowledge as "God." It is the best we can do.

If man conceives and utters truth at all, that truth can only be the divine truth, or at least the most perfect possible conception and expression of it within man's capability. So we are warranted in concluding that the "holy men of old," to whom it is stated in the Scriptures themselves God dictated those books, were simply men of uncommonly advanced intelligence and understanding, "inspired" by the power of their inner vision of truth. It must be supposed that God could use men of this development and sensitivity even as mediumistic instruments better than he could use ignorant channels.

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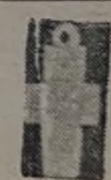
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BISHOP RALEIGH RETURNS FROM SOUTH AMERICA

Bishop Robert Raleigh, Prior General of the Order of St. James for the United States and Canada, accompanied by Dr. Iada Raleigh, Preceptress of St. Primordia's Guild and Miss Patricia Mackey, the Sacristan of St. James Shrine, Malibu, California, has just returned from a trip to South America and the Caribbean Islands.

Last year Bishop and Dr. Raleigh visited the West Indies where the Bishop went to continue some research work on voodoo practices and journeyed again this year for further consultations with his secret contacts in the Caribbean Islands.

Among highlights of the trip were participation in a Moslem

(Continued on page 15)

ASSOCIATIONS

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

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BISHOP RALEIGH

(Continued from page 14)

service at a Mohammedan Mosque and a reception at a Hindu Temple. In a small village on one of the British islands, Bishop Raleigh conducted a service for the blessing of the fishermen and their nets. The Bishop said:



Left: Ida Raleigh; Center: Patricia Mackey; Right: Bishop Robert Raleigh.

"I was deeply touched by the reverence and devotion of the people who speak their native patois and who could only surmise what was being done by my own gestures." This service was arranged by the Bishop's chauffeur who has spent some years in the United States and could speak English as well as his native island tongue.

Dr. Iada Raleigh reports: "We were really amazed at the great progress being made in various places. Caracas in Venezuela is a kind of magic city with beautiful skyscraper apartments and homes that present the last word in luxury. We were greatly impressed with the results of what is called "operation bootstrap" in Puerto Rico. We had a very lovely visit with the students at the University of Puerto Rico where the Bishop and I were received by one of the student societies.

"We were happy indeed to have contact again with some of our members in the British West Indies and to find that the desire for Truth and Light is growing all the time; perhaps because the Caribbean area is experiencing some political pressure from radical sources that would like to tear down the sincere efforts of our own country to help the problems and growing pains of that part of the world. We had a wonderful trip and every one concerned received great blessings."

A Psychic Observer Extra

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SPIRITUAL MATURITY

(Continued from page 7)

Successful in establishing an increasing state of maturity concerning material things, by lack of the benefit of the Inner Powers of WISDOM and KNOWLEDGE, the Inner and outer worlds have become quite unbalanced, and it is only by bringing about a state of increasing personal maturity, that man will be enabled to enjoy the improvements made in external affairs.

The tremendous increase in the number of physical and mental disorders, indicates the extent we are falling short of accomplishing our proper goal. The same forces of various modes of stress that are now producing the physical and emotional disorders will increase until man awakens to the fact that he must turn his thoughts toward understanding the LAWS of his own mind or perish.

While there are many modern teachings concerning the PSUCHE or the PSYCHE of man which come under the heading of Psychology, and also many modern teachings concerning "Spiritual" affairs, we fail to find any modern school of thought that adequately covers these two subjects or parts of the human mind in their proper relation one to the other, in that many spiritual teachings reach far into the world of FANTASY. True Spiritual teachings concern that which is according to SCIENTIFIC FACT, and not FANCY, and recognizes the FACT that if an individual is to adequately and properly release his inborn extra sensory spiritual talents, certain forces of the PSUCHE realm must be brought under proper control by the release of spiritual energies from the PNEUMA realm. This may only be accomplished by strict adherence to the principles set forth by the Ancient Masters.

Heretofore these matters have been shrouded in great mystery. We refuse to agree with those who would keep these matters hidden from the people. We further believe that the reason why these matters have remained a mystery is that those who claim to have the secret, have only the words, and not the understanding. One does not have to seek very far for the "secret words" or the "secret formulas," because the Bible and available Egyptian literature is loaded with them. It is only that the "secret words" are not understood, that causes them to be misinterpreted and leave the student as dry as a duck in a storm.

We think it is time the people were given the understanding. That is the reason why I have prepared a 23 week Home Study Course. The science of the Inward World must become known to sincere students. Human maturity is not a physical matter but rather a spiritual matter, and for this reason a true knowledge of "Spiritual" (Pneuma) affairs must be attained by the individual if he is to put or keep the maturing process in operation.

When the proper balance is established between the two mind powers that which is spiritually in-folded unfolds. A vast Inner World of Reality, still a great mystery to the multitude, is available for the benefit of all when they understand the rules and properly apply them. True Spiritual teachings concern that which is according to FACT, and more specifically according to the various FACTS that lead to the unfoldment of the state of REASON, which is the state wherein the Inner faculties of WISDOM and KNOWLEDGE are playing their proper part in bringing about the release of the Spiritual Powers and the true Spiritual extra-sensory perceptions in the Mental activity of the Human being. "Hu" is an ancient term meaning "God." In the word "Hu-man" we find that man is a "God-man," but, the Hu is only brought forth into expression by the Spiritual Maturing Process. By this we are able to see the nature of the proper work set out for man to accomplish, and the need for true understanding of the Bible scriptures.

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Obey Nature's Laws

(Continued from page 1)

builders of symmetrical, beautiful and strong bodies, whereas the beautiful and harmonious surroundings in the Greek homes and cities served for the physical, emotional and mental health of the citizens.

In ancient Sparta, Nafkedes, the son of Poliviades, was summoned before the city authorities accused of negligence of himself, gluttony and lack of exercise which were responsible for his developing a fat, grotesque, sickly and ailing body. He was threatened with the payment of a heavy fine and then to be sent to exile from the city unless he changed his present way of living and by following the disciplines of the rest of the citizens, he reduces himself back to normalcy, within a certain period of time. The authorities ruled that such a fat, ugly and sick man served not only as a bad example to others, but also his inharmonious and repulsive appearance was breaking the mental and esthetic harmony of the community.

I firmly believe that we need very badly today such a law for the health of our people, physical, emotional, and mental. At present a person who commits an act which is considered harmful to the peace and the welfare of the community in which he lives, is persecuted and punished by the law. Why then, not have a similar law be enacted by which all sick, fat and grotesque persons to be summoned before a special court of health experts who will pass a judgment upon all such persons who are violating the laws of health in their community and sentence them to abide by the laws of how to live healthfully? In case of disobedience, to have them confined in a health farm where, in a proper environment and under expert direction, they will work themselves out of their present inharmonious and sickly conditions and be brought back again to health, for their own good and for the good of their community.

Let all of us think seriously of this suggestion.

I am sure that instead of the raising of millions of dollars and then spending them in the manufacture of dangerous toxic vaccines and other drug concoctions and the building of more hospitals, which all contribute to more sickness and degeneration, if our people were taught from the kindergarten up to our colleges how to live properly, how to exercise and keep ourselves in beautiful and harmonious surroundings, most of our hospitals and jails will close. This will add to the health, freedom and dignity of our American Nation, which was chosen by the Divine Providence to lead the world on its upward progress.

on two belts, below breasts, about an inch apart. The space between belts became warm. Went to radio, to turn it on. Before she could do so, the music started, seeming to come from the ends of the belts. Then came a tingling feeling. When she moved away from the radio, still turned off, the music faded. When she stood against the radio, it became room-loud. For all this, she has witnesses.

(Continued in Next Issue)

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RADIESTHESIA FOR THE MILLIONS

(Continued from page 5)

ject which has such far-reaching consequences. We have, however, been able to outline the basic principles and the success of your future study will depend largely on the continuity of your own efforts. I would like all readers to clearly understand that although we have drawn to the end of our travels together, that my services are still and always will be at your disposal. Continue your study with calm and patience and when you find yourself in difficulty do not hesitate to write to me and state your problem fully. It will be my great privilege to give you all the assistance I can. Never consider your studies at an end; after forty years I am still learning and have many more radiesthesia problems to solve. To the Editor and all readers I offer my sincere thanks for the interest you have taken in this subject. I am richer by the many friends I have made. KEEP THE PENDULUM SWINGING AND, AU REVOIR.

Where Church and State are habitually associated it is natural that minds, even of a high order, should unconsciously come to regard religion as only a subtler mode of police.—

JAMES RUSSELL LOWELL

THE WIRE BELT—A Secret of Life?

(Continued from page 3)

ing around": left off belt, slumped: resumed belt, regained "pep."

6. Diabetes, kidney and bladder trouble, swollen legs: 3 weeks with belt, decided improvement.

7. Truck driver: arthritic shoulder: 2 weeks wearing a neck collar, all pain gone.

8. Constipated 30 years: motions only with drugs: 4 weeks with belt, completely cured: no more drugs.

9. Doctor writes: "belt has helped his wife's gouty arthritis a lot."

10. Friend of mine, after wearing belt for a day or two, broke out with watery pustules all over, followed by itching, also all over. She knows she is loaded with toxins.

11. Above Doctor reports that a friend had 11 warts, on shoulder, back and neck, and spine: had to wear high-collar dresses. After wearing belt a day or two, all 11 vanished, leaving smooth, new baby-skin.

12. Another friend of same Doctor had gall bladder trouble: put



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