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IS THE APEX OF OUR KNOWLEDGE
THE EXTENT OF OUR IGNORANCE—
OR—IS IT THE OTHER WAY AROUND?

MAN IN THE DOCK

By "Phenomonist"

This series of articles by Phenomonist and written exclusively for the Psychic Observer, is one in which the positive and negative achievements of man are analyzed and the way shown whereby man can, by moral thinking and conduct, bring peace on earth and goodwill toward men of all nations.

I wonder—I wonder! Since time immemorial this has been the most sincere and earnest thought of man. The multiplicity of physical and spiritual problems which have always confronted man, have been widespread and varied. Surely no human, since man has had even the slightest thinking power, has ever grown to maturity without sometimes during his sojourn on earth, either consciously or unconsciously having expressed by word or thought, that bewildering sentiment, "I WONDER."

Man has travelled far in his quest for knowledge; he has explored every region of the earth and will soon go far beyond into unknown space. Man has learned much; he has made countless discoveries and he has probed and

solved many universal mysteries. The storehouse of human knowledge however, which has been written in the language of all nations, is as naught compared with the still unsolved universal problems. We may well ask:

"If all this be the extent of our knowledge, what therefore, must be the extent of our ignorance?"

The passing of time is altering the general character of man's wonderment and is adding a greater fear, not only to unknown and misunderstood natural phenomena, but also of the possible appalling damage which man may inflict upon himself. Man's destiny is already vested in his own hands and so also is the destiny of all living things. Man's power to think, reason and decide motives has altered the whole fu-

ture potentiality of man; he can lead his species to a cruel destruction or he can bring about a paradise of peace on earth. The choice is now with man.

What are the problems which still cause man to wonder? What are the problems which lead him to a world of fear? Why does man with this power to think, to reason, to decide motive and consequently to accumulate an abundance of scientific knowledge, not solve all his problems? Why does man not remove fear by understanding, bring peace of mind to a troubled world, contentment to those who seek only security in physical requirements, and consolation to those who seek to know the destiny of their departed loved one? Is man in this period of scientific knowledge asking too much if he demands a material life of plenty, a spiritual life of peace and conditions which will permit him to live his earth span of life in a manner by which he will be allowed to attune himself for his afterlife adventures.

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TOPICAL NOTES ON WHAT'S HAPPENING IN LONDON AMONG OCCULT SOCIETIES

A Londoner's Diary

SPIRITUALIST THEOSOPHIC AND PSYCHIC RESEARCH SOCIETIES

James M. Mc. Lintock

Reincarnation, Fact or Fancy? IS IT MORE THAN A THEORY?

To those who do not like the idea of reincarnation, then it is the easiest thing in the world to explain away. But let us be honest with ourselves. Life is a great mystery that does not fit into any preconceived system of ideas as the whole truth and nothing but the truth.

The more we learn, the more we realize how little we really do know. No one can say with certainty that he has not lived on earth before, in some other time in history. Though the person may not be aware of it in his present existence, this in no way disproves the possibility. To the great majority of people the stream of conscious, or subconscious memories are confined to the present existence on this earth. The subconscious mind is a vast storehouse of memories from the day we were born. Everything has been faithfully recorded, and in some cases it is like a tape recorder that can be played back, and many hypnotists have proved this with suitable subjects.

From this we can see that man during his sojourn on earth is

making a recording of his whole life pattern. How it will turn out he has no idea. It may be a hit or it may be a flop. He will have plenty of time to ruminate over this when he passes over to the other side of life, for all his mistakes will be made plain to him. We are told this is so in many communications that have come from the other side of life.

If each man is really making a recording of his life experience on earth, then his life is no accidental thing. It has a very definite purpose, and it is logical he is there to learn something from his experiences. The point of course is, is one life on earth all that man needs for all time, and all eternity? From this can he go on rejoicing into happier hunting grounds, never to be any more troubled by unpleasant earth experiences? This is a pleasant thought, but is it not an illusion, a form of escapism from reality?

Spiritualism Versus Reincarnation

It does not follow that if Spiritualism is true then reincarnation is false, or vice versa. Many Spiritualists believe in re-

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SECRETS OF SUCCESS

By Rev. Leo Louis Martello

Success is the favorable termination of a venture; the accomplishment of a task; the achievement of a goal. Yet there are as many definitions of success as there are individuals. Each one has his own concept of success; his own idea of fulfillment. These are motivated by his likes, attitudes and values. If the values are false, based on preconceived notions, or in the outward appearances of a seemingly successful person, the rewards must be hollow.

Everyone is striving for a different goal: The newlyweds want their own home, a car, a good income. The businessman hopes for adequate profits. A minister wants a bigger and better church and congregation. The true spiritual student seeks inner peace and attunement with the higher planes. School children strive to "pass" at the end of a term. Success is measured by the attainment of that which is sought after. Failure is determined by the lack of things wanted.

What do you want? The most difficult thing in the world is, to really know what you want. One reason for unhappiness is the failure to honestly ask and an-

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DOES YOUR PET SURVIVE PHYSICAL DEATH?

By Rev. Enid S. Smith, Ph.D.

Many an animal lover has asked, "Where is my pet? Has it survived physical death? Does it have proper care?" The answers to these questions mean much to millions of people all over the world who have experienced the devoted companionship of animals. Some of these four-footed friends have saved the lives of their owners; others have made lives endurable and even happy among drastic disappointments, frustrations, loneliness and neglect, and have filled an "aching void" with an understanding association, often more worthy of respect than that of many human beings, as we shall presently see.

It is true that a dog, for example, does not usually have the high mental ability, imaginative perception, or inventiveness of man—does not write a book, paint a picture, or manage a country; but neither does a dog cheat, lie, or slander his neighbor or descend to mean tricks that the human mind can devise. No dog has been born with the ability to invent the hydrogen bomb or to plunge continents into darkness and despair. Only the brain of man can achieve this ambition.

But let us see how we know that animals survive, even as do human beings; how they earn their survival, demonstrate it in numerous ways; and what care they receive on the other side of life.

Animals love and are loved. In some cases they risk and sacrifice

their lives for human beings. Love is the keynote of all life. Death cannot still the voice of love in humans or in animals. Love is the driving force throughout the whole universe; love directs all life, seeks to work through man towards all other creatures, whether they be his equals or inferiors. Man's love, emanating to the lesser beings he embraces in his heart, together with their association and training under him, endows them with continuity of life that cannot be ended by "death." It is love that determines that life must go on because love goes on. Thus declare the friends of the Spirit World. So-called "death" is due to the fact that life has withdrawn, and is now functioning on another plane of existence.

Your pets live, as you will soon be shown; so, dry those tears, (Continued on Page 3)

Parting The Curtain On Religion—Philosophy And The Bible

By DR. ALVIN BOYD KUHN

The analogy between Bible worship and hypnotism is fully warranted and most revealing in that in both phenomena the successful operation hinges on an initial surrender of the mind to the subtle influence. Generally speaking, one can not be hypnotized unless one gives mental assent to the procedure. Likewise one will not read the miracle stories of the Old Testament with any conviction of their literal historicity and factuality unless one has first committed the mind to credulity—shall we say, to gullibility. Reason ordinarily forbids our accepting as fact that under normal physical law a path of "dry land" suddenly opened out across a natural body of water eighty miles wide to let two and a quarter million people pass over in one night, with the water walling up in defiance of gravity on both sides. Yet because we are told in uncritical childhood that this story is found in God's Book, we let down the bars of logic which evolution raised up for our very protection against the perils of folly, and in swarm the cattle of pietistic belief to graze upon the lush pastures of extravagant faith in our fetish.

Millions of people in Christendom have been subjected in youth to this obsession of their minds with an alleged sacred posture of "belief" in the Book, and sooner or later in their lives thousands of them either suddenly or gradually work out of the

spell and fortunately succeed in completely disenchanting themselves of the strangling illusion. In thousands of cases the dispelling of the enchantment came in time to save balance of mind, or was in itself the occasion of either a recovery from a paralyzing obsession or a new birth of mental light and freedom, or both at once.

So that it furnishes clear support for a completely paradoxical assertion that souls, at least on their intellectual side, have actually been saved by escaping the power of the Bible. With equal paradox it can at the same time be said that even these same souls, on their spiritual and mystical side, may be saved, or at least elevated to still higher exaltation of spirit, by imbibing the benediction of that Bible's truth when rightly conceived in harmony, and not in disharmony, with the logic of their reasoning minds. If this happy consummation of things is thought to be a beautiful possibility glistening like a mirage which only our mind sees in the skies over the desert of general Scriptural incomprehension, perhaps we can show that there is solid reality to give substance to the glowing picture.

There are Bible Societies, distributing millions of Bibles over the world; there are Bible Institutes, Bible Schools all over Christendom. Thousands of teach-

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LETTERS TO THE EDITOR

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SPIRITUAL HEALING CENTRE
Mr. Tom O'Neil,
Editor,
Psychic Observer,
U.S.A.

Dear Friend:

I have one great ambition and that is to be a member of one of the Spiritualist or Psychic Research Societies of America. Do you think you could help me in this matter?

Perhaps you could persuade one of your Societies to accept me as Honorary member. I am already Honorary member of the Spiritualist Hospital group of Brazil and of course I am a member of all the large movements in this country. I know you will do this if you can.

Kind regards,

Yours sincerely,
Phenomonist
14 Fielding Street
Faversham, Kent
England

Dear Tom O'Neill:

I am sending this letter and news items to remind our fellow Spiritualists that Spiritualism marches on in spite of local appearances to the contrary.

When we are able to muster up four thousand people at one sitting to honor one of our guests, we too will be assured that Spiritualism is not on the wane but really going forward.

Greetings.

Sincerely,
Anthony Silva
9 Carlton Street
Somerville 43, Mass.

Here is a news item which I copied from a Brazilian newspaper and which will be of interest to our North American Spiritualists:

Rio de Janeiro, Brazil — Over four thousand people gathered at the Centro Redentor (Redeemer Center), the new edifice and headquarters of Racionalismo Cristão (Christian Rationalism—practical and scientific spiritualism) on January 3, 1960 to honor the 100th anniversary of the birth of Luiz de Mattos, founder and astral president of this center. The auditorium was garlanded

with beautiful tropical flowers and the rostrum displayed the Brazilian and Uruguayan flags. The Uruguayan flag and a bronze plaque was a gift from the Uruguayan Christian Rationalists to the Brazilian group. The president of the Center, Sr. Antonio Nascimento Cottas, and other local and national personalities spoke at the commemoration.

* * *

Another item:

Rio de Janeiro, Brazil — The Brazilian government issued a new postage stamp on January 3, 1960 commemorating the 100th anniversary of the birth of Luiz de Mattos, Abolitionist and Republican. His action over the years, with lectures and campaigns for the social reform and aggrandisement of the Brazilian people was given as reason for the great honor.

The stamp is the creation of the artist Bernardino Lancetta and shows in the foreground the figure of Luiz de Mattos and in the background the new edifice and headquarters of Racionalismo Cristão in Rio de Janeiro with appropriate script alluding to the commemoration.

Associating itself with the event the Brazilian Department of Posts and Telegraph also struck a special cancelling stamp with appropriate wording which has attracted great interest in the national and foreign philatelic groups.

Dear Mr. O'Neil:

I took out a trial subscription to the *Psychic Observer* by having heard about it on the "Long John" program. I have tried to read it but find that so many of your contributors of articles use a jargon which I do not understand, and I don't think they do. As I am an old man at 76, I feel that I am too old to learn a new language. So I do not wish to renew my subscription.

Sincerely,
R. E. Trone
Spring Grove, Pa.

Mr. Tom O'Neil
Dear Sir:

My brother-in-law has the April 10th issue of *Observer* and loaned it to us. We are Spiritualists and are trying to learn all we can about everything. This life and the life after the change called death.

You have a photo of your right hand on page three and I for one am glad to see it. Also the method you used to make it.

I will enclose a picture taken February 8, 1932 of a former sister-in-law's hand. She has passed on February 18, 1960. I black the paper with smoke over an oil lamp and press the hand so print will be plain—then I run coal oil over the paper and let dry so smoke will not rub off.

I keep the ones I have in an old book

I do not read the lines but get the impression from the picture—in other words I read from vibration as well as the pictures of Spirits which show on the print.

I have done this many years ago for friends.

I thought perhaps you would be interested.

Elsie Koetzing Albers
Sterling, Ill.

Mr. Dear Mr. O'Neil:

I enjoy the *Psychic Observer* and have over the years found the paper only when I attended the churches. I was never fully

impressed until now so that I feel it is a step forward in my development. And I missed the paper between intervals.

I wish you and your associates all the success you justly deserve in bringing the proof and truths to the seekers like myself.

Enclosed check for year's subscription and order blank. I am,
Sincerely yours,
Ruth Clare Alsop
New York 23, N. Y.

Dear Sir:

Find order for 3 years subscription. This is not sent in because of Long John. I have been a reader of PO for over 20 years.

It is true the paper has fell down and surely Long John has not helped it any, for I find what he portends to write very boring.

For one, I am not interested in what he buys or don't buy. I cannot agree with those who say they will withdraw from the PO or will stop sale at churches. This is a voice and those who would try to still it have gotten into field for self. I trust you will go forward for a long period and I am sure you will ever try to do your best, although I know you won't ever please everyone.

God bless you and keep you in health.

Cordially,
George B. Hoffman
New York 25, N. Y.

Many Crucify Themselves!

NEEDLESS SUFFERING THROUGH FALSE BELIEFS

Clairaudiently dictated to
V. May Cottrell

The fight between good and evil is perhaps the saddest sight we have to witness here—on the spirit side of life—because it must always be an individual affair. We ministering angels and guardian spirits can advise, comfort and help in various ways but we cannot shoulder another's burdens ever, however much we may wish to do so.

The sadness, to us, lies in the fact that so much of the suffering is unnecessary. It comes about, in many instances, as a result of false impressions gleaned during childhood and adolescence. In the majority of cases these erroneous impressions of life are not corrected during the victim's earth life and so he must contend with them at some future period. Whether that period comes early or late depends on the speed with which spiritual unfoldment comes to him.

It is the individual's past life that constitutes his Calvary here. He crucifies himself upon it continually in the belief that in so doing he is purging himself of sin and thus fitting himself for some paradise which, struggle as he will, seems ever to elude him. Never was there a greater mistake made, but alas! countless numbers of poor souls make it, thus inflicting untold suffering upon themselves.

It is among such suffering souls as these that we, as servants of a loving, pitying God, work — ever endeavouring — to bring them into the glorious, healing light of a Love that gives all and demands nothing. There is nothing but Love in the whole Universe, really—it is men's lack of a realization of this fact, however, which brings to them such untold suffering.

WHY JESUS WEPT

Human beings are continually being reminded that Jesus wept, but they are given to understand that he wept—and still weeps—because of the sins of men. Nothing could be further from the truth. Jesus wept because his heart bled

for his fellows who were so completely blind to the real things of life that their's was no life at all but a living death.

It was the knowledge that had come to Him that enabled Jesus to plumb the depth and severity of the suffering which his fellow-humans must endure before light could come to them also. He realized fully their colossal ignorance concerning God. Once he had done this, his whole life became an object lesson in which he strove ever to bring into the world a new and higher conception of God than had ever been possible heretofore.

A LOVING FATHER

Jesus succeeded in depicting God as a living, loving Father, instead of the stern Judge He had appeared hitherto. But the latter impression has been only partly removed from men's minds even unto this day. For the stern Judge still takes precedence in so much religious teaching that he is like to oust the gentle, kindly God of Love from His rightful place in people's minds. Hence it is that it is only through immense and long continued suffering that so many of His children are able to contact Him at all.

Man-made religion, which is seldom true religion at all, is responsible for more pain and suffering in your world, and in other stages of existence also, than anything else.

Such harmful beliefs as are contained therein are much more detrimental to spiritual growth than the entire lack of spiritual instruction could ever be. This is because they tend to clog the individual's mind with those half-truths which are more harmful in their action and more difficult to remove than actual lies. This is an example — Creed says that God gave His only begotten Son to suffer and die in the world that His other children—or as many of them as believed in Jesus—of all lands and periods of existence—might have life for evermore.

LIFE IS INDESTRUCTABLE

Nothing could be more absurd because every human being into which the life force has entered and manifested itself must live for-

ever, for life once given and conferred by God can never be taken away again. Therefore the gift of eternal life is free to all, whether they believe in Jesus Christ or not. This has always been so in the past and will always be so in the future.

Folks are slowly learning to interpret the life of Jesus for themselves, however, and to see that his mission was in reality to save the people—not from the vengeance of a just God—but from themselves alone. From their tendency to cringe before God in mortal fear or to ignore Him altogether, as the case might be.

A FRIEND AND ALLY

Jesus came to conceive of God as a friend and ally; one who is ready to help at all times and in all places. One, indeed, upon whom our entire being depends — for every breath which every creature draws to sustain life comes to them direct from God. There are no walls between God and his creatures, save those which they erect because of their fear of Him and dread of his displeasure.

The very recklessness of many people is the outcome of a fear which will not let them rest. They are forever seeking to smother thought with an artificial gaiety which brings neither joy nor happiness in its train. These people are not sinners, in the old sense, but seekers for that which they cannot find.

What they really desire is God, though they know not where to look in order to find Him and live, do live their lives to the full.

WORLD OF IMAGINATION

The majority of people exist in a world of their own imaginings, where real joy and happiness are found but seldom and where evil has more reality than good. This is no true conception of life, even in the earth sphere.

Blessed and fortunate indeed are those who can see the reality whilst still in the midst of the turmoil and apparent waste and futility of that state of being. It is the suffering and pain of the world that so weighs upon the spirits of the sensitive ones, just as they did upon the spirit of Jesus, so that he sought and found the remedy.

From the WINNIE SCRIPT.

ACROSS THE RIVER

MORTALS speak of "Death's dark river,"

Dread the lonesome crossing o'er,

But their words would lose all meaning

Could they view that shining shore.

Could they see bright bands of angels

Welcoming all new-born souls; Teaching, leading, guiding, helping, As their consciousness unfolds.

Could they hear glad cries of greeting,

See the peace on faces mild; Feel the sudden thrill of rapture As a mother meets her child.

Could they feel the strong, firm hand-clasp

Of a friend long gone before; Know the joy of love's fulfillment On that grand and glorious shore.

Could they see the sad heart-hunger

Of their friends of days gone by

Cease in gladness and rejoicing As their tears at last are dry.

Could they wrest life's inner meaning

From its outer semblance planned;

Could they sense it's mighty purpose,

Then earth's folk would understand.

V. May Cottrell

May be sung to hymn tune "St. Oswald" "Through the night of doubt and sorrow."

DOES YOUR PET SURVIVE PHYSICAL DEATH?

(Continued from Page 1)

inasmuch as they distress your pets when they come to see you. They have simple, questioning minds like children and do not understand your grief, since they are alive and well and by your side. Speak to them in the old accustomed way they know so well that they may know you welcome them when they come to visit you.

Those who have developed their psychic gifts and use them in serving others, as well as advancing their own progress, are those that survive. Animals are more psychic than human beings, especially cats and dogs. They have reached the stage that people should have reached and would have reached if they had not had what is called "civilization" which caused humanity to repress the exercise of the psychic powers that would have been a part of normal life. Alas, most of those precious gifts went with "civilization," the facing of economic and social problems; thus our "civilization" should be spelled "sivalization" deriving from the Hindu god, Siva, and meaning destruction, and coming from the material life people have lived. The Spirit World tells us that those who are mediums today are forerunners in the evolutionary line, and are exhibiting what will be natural for all tomorrow. The animals point the way, with their development of the sixth sense, clairvoyance, premonitions, and the rest.

It is a well-known fact that even rats will leave places of danger and coming disaster, as ships that are to be sunk. The wolves, bears, and snakes left the vicinity suddenly, several days before the eruption of the volcano, Vesuvius. Such papers and magazines as PSYCHIC NEWS, FATE, DOG WORLD, PSYCHIC SCIENCE, PROGRESS TODAY, ANIMAL LIFE, NEWS CHRONICLE, CATS' PROTECTION League JOURNAL, THE CAT, SOULS OF ANIMALS (Journal of Animal Defence Society), and in such books as THE DOORWAY, by Margaret Vivian, WHEN YOUR ANIMAL DIES, by Sylvia Barbanell, HUMAN PERSONALITY, by F. W. H. Myers, and others, all give illustrations of the psychic powers of animals and demonstrations of their survival after "death."

For example, in 1929, a dog saved his master's life by knowing where lightning was going to strike—reported in FATE Magazine. In a storm, in a pavilion of a dance hall, Joe Grosham was sitting on a bench. His dog kept pulling at his trouser leg in an effort to drag him away, but Joe paid little attention, until a friend mentioned the efforts of the dog; then he walked some 30 feet away to the refreshment counter. At that moment a blinding flash of lightning came with a terrific noise, crashed through the wooden bench where Joe had been sitting, knocked down dancers, and tore the heels off the shoes of the young lady at the ticket stand. There was no way the heels could get out of the ticket booth, yet a search later of the entire building failed to reveal them—the lady was resuscitated. Joe's life was saved by his little dog's premonition as to where the lightning was to strike.

Many instances of the materialization of dogs have saved both men and women from thugs and robbers. One dark night, a man was returning home from town along a lonely road. He heard something moving behind

him, looked back and saw two men following him, apparently to rob him. At that moment a large, black dog came to the side of the pursued man. An oath came from one of the followers, and both men slung away. When the delivered man reached home he turned to pat the dog that had protected him, but as he touched the animal, it vanished in thin air.

A most interesting case of a cat's psychic knowledge was published in the CATS' PROTECTION LEAGUE Journal, speaking of a cat suffering from a lump under the angle of its jaw, and its seeking a physician's house, waiting for the doctor to return, and when he opened the door, its entering, meowing pitiously. The doctor thought the strange cat was hungry and offered it milk which it refused. He stooped down and caressed it, and then discovered the lump under its jaw which was a large abscess. He took the cat into surgery, opened and dressed the wound. The animal kept quiet during the operation, making no attempt to scratch. When off the table, it rubbed against its benefactor, drank the milk, then went out the door. It returned the following morning at the same time and had the wound dressed. After returning for three consecutive mornings, and when the wound was practically healed, the physician never saw the cat again. He still wonders how the cat knew he was a physician and could help.

Qualities of survival in animals as well as in people are love, trust, loyalty, service, intelligence, sympathy. These, some domesticated animals and pets have developed to a high degree, for human beings and for their own kind. Charles Darwin once wrote that he would as soon be descended from that heroic little monkey who braved his dreaded enemy to save the life of his keeper, as from many still existing races of mankind. He would have us remember that mind, thinking ability, the intuitive and psychic senses, and the fact that there is no absolute demarcation between the mental processes of animals and of men has become the foundation of current humanitarianism.

In THE SOULS OF ANIMALS, Miss Irene Caudwell speaks of a whole household being saved from escaping gas by the efforts of a cat. The animal went to the bedside and awoke a sleeper, and made known the danger. This occurred on two occasions. The same cat also warned the writer when her mother had been suddenly taken ill in another part of the house and was unable to move.

Cats have an uncanny way of telling time. Hundreds of cats live on ships and scarcely ever is a cat known to miss a ship, though the cat goes ashore in different ports all over the world. It has developed a remarkable psychic sense. They know when it is time for the ship to put out to sea again, whether the ship remains days, hours, or minutes in port. The cat is always first ashore, and just before sailing she's nearly the last to come on board.

Horses also manifest premonition and psychic gifts. A woman engaged in war work was taken over a field in a conveyance drawn by two horses, when, for apparently no reason whatever, the horses stopped dead and refused to continue in the direction they were making. Investigation later disclosed the fact that horses, killed in the war, were buried beneath the soil over which the living ones refused to travel.

But one of the most remarkable and unusual instances of forethought, intelligence and the

weighing of values was the case of a mother-bird who visited the house where her injured fledgling had been picked up and laid on a shelf to recover in a lady's home. One day the lady had to leave the house unattended. A cat got in and tried to reach the fledgling. This greatly agitated the mother who flew vainly around the room. Then she went out the window and in a moment returned with something she forced between the beak of the frightened fledgling. In a moment the young bird lay "dead." The mother had forced a poisonous weed between its beak, preferring to take its life herself rather than to permit the cat to tear it to pieces. This sort of thing has happened more than once to save others from a worse death.

If intelligence is a quality of survival, the STORY OF LOA



REV. ENID SMITH

by Henry Kindermann tells of the marvelous psychic ability of a dog—this dog declares that "all dogs have souls." But perhaps the most famous educated dog is the dachshund Kurwenal of Weimer who spoke a language of barks, was a thinking, counting, reading dog, who could give a resume of a three-act drama that the Baroness Matilde, his keeper, had read aloud to her sister three years previously. He answered questions intelligently, offering his opinions and making independent observations on men and world affairs. In one year 74 experiments were made on him by 500 investigators. For everyone who questioned him he had different answers. He said, "To me learning is a great happiness." One investigator said to the dog, "I believe in you and that is why I took the trouble to come here. I nearly forgot to ask you what you think about a dog's soul." "It is eternal like the soul of man," was Kurwenal's reply.

The survival of animals is proved by spirit photography, by their appearance in and out of the seance room, by clairvoyance of mediums, of children, and of animals themselves. Many of us have pictures of our pets that have appeared on photographs when we were expecting some relative instead of an animal. We know of the case of the white mongrel terrier with dark markings on his head, who during his life had a favorite spot in the garden. There he would lie for hours. After the dog passed on, the owner took several snapshots of different parts of the garden. When the films were developed there was an "extra," a picture of the spirit dog, lying in his old accustomed spot in the garden. This was compared with a picture of the dog before he left. The same characteristics were present in both photographs. An

English photographer, Mr. W. Hope, took a picture of a certain family hoping to get an "extra" of a deceased relative. Instead they received as an "extra" a terrier, but the dog was most welcome. Again came a woman to get an "extra" or spirit picture of an aunt, but she got instead a spirit picture of a pet cat that had died the week before.

Animals sometimes appear on pieces of silk, as in Charles Swann's seances in Chesterfield Camp, Chesterfield, Indiana. The writer has had at least three pictures of a panther on various occasions, possibly to remind her of her Indian experiences, and also because this panther that was a special pet of a discarnate medium in life and did much good, has been attracted to the writer when it materializes in some of the seances. This is Nemo, and I have had my hand between its teeth which have gently closed upon the hand, also have felt its tail against my legs as it has brushed by me many times, and sometimes it has licked my hand. Other times it takes the notebook from my lap and tosses it on the floor, to pick it up again and throw it on the table in front of me. I have also heard the bark of my St. Bernard dog Rex several times, and the familiar "mew" of several cats. Others present have also heard the voices of their pets. One heard the squeal of a pet pig. Another the song of a bird, others, the bleat of a lamb, and the mooing of a favorite cow. These come back to show us they still live.

Often some of these animals materialize so solidly and life-like that they are taken by visitors to be real, physical animals. Such was the case with a certain solicitor, who knew nothing of Spiritualism, but who went to a country house to visit a woman, a new client, in a house strange to him. When he returned home to his wife, he told her of the lovely dog that ran in front of the client and kept stopping and looking up into her face. He had never before seen a dog so beautiful and so devoted. Later when the client left her country home and moved to the city and one day entertained the solicitor and his wife at tea, he asked the client about her dog. There was an awkward silence and then she said abruptly, "I have no dog." When the solicitor had gone into another room, the client told his wife that she was probably foolish about dogs, but that she loved her white Highland terrier so much that when he died she decided never to have another. While the solicitor and wife were walking home and talking about the event, he said, "I would swear that I saw that dog in her house." Then the wife asked him what sort of a dog it was, and he replied, "a white Highland terrier."

Babies and small children often see discarnate animals. Rev. Charles Tweedale tells of a female relative who had a dog that died, and then later the relative died. She with her dog was seen in broad daylight. Every detail was perfect. Even the trembling eagerness habitual with the dog seemed manifest, and the thinness of the hair that allowed the skin to show through was also seen in the spirit form. On one occasion, he says that his little daughter, 18 months old, accompanied by other people, followed the spirit dog upstairs, and when it vanished under a piece of furniture, the baby crawled after it, calling for the "doggie."

Not long ago, a woman in a development circle saw clairvoyantly a cat walking to and fro in the room. That night, as she had writing to do, she got into bed to complete it. When she was about to switch off the light, she heard the unmistakable mewing of a cat, strong

and distinct for about 10 seconds. She could locate exactly the spot whence the sound seemed to issue—the center of her bedroom rug. But though she gazed fixedly at the spot, she could see nothing. The next day, consulting a medium, she was told it was her black cat Timmie that had passed on some ten years ago.

Many famous men have given their testimony to animal survival. Sir Arthur Conan Doyle tells of a medium coming into his study and clairvoyantly seeing the author's discarnate dog whom she described to him perfectly. Also that Grand Old Man of Science, Sir Oliver Lodge, declares that his discarnate son Raymond says that his favorite dog came to welcome him as he passed over, and that others are not cut off from their animal friends. Lodge says, "The particular shape of the body matters little. It is the soul and the faculties that survive, when they really and truly exist. Some four-footed creatures seem to have attained to that stage. The evidence or testimony is that survival in their cage is a reality."

It is Harold Sharp who tells us that "I have seen quite as many animals in my mediumship manifest as human beings." He has a pet monkey that pays him an occasional visit from the spirit world. It still has its vanity, loves admiration, and is not happy until it is described. Soon after its passing it appeared in the seance room and jumped from chair to chair. He goes on to tell of seeing clairvoyantly his mother seated crocheting under a tree with her beloved animals about her—three dogs, many cats, a lamb, and a little pig. These animals followed her as a magnet wherever she went. Discarnate now, she works on the animal plane, and especially with those creatures that have been slaughtered. They come over in bewildered terror. She helps to calm and soothe them.

The Spirit People tell us that man is sent to earth to help animals as part of his work, and that animals are sent also to help man—but this is not their sole purpose, as they have their own development to be concerned with. We know those of the Spirit World who are emphatically against vivisection, the causing of pain or death, or the experimenting on those who are not capable of resisting. They believe that remedies for human ills will be found, but not found by experiments on animals.

The world cannot produce remedies for the diseases which it has created by living contrary.

(Continued on Page 16)



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BISHOP RALEIGH

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LONDONER'S DIARY

(Continued from Page 1)

incarnation, and it fits into the pattern of their Spiritualist beliefs. Lord Dowding and Shaw Desmond are two well known Spiritualists who firmly believe in reincarnation. Alan Kardek has a large following in France and South American countries and his Spiritualist philosophy is based on reincarnation. We can live and let live, those who do not wish to believe in reincarnation, and who wish to call themselves Spiritualists need not accept it. But they must have a little more toleration for the ideas of others.

I honestly believe that reincarnation in no way opposes the general principles of Spiritualism. Rather does it help to explain many things concerning life and destiny that ordinary Spiritualist teachings can throw no light on. Spiritualism throws great illumination on survival, and on life after death. It proves that life continues on in ordered sequence beyond the grave, and we are not changed into Angels or Devils. We still remain the same personalities with the same likes and dislikes, the same faults and weaknesses.

Spiritualism makes death a logical thing we can understand, but on the subject of birth it is silent. What happened before our birth into physical existence? Where did we come from. What were we like? Were we pure spirit and nothing more. I know myself as the individual I am with all my faults and follies, but to imagine myself as pure spirit is something beyond me. The theory of reincarnation states that we were no more pure spirit before birth than we are now, but in a process of development. We were resting in the spirit planes and learning all the lessons another previous existence on earth had to teach us.

It has often been said that there are no dogmas in Spiritualism, but there are those who would lay down certain fixed rules and principles that the outgoing of the individual consciousness goes forever on never to return to physical existence. To quote J. Arthur Findlay, Sir Oliver Lodge, Arthur Conon Doyle, and others is just nonsense. There is nothing in Spiritualism, or communications from the other side of life to substantiate this point of view. J. Arthur Findlay himself has never believed in reincarnation, but this is only one point of view. The spirit communicators who came to Alan Kardek had a mine of information on reincarnation to give. And this has appealed to thousands of Spiritualists. You can have your choice, either to believe with Findlay that those who have been longest in the spirit world have never heard of any coming back to earth life, or you can listen to what information Kardek gives. Both Sir Oliver Lodge and Sir Arthur Conon Doyle reserved their opinion on reincarnation and were open to accept proof should it come.

The Philosophy of Spiritualism

Spiritualism has some very fine teachings, and its philosophy as expounded by Andrew Jackson Davis, Stainton Moses, Hudson Tuttle, Sir Arthur Conon Doyle, and many others is very comprehensive, and puts orthodoxy to shame. But the Spiritualist philosophy should not be a static thing. Of recent years communications from the other side of life have broadened out considerably on reincarnation and more light has been thrown on this.

Through mediums like Richard Zeener, Geraldine Cummins, etc., more confirmation has come that there is some truth in it. Even Silver Birch the well known Guide of Maurice Barbanell has definitely stated that reincarnation is possible, in special cases. Barbanell himself has always been opposed to the idea of reincarnation.

The Official Spiritualist movement in Britain has very wisely refrained from pronouncing one way or the other on reincarnation, and leaves it to individuals to form their own opinions. This is the only fair attitude it could take on so important a subject.

What Are The Facts?

It has often been said that there are no facts to support the theory of reincarnation. If this were so then it would justifiably be called nothing more than a fancy or a superstition. The strange case of the little girl Shanti Devi was the first of its kind to be officially verified by scientists. Here was a clear case of a little girl remembering very clearly all the details of a previous existence, and facts she had no way of finding out by normal means. Even to this day she is adamant that she was not influenced by a spirit entity but she herself lived on earth once before in the conditions she described. There have been many similar cases before this but no one has taken the trouble to verify. Many Spiritualists opposed to the very thought of reincarnation have found refuge in the theory that Shanti Devi must have been influenced by the spirit who impressed on her experiences so vividly she thought it was hers. This is an ingenious explanation to explain it away. But it is that and nothing more. Those closest to the happenings in this case are confident that there was much more involved than this, and that one explanation is not sufficient.

Those who have researched into the evidence for reincarnation have had to use many avenues that would not be recognized by official science, but it has been productive of some good results. It was not so long ago when scientists and medical men scoffed at the idea of hypnotism. Perhaps some day extra sense perception and other powers latent in man, where he can gain information apart from the knowledge gleaned through the five physical senses will be recognized.

Hypnotic phenomena has laid bare the astonishing powers of the subconscious part of man. It is given an indication that streams of memory may be tapped to tell something of previous existences. Mediumship has been used to give evidence of survival, but many mediums have demonstrated many strange abilities which had nothing to do with proving survival. I know of one medium who was able to tell what was happening in a room miles away. He was also able to tell the exact conversation that was taking place at that particular time.

I have taken part in many experiments with psychic sensitives, mediums, and hypnotic subjects to find out what facts can be brought to light where reincarnation is concerned. I am confident that one day through researches such as these new facts will be brought forward that will have to be faced up to. Man is much more than his physical body. The truth within himself lies in his own powers to reach out beyond the limitations of physical matter to explore.

There Is Something In Reincarnation

I am convinced that reincarnation is something that cannot be explained away. Man's destiny is not only bound up with the present existence alone in this particular period in history. If

this were so then it would have no meaning. The history of this planet with its different civilizations and races would have no meaning also.

The conception of reincarnation given by W. Gracey Montgomery is a distorted one to suit his own prejudice on the subject. Reincarnation has never assumed that man loses his individuality or identity, no matter how many times he takes on earth existence. Shakespeare has stated that life is a stage and man plays many parts. This is perfectly true. But no matter how many parts an actor plays he still retains his own true self or individuality.

Quite frankly I am astonished where Montgomery gets his ideas

about reincarnation. Had he taken the trouble to study Alan Kardek he would have found that provision is made so that we do not lose nearest and dearest to us and those whom we have formed an association with in this life.

To say that reincarnation would annihilate the individual by merging him into the mass of life is stretching the theory of reincarnation to mean something it could not possibly mean. The whole case put forward by Mr. Montgomery is based on a misconception of what reincarnation means. Much of it is purely imaginary, and has been built up in the mind of Mr. Montgomery himself. The conclusions he arrives at are illogical and confusing, and cannot be anything else.

MAN IN THE DOCK

(Continued from Page 1)

We can dispense very promptly with all these questions if we say that because of the shortness of our physical life these problems do not really matter. That would be taking the line of least resistance. We could take the scientific humanist line and say that the purpose of all physical existence is strictly concerned with the material things. We cannot, however, rule out our physical emotions. Fear and pain do not disappear into thin air by the acceptance of a purely materialistic approach to man's destiny. Fear is real. Pain is real and so are all man's problems. The solution of man's problems is no less real.

The world of man is in a great turmoil, and has been so for longer than history records. States come and go, new regimes are born and decay in a welter of their own ill-thinking and actions. The product of the modern state is seeking a solution to the causes for state domination over man. State authority, instead of being an institution for individual and collective protection, is often a brutal monopoly which holds the people in a tolerant and purposeless subjectivity. In some parts of the world this subjectivity is maintained by State or military physical force; in other parts it is maintained by an organized State machine of thought creation. In this series of articles I am not concerned with the political colour of the State or Government which permits of physical or mental subjectivity of its subjects. My concern is purely with the moral or immoral motives underlying State, government or individual thinking and action, and the subsequent ill-effects upon the nations and people of the world. Immorality of purpose cannot be condoned in any colourful cloak, whether it be blue, red or the multiple colours of a brilliant rainbow. We must examine the world of man with a political impartiality and by a process which will be dialectical in character.

It is not only in the field of physical and material endeavor that man's wonderment has been increased, but the addition of fear has also been developed alongside his spiritual life and emotions. The untruthful and illogical concept of birth, life and death as taught by the theologians and theosophists alike, lead mankind to a consciousness of uncertainty which is bewildering and frightful. Materialism and scientific humanism has not eased the burden of ignorance, doubt, and uncertainty. The confusion of mind created by theology, theosophy, materialism and humanism, has so warped the thinking capacity of the human mind, that a logical and dialectical approach to both life and

death has been made almost impossible.

The theologians have obscured the dual characteristics and purpose of man. They have confused the moral and spiritual implications of survival. The materialists have removed all conceptions for the purpose of life and the humanists have created an apathy in moral thinking, which has led us to breed selfishness, warlike statesmen and Teddy Boys. Only the teachings of scientific spirituality have given us hope, understanding, confidence and a desire to live a span of physical life in conformity with natural laws. All this is coupled with a sureness of eternal existence after death. Scientific spirituality links birth with life and presents both as part of a universal law. It presents life and death as an existence; each having the same purpose and one being an extension of the other. Scientific spirituality presents existence in all its forms as a continuity of purpose. It removes doubt and uncertainty and it presents birth as the climax of the entry of Spirit into a material world. Life becomes a passage through a new sphere of existence and the final glorification of Spirit which enters its spiritual paradise of eternity. It is quite clear, therefore, that in giving consideration to man's progress we must take cognisance of material, spiritual and ideological problems alike. Only by this approach can we hope to arrive at a clear concept of positive and negative achievements.

Science and Spiritual Truth

There has grown up amongst men an entirely wrong conception of the true meaning of science and of its supposed infallibility. On the one hand science has come to be regarded as the last word in the search for truth. "It is a scientific fact." So often we hear this said in a manner which indicates that a scientific

finding cannot possibly be wrong. Quite recently a scientific finding was made almost meaningless overnight and this will always be the case so long as there is truth left to be found.

Scientists today believe the earth may have been built up by particles of matter in a cold state coming together in space. According to a theory held up to a short time ago, the earth was formed in a molten state. Now we are told by Professor Bernard Lovell, that "Current evidence is overwhelming that the earth and the planets were not formed in a molten state but by the accretion of cold solid bodies." I do not know if the old or the new theory is right but I do know that they were both 'Scientific Findings' and in their day the last word of science on the question. In each case the opinions were within the limit of man's knowledge.

A more rational approach to science and its findings would surely be that (a) Science is a method of treating a search for truth and (b) a scientific finding is the result produced by that method and considered 'truth' within the limit of man's knowledge.

We must also remember that even the methods of science are not always the same, and differences between scientists create 'Schools of Thought.' We can give full credit to science for its findings which have brought us to our present position of knowledge and learning, but we must also point out the many failings of science which leave man in a position of utter hopelessness and despondency. It is not only in the field of natural science that we can be critical. We can also deplore the failure of science to approach with honesty and determination the many aspects of the metaphysical. We can deplore the fact that after thousands of years of science man is still without an Universally accepted understanding of birth, life and death.

It is quite true that medical science has given us a formula, and that a purely physical condition can be described which in medical terms means 'birth' 'life' or 'death.' This medical definition however, relates only to the physical body and takes no account of the spirit of man. Even the medical term 'death' gives us no clear understanding of what happens to the mind of man at death. Maybe medical science considers this question of mind to be of no consequence once the physical body has commenced its process of decomposition. Medical science has given no consideration to the overwhelming volume of evidence of

(Continued on Page 15)

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* * * *

May 14, Saturday Evening Social

And so the day has come to be
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** MARY MARTIN **
will introduce her work as our
Guest for the coming week as
Lecturer, on Healing, Class
Teacher—and E.S.P.

*Be at hand to welcome this
lovely Lady in our midst.*

Mary Martin traveled on thru
Florida, visited the Smiths and
the Cheneys in Penn., then to our
City of New York—and on to
Toronto, Montreal-Canada, and
from there home again.—Bless-
ings unto all of you who shall
make her stay with us a me-
morable one.

May 15, Sunday—7 P.M. MARY
MARTIN — Guest Speaker —
"SPEAK LORD, FOR THY
SERVANT HEARETH." Spirit
Greetings by Mary Martin &
Martha K. Seidler.

May 16, Monday Eve. 7:30 P.M.
CLASS by MARY MARTIN**
Thru Trance**

May 17, Tues. aft. 2 P.M. CLASS
by MARY MARTIN *Normal In-
structions**

Reserve your seat in advance
for one or both classes.

May 19, Thursday aft. 2 P.M.—
Message Service by MARY
MARTIN. "Right Living — Pre-
vention is better than cure"
Greetings.

May 19, Thursday eve. 7 P.M.
Message Service by MARY
MARTIN—"The Healing of The
Spirit." Greetings* Last evening
with us.

Also as news, had an invitation
from the Secty. D. M. Snyder of
the Church of the Healing Shrine,
Rev. Alice Paige, Pastor for the
March 27th weekend, Sunday
afternoon and evening service
and Forum on Tuesday following,
to Promote Good Will and Furth-
er interest in Communication. A
blessing indeed to work with an
open minded group. Rochester,
N. Y. was a nice place to come
indeed.

Editor of Psychic Observer,
Dear Editor:

On Saturday, March 5, 1960, a
very enjoyable banquet was held
at the Britten Memorial Church
in Toronto, Canada, the occasion
being the burning of their mort-
gage. The church was founded
under the directorship of the late
Rev. M. S. McGuire in 1921. After
her transition on May 15, 1938,
the members were compelled to
find a new location. They pur-
chased the building at 104 Clin-
ton Street and have worked very
hard to pay off the mortgage and
also make improvements. Rev.
Mae Potts has been Pastor of the
church since 1938 and resident
Pastor since 1954. Many pastors
of Canadian S.N.U. churches at-
tended and also from U.S.A. A
very happy time was spent and
all felt it had been a great ac-
complishment.

Much thanks was expressed to
members and friends, also to Rev.
Ray Torrey of Silver Creek
church, Mrs. M. Arnett, Rev.
Stan Jennings, and other artists
who helped to make such a won-
derful evening. A gift of luggage
was presented to the Pastor in
appreciation of her services. This
brought to a close a very delig-
htful and wonderful evening.

Sincerely yours,
Mrs. G. Jackson, Sec'y
Britten Memorial Church
of Canada
Rev. M. Potts, Pastor

The First Spiritualist Science
Church

114 Maplewood Ave.

Portsmouth, N. H.

Rev. Frank Daley, Pastor

ON SATURDAY, APRIL 2,
1960, a very impressive service
was held in honor of the 112th
Anniversary of Modern Spiritu-
alism and Gratitude Day at our
church under the leadership of
the Pastor, Rev. Frank Daley.
The Rev. J. M. Lindsey of Bos-
ton, Mass., was the guest speaker.
His topic "WHY SPIRITUALISTS
KEEP SACRED THIS DAY."

His congregation was very
pleased with his speech and
wanted to know when he was
coming to our Church again.

Other guest speakers were The
Rev. Lois Griffin of Dover, N. H.,
and Mr. Wayne Giles of Salem,
Mass. Their work was outstand-
ing.

Mrs. Martha Hunt, Mrs.
Yvonne Chagnon of York Beach,
and Miss Lucy Anderson, Acting
Sec. of our Church, served a
lunch after the afternoon service.

There was special music, also
a clarinet solo by Rev. Daley's
granddaughter, Miss Gail Daley.

refer him to Matthew 11:7, 8, 9,
10, 13, 14, 15, which reads:

"And as they departed, Jesus
began to say unto the multi-
tudes concerning John, what
went ye out into the wilder-
ness to see? A reed shaken
with the wind? But what
went ye out to see? A man
clothed in soft raiment? Be-
hold, they that wear soft
clothing are in Kings' houses.
But what went ye out to see?
A Prophet? Yea, I say unto
you, and more than a proph-
et. For this is he, of whom it
was written, Behold, I send
my messenger before thy
face, which shall prepare the
way before thee. For all the
prophets and the law prophe-
sied until John.

AND IF YE WILL RECEIVE
IT, THIS IS ELIAS, WHICH
WAS FOR TO COME.

He that hath ears to hear
LET HIM HEAR."

So it is written in the Bible. I
do not know what Rev. Nick-
erson refers to as "the best autho-
rity," but, as for me I prefer to
believe the very words of Jesus
ACCORDING TO THE BIBLE.

When I write my column Mr.
O'Neil, I have only one thought
in mind—the importance of the
Bible to, and for, Spiritualists. I
do not write for the Fault-finders,
the Specialists, the Theolo-
gists, the Academicians, or the
Scientists who want to put every
word uttered or written, under
their microscopes, and dissect it,
but, rather, for the ordinary,
everyday people like myself who
love God and Jesus and Spirit
and are seeking the 'truth' of the
Bible. The word Reincarnation
may be anathema to Rev. Nick-
erson but there are so many others
who believe otherwise—wrongly
or rightly. The main thing is they
are thinking for themselves, re-
gardless of the Nickersons or the
Sheas!

But what difference does it all
make, really? To believe or not
to believe in Reincarnation. As
we seek and search in life we
may make many errors and
follow many blind alleys, and are

hurt and bruised, but, through it
all, we must learn for ourselves.
And if we are kind and tolerant
we will gradually find our path—
and our peace—and our progress.
Why fight each other? I truly be-
lieve the most profound state-
ment Jesus ever made is the
neglected 11th Commandment,
"Love ye one another, even as I
love ye, love ye one another."
Orthodoxy seems to have forgot-
ten this admonition in their
great urge to build even bigger
temples and now, it would seem,
we Spiritualists are doing the
same thing. We are actually hold-
ing the whole secret of life and
death, the future of religion, in
our hands and we stop to fight
each other over such picayune
things as who believes what and
why, or over a comma or a semi-
colon. The whole world needing
our united effort, begging for
knowledge and truth, and we
stop to deride and belittle each
other! It seems so incongruous!
I can't help but recalling what
Paul said in 1 Corinthians 13:11,
12, 13:

"When I was a child, I spake
as a child, I understood as a
child, I thought as a child;
but when I became a man, I
put away childish things.
For now we see through a
glass, darkly; but then face
to face; now I know in part;
but then shall I know even
as also I am known. And now
abideth faith, hope and char-
ity, these three but the
greatest of these is charity."

It will be a good day, Mr.
O'Neil, when we Spiritualists
grow up to the realization of the
unlimitness of our belief, and
our religion, and learn to love
and be tolerant of each other.
Spiritualism needs all of us—the
Tom O'Neils, the Welchs, the
Barbanells, the Enid Smiths, the
Col. Powells, the Converse Nick-
ersons, the W. S. Arns, the Doubt
Wests, the Long John Nebels, and
perhaps, the Evan Sheas. All con-
tributing their best for Spiritual-
Science — for Spiritualism — in
their own way. What does it real-
ly matter if we are Spiritualists,
Spiritual Scientists, or what have
you, just so we teach the 'truth'
insofar as we know it? That will
be all that matters in the final
analysis. But, really!!

Toward no crimes have men
shown themselves so cold-
bloodedly cruel as in punish-
ing differences of belief.—
JAMES RUSSELL LOWELL.

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Listed, Thousands of
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God-given gift at work. Your weak
faith no barrier. Their strong faith suf-
ficient. During the past fifteen years
over 80 per cent of the patients spirit-
ually treated by the laying on of hands,
including absent healings has been suc-
cessfully healed, these include the fol-
lowing diseases: Cataract, many forms of
Paralysis, Arthritis, Gallstones, Kidney
Stones, Bladder, Heart, Growths, Sinus,
Duodenal Ulcers, and all Glandular Con-
ditions, etc.

Appointments must be made by letter
or phone for personal or absent treat-
ment. Healing groups twice weekly. Write
all communications to Dr. Reginald Mills,
23 Sunny Close, West Worthing, Sus-
sex, England. (P-521)

BIBLICAL SPIRITUAL SCIENCE

—By—

REV. EVAN SHEA



Tom O'Neil, Editor.

Dear Tom:

In the March 25th issue of Psy-
chic Observer I noticed a letter
from Rev. E. Nickerson, in which
he objects to certain statements
I made in my column regarding
Reincarnation. Of course, this is
his privilege and, then again, it
is also my right to express my
thoughts on the matter. (Thanks
to your liberal policy toward
your writers we never feel
hampered or restricted in ex-
pressing our viewpoints.)

In the March 25th, 1959 issue
of Psychic Observer, I mentioned
in my column "— I would not
dare pose as an authority on such
a moot question as Reincarnation,
etc.—" I meant that statement as
I am first and last a Spiritualist—
a Spiritual Scientist. I am NOT
a Reincarnationist or a Theoso-
phist but I am not biased or
prejudiced about these things,
either. I am a firm believer in
the old cliché "To each their
own" and who am I to attempt to
tear down the beliefs of millions
of people—whole nations of
people!! When I wrote the article
I believed I was correct in the
various interpretations of the
Biblical text I quoted to Mrs.
Blain. (One of the P.O. subscrib-
ers who had written me for such
information) and I offer no
apology for them. In the July
25th, 1959 issue of Psychic Ob-

server I referred to an experience
I had had which absolutely con-
vinced me of the ability of a
spirit to return to the earthplane
in another embodiment. No one
can ever take this experience
from me because I LIVED IT
MYSELF. Because of this exper-
ience I am firmly convinced there
is such a thing as the ability of
a spirit-soul to reincarnate.

I have no desire to argue with
Rev. Nickerson, academically or
otherwise. But I just must clarify
one all-embracing statement he
made which implied a lack of
Biblical knowledge on my part.
I feel I owe this clarification to
those who read my column,
otherwise I wouldn't bother.

In his letter Mr. Nickerson
said, "In the first place Jesus, in
any true statement, never once
affirmed any belief in Reincarn-
ation. This on the very best of
Biblical authority." And then,
later, in his letter, Rev. Nick-
erson writes, "When they replied
some thought him to be John the
Baptist, some Elias, and some
Jeremiah, he made no affirma-
tion that he was either of these." He
did not admit to the theory of
Reincarnation in this instance
or in any other.

Jesus may not have affirmed
Reincarnation, IN THIS IN-
STANCE, but he did not deny it
either. But, if Rev. Nickerson
needs definite affirmation I would

PSYCHIC HIGHLIGHTS

By LT. COL. ARTHUR E. POWELL
(Written Exclusively for Psychic Observer)

POLTERGEISTS Brazil

"Psychic News" devotes the best part of two pages to an outstanding example of poltergeistic phenomena, at Itapura, in the state of Sao Paulo, Brazil.

In an old mansion, owned by Sr. Cid de Ulhoa Canto, for 40 days, stones and household objects rained down on family and visitors. A well-known journalist, and a photographer from a leading magazine (with a Roman Catholic trend), investigated.

April 12, 1959, Sr. Cid, his wife, their three children, and the female cook, were in the house, when two stones fell violently in the passage. Sr. Cid could find no explanation. More stones fell in kitchen, pantry, and all other rooms, except the one in which the two younger children were sleeping. Sr. Cid calmly examined the whole house, including ceilings, and closed all doors and windows.

Again stones fell, hit the walls, rolled about the floor, sprang up in the air. All stones were warm, as though they had just been picked up in the courtyard. The bombardment continued, with the addition of brick-splinters and tiles.

Sr. Cid called Sr. Alfredo Pierossi and his wife, neighbours, and other neighbours also arrived. The rain of stones continued till 4:30 p.m., when some 200 pieces of stone were found scattered all over the house.

For several days the phenomena continued, the whole town commenting on the "haunted house." Then kitchen utensils, pots and vegetables, joined in the fun.

The morning's shopping was put in a closed cupboard in the kitchen. A piece of mandioca leapt to the floor. Sr. Cid replaced it in the cupboard, separate from the others in the basket. As soon as he shut the cupboard, and turned his back, 3 more pieces fell to bits on the floor. The separated piece in the cupboard was gone. Then came oranges, lemons, pots, forks, knives, and, for the sake of variety, more stones.

Sr. Cid, a Catholic, called the local vicar, the Rev. Matos, to bless the house. Scarcely had he arrived, when the "flights" were resumed. A moment after he stood up from his chair, a berry of red pepper hit it. He decided to bless the house.

The next day, and the next, the vicar being present, the bombardment continued. So the reverend gentleman decided to administer exorcism, applied only on exceptional occasions. First, however, having learned that refrigerated fruits had been appearing all over the house, he made a list of the contents of the refrigerator, among which was a cooked and shelled egg. He went to the pantry and watched.

An egg, without shell, "rather cold," flying horizontally, hit the pantry wall. The one from the refrigerator was gone.

For 11 days after the exorcism, the phenomena ceased. Then all the previous phenomena started again. Twice more he administered exorcism. There were short "truces," and new bombardments.

All witnesses were assured that the possibility of a trick was absolutely excluded.

The whole town was shocked, the authenticity of the facts being accepted by practically everyone.

The authors of the magazine report, heard the evidence of several respected eye-witnesses, including Sr. Aroldo Costa, police

inspector, to whom Sr. Joao Ribiero, St. Cid's neighbour, had complained of stones hitting his house.

The inspector made a thorough examination of the whole house. A knife fell in the kitchen. He reported that the attorney general, Dr. Jose Carlos, was also present. He picked up the knife, put it in the cupboard, which he locked. The same knife again fell on the floor, was put back in its place, but fell again. All this time, stones and fruit were falling in various rooms in the house.

Watching from the pantry, from which he could see the kitchen, the inspector, joking, said he would like to see a more convincing "demonstration," such as a lemon hitting his head. Barely had he said this, when he saw something fall on the refrigerator, but could find nothing. A moment later, he felt something touch his head, and then he saw it roll away on the floor. Correct: the answer was a lemon, very cold.

Sr. Paulo Serra, a lawyer standing by, commented: "It is a disrespect to authority."

The Rev. Matos, moderate and careful in his statements, admits the genuineness of the phenomena, but says: "I refuse to admit that things like these should come from God, for the angels and saints of God would not 'play tricks' like these. It must be either a natural phenomenon still unknown, or nothing else but things of the Devil."

The attorney general, in his written evidence, affirms that "the facts are authentic and cannot be attributed to any physical causes whatever... the manifest facts smashed all doubts. Nobody can deny them."

Sr. Orlando, teacher and municipal councillor, treated the whole business as a joke. But it was no good. "No sooner had I arrived, than a passing stone 'rubbed' my head, while another seemed to have been produced in the air, and went up to the ceiling, instead of falling on the floor."

The lawyer, Sr. Paulo, saw, among many other phenomena, a splinter of tile gliding over the surface of a wall.

Sr. Simones and his son, both dentists, saw "thrilling things." A stone hit Sr. Simones on the head, while his son saw a tangerine coming down out of a globe of light.

Many other phenomena are described: As the maid was shutting the kitchen door, various sweets dropped noisily, and rolled about the pavement. Two other sweets dropped in the kitchen, causing Dr. Rayneri to exclaim: "Now, I am more than convinced!"

Without wearying you with details, a large piece of wood dropped at the feet of some journalists: an empty can exploded under a chair: a heavy stove plate fell near the refrigerator: an oil can dropped in the pantry. Stones dropped simultaneously in various places: a toy ship, coming from the passage, fell on the pantry floor so violently that it was flattened: stones fell in courtyard, pantry, kitchen.

The reporters said they were satisfied with the "demonstrations."

The magazine stated that "the phenomena certainly defied the scientific laws of gravity, inertia, and the impenetrability of solid matter."

If, as I trust is the case, you collect, classify and file these priceless (ahem!) psychic items, which your Highlighter so diligently (two more of the same!) collects, the above story, though greatly abbreviated, should be in your Poltergeist section.

With such stories as these, in such abundance, from all over the world, how can people be content to remain so ignorant, and so bigotted, as to deny the reality of Poltergeistic phenomena?

On grounds of commonsense, why should there not be room in our intriguing universe for intelligent entities, other than humans, who live and do things with matter different from our familiar physical matter?

TABLES TURNED Bishop COUNFOUNDED

"Prediction" quotes the following from a book on Spiritualism in Hungary, by Dr. Johann Toronyi, former president of the Hungarian Metaphysical Society.

A Hungarian peasant, a gifted clairvoyant, was threatened, by a Roman Catholic bishop, with eternal damnation, if she persisted in her psychic activities.

"How can I help it, if the departed come and talk to me?" she asked. "Why, even now, I can see the body of your mother, buried far from here in her blue dress. Beside her is the body of the child whose birth brought them both to the grave."

"And what about the bishop whom you followed? He was not really dead when his body was buried in the crypt. I see how he has twisted and turned in his coffin in the agonies of death."

Since the peasant had spoken the truth about his mother, the bishop had his predecessor's grave opened. The position of the body in the coffin was as the clairvoyant had described it.

FRIENDLY FLY Another Case

Those who have read Allen Boone's little masterpiece, "Kinship with All Life," which has been mentioned in these columns, will remember "Freddie The Fly."

A correspondent, after reading Boone's book, writes me as follows: "I tried out his theory on a lone fly that had got stranded in my room. It surely was the damndest funniest thing. He sat on my writing board as I wrote. Thinking of Freddie, I made overtures to him: ran my fingers within a half-inch of his nose, and he did not scam: just sat on."

"After a while, he alighted on my hand as I wrote, finally crawled down on my index-finger holding the pen, got clear down on the pen to the edge of the ink, and actually rode across three lines of writing across the page!"

The moral he draws, he expresses thus: "It is shocking that man has treated the animal-realm with such brutality."

BABY HEALS Linda Martel

"Two Worlds" quotes, from the "Daily Herald," the story of Linda Martel, three-year-old girl, who has a remarkable gift of healing.

She was born with deformities of spine and head: doctors gave her 3 months to live. At 15 months, she survived a difficult brain operation, and was not expected to last 3 months. After 2 more brain operations, she returned home.

Then her healing-powers developed. She touched:

1. Her, father's forehead: his migraine disappeared.
2. A lump on a man's ankle: the persistent ache went.
3. A salesman at the base of the spine: his backache ended.
4. The foot of a one-legged woman, the pain preventing her from walking: the pain is gone.
5. A woman, unable for 10 years to raise one arm above the shoulder: now she moves her arm normally.

6. An 8-year-old boy with a withered arm: the arm daily grows stronger.

7. The chest of a boy who had croup: his coughing stopped.

Curiously, most of her good work has been done with headaches, backache or leg trouble—the three parts of her own body which were so badly deformed.

A "Herald" reporter describes the arrival of Mrs. Lena Bouguard, 75, who stepped slowly into Linda's room, supported by her husband. For 3 years she had had terrible sciatica: the pain had been continuous for 3 weeks. At times, she could hardly move.

The child, sitting in the visitor's lap, touched the hip. "The pain is gone," exclaimed the astonished Mrs. Bouguard. She sat upright, stood unaided, squatted on her knees, got up, walked out almost briskly. "Lady better," said Linda, "Bye-bye."

Douglas Flatres, since boyhood, had a badly twisted elbow, was in constant pain, doctors unable to help him. A touch from Linda, and the pain disappeared.

Henry Barnes for many months had severe pains in his back. After Linda touched the base of his spine, 3 weeks ago, there has been no pain. He can saw wood, work in his garden, redecorate a room, which he was unable to do before.

"News of the World" has a front-page account: "I was Cured by Miracle Baby." Mrs. E. M. Charlson, 32 years ago, had a weight fall on her toe, causing pain ever since. Linda pointed to the exact spot where the weight had fallen, touched the toe—and the pain ended.

When the reporter asked Linda "Who looks after you?" she replied: "The Lady of Lourdes."

Book Reviews

"REINCARNATION: A REBUTTAL" (and) "JEANIE" By Albert Mow

(Two complete books in one volume)

Because the belief in the impracticable and erroneous theory of reincarnation is spreading with alarming rapidity, an obvious need arises for a voice with sufficient courage to refute it. To merely state that it is false, absurd or an actual impossibility, without supporting these statements with proof, is not enough. An explanation is demanded in regard to what the soul is, its origin, purpose of being, and destiny. This book, "Reincarnation: A Rebuttal — and Jeanie", does all this and much more, following the journey of the soul from its beginning to the attainment of absolute harmony which is perfection. The soul is followed through its mortal life and from the hells, if need be, to the Celestial heaven. This book points out the utterly needless requirement for reincarnation and presents a keen argument in the negative.

This frankly written volume is also a guide to spiritual salvation through knowledge and understanding, revealing that the power of salvation rests within each individual. This book will give you peace, confidence and freedom from fear.

Albert Mow was born near Argos, Indiana, shortly before the turn of the century. His parents were quite religious, being members of the early Brethren Church. At the age of ten, the author moved west to southern Oregon. Mr. Mow now resides in Winston, Oregon. He became accustomed to manual labor at an early age, and worked at numerous jobs including sawmills, woods, and commercial fishing.

The author attended art college in Los Angeles, California for nearly five years. After attending college, he married a church organist and returned to his home in Oregon. Much of his time is spent painting landscapes near his home in Douglas County, Oregon. An ardent lover of classical music, he possesses an enormous library of the world's best. When quite young, Mr. Mow became interested in spiritual philosophy, and has spent much time and thought in regard to the spiritual aspect of both man and nature. Mr. Mow was introduced to the literary world several years ago through the publication of his first book "Man, Save Thyself!", and is now work-

ing on a third book entitled "Landscape Painting and the Appreciation of Art."

"Reincarnation: A Rebuttal — and — Jeanie" is actually two books in one. "Reincarnation: A rebuttal", dealing with the Kingdom of God, a rebuttal to reincarnation and concerning the forgiveness of sins, the crucifixion and many other important revelations, is intended for the elders of the family. "Jeanie", a portrayal of the life of children in the future life, their pleasures, studies, growth and spiritual advancement, is a semi-fictional story to be read by the younger generation. This is an important book which should find a prominent place in the library of every home.

"THE GOLDEN STAR" By Winifred Dwyer

This is a first novel by Winifred Dwyer, who claims no special literary talent, neither does she claim especial knowledge of Egyptian, Greek or Roman history. She would rather be known as the amanuensis for those who have already trodden their allotted path on earth and who, from wider spheres of knowledge and wisdom in the next phase of Life, seek to reach us in order to teach the true mystery behind the known history of the Ages.

This book is divided into three parts with a short epilogue. The three parts are set in Egypt, Greece and Rome, and the epilogue in the British Museum. The book is intended to be an historical and spiritual survey in fictional form covering Moses and the Flight from Egypt, Pericles and the Peloponnesian War, and Septimius Severus and the campaign against Britain.

"HEAVEN AND EARTH" By Gabrielle Henriot

Are you quite sure that the composition of the moon is really what it is said to be, or is the latter merely a moving luminous disc without substance as maintained by the early observers of the heavens?

Is there also really such a thing as a solid roof of matter above the world, and at an incredibly short distance from the face of the earth, as the ancients believed?

Is it possible that the cosmic radiations which are day and night incessantly received from outer space could emanate from the vault?

This book provides a surprising answer to these fascinating

(Continued on Page 7)

BOOK REVIEWS

(Continued from Page 6)

problems, and also unexpectedly gives the key to many other astronomical problems.

The reader cannot but be immensely interested by this new outlook on our world.

This highly controversial work is a new, complete and independent system dealing with the constitution of the outer world and the only one of its kind ever to be produced.

It is the result of eighteen years study and research in astronomical notions of the past and revolutionizes modern scientific conventions, challenging the principles of gravitation. It has twice been mentioned in the B.B.C. Home Service Radio talks.

The reader will be stimulated by the courageous views expressed in this outstanding book.

"THESE CHARIOTS OF FIRE" By Edmund Bentley

This book is the record of a journey. A voyage of discovery into the rewarding oceans of spiritual understanding, and occult knowledge.

From his childhood, Edmund Bentley has been conscious of the spiritual heritage of men and his adult life has been spent as a humble seeker along the path of knowledge.

The author himself is a psychic. He relates a series of remarkable incidents of phenomena with which he has been privileged to experience throughout his life. The breadth of Edmund Bentley's narrative, and the reasonableness of his conclusions, have seldom been surpassed in psychic literature.

Against the background of events, he tells the story of his early upbringing, Public School and Universities, and later his profession as a teacher in an English Public School. After retiring at the early age of 46, Edmund Bentley was "called" to India, to live for a short time in an ashram. Here he experienced the tranquil beauty and exhilaration of deep meditation.

From the India of the mystic, the story moves to South Africa, where the author has earned for himself a following as a healer and lecturer in occult subjects.

This autobiography is original in its presentation, in that it finds the answers to many problems of life instead of posing them. It's author finds from the inner strength of inspiration, the ability to face squarely the problems which lie ahead for each one of us.

"YOU DO TAKE IT WITH YOU" By R. DeWitt Miller

"We are as dead—in fact much deader—now that we will ever be again . . . you have sex 'over there' . . . the flying saucers are not of this world, but they have to do with angel's hair and landing gear . . . you have a second body . . . the dead are not quiet . . . we know a great deal about what the hereafter will be like . . . and what we do take with us."

Those are a few of the startling conclusions which R. DeWitt Miller presents in this book — together with the facts to back them up. **YOU DO TAKE IT WITH YOU** is not obscure speculation; it is the fast-moving, hard-hitting record of twenty-five years of investigation and sift-

ing of evidence. To those unfamiliar with psychic phenomena, **YOU DO TAKE IT WITH YOU** is a concise survey of the field; to those already familiar with such phenomena it presents new and thought-provoking conceptions.

This is a psychic book which deals with facts, in which no punches are pulled, which considers the greatest of humanity's questions with clear thinking, philosophic insight, and often humor. This is a psychic book which indicates the road from telepathy to tomorrow.

The product of a man who combines an international reputation as an unbiased investigator of the psychic world with the training of a professional writer and the approach of a scientist, this book is a dramatically presented, accurate account of what is known about what is usually considered to be unknown.

YOU DO TAKE IT WITH YOU is the summing up of R. DeWitt Miller's conclusions—based on a quarter of a century of investigation—concerning what he believes are the three most important problems which face us all: "The survival after death; what happens after death, and the nature of the greater, but normally unseen, world in which we are immersed every second of our lives."

What you do today—even what you think about flying saucers—is part of your future, a future based on the inevitable logic of authentic facts. For . . . **YOU DO TAKE IT WITH YOU.**

"UP RAINBOW HILL" By Dana Howard

We are living in the days of the Great Transition. A long and arduous cycle is nearing the end. If Life is to be elevated to a higher octave, how we complete this present cycle will determine how we start the new one.

The light-bearers of Change have always risen up out of the mass. They are often unlettered and unsung. It is ever their task to inaugurate new concepts. To tap the founts of new knowledge. They are the prophets of each New Tomorrow.

Dana Howard believes that before we can travel into Space, we must be released from the bondage of Earth. This means we must be willing to surrender the concepts that bind us.

Her enlightening book—**OVER THE THRESHOLD**—led the reader into strange new worlds . . . the citadel of New Age realities. Its sequel . . . **UP RAINBOW HILL** . . . helps the reader to develop his own "individual forcefield." It shows him how to turn on the Greater Light. A light that leads over the horizon into the beautiful Golden Dawn.

"CONCERNING SUBUD" By J. G. Bennett

Here is the first book-length report on the new spiritual force known as Subud. This is a revised, up to the minute edition of the book which first appeared in England last year; this revision includes material which does not appear in the later British printings, including a preface to the American edition just written by the author in New York as he awaited the arrival on this continent for the first time of Pak Subuh himself.

Who are these people? Until November 1957, we can be sure, almost nobody in America had heard of them or Subud, except that anyone seriously interested in the work of Gurdjieff and Ouspensky did know author J. G. Bennett. Since 1920 he has been known as a writer and speaker on Gurdjieff's system and in 1946 he founded at Coombe Springs in England the Institute for the Comparative Study of History, Philosophy and the Sciences

which by 1957 had some five hundred members in London, the provinces and abroad, who were being trained on the basis of Gurdjieff's psychological and physical exercises.

That something new and most extraordinary in the realm of the spirit had meanwhile happened to Bennett we and the world learned, ironically enough, through the means of a Hungarian movie actress. Headlines and feature stories on all continents told how Eva Bartok had gone from Hollywood to Bennett for help, had been saved from undergoing a dangerous operation and her doomed unborn baby had been born alive and healthy.

The healing had taken place at Coombe Springs and the healer was Pak Subuh.

The truth is not less interesting or astonishing but a good deal more complex. In the first place, Eva Bartok was no ordinary movie actress, even if one of the most beautiful. She had been a student of Gurdjieff's psychological and physical exercises for several years after her arrival in England as a refugee from the Communist occupation of Hungary in 1946. And so, in April 1957, in Hollywood doing her first American film, when told she must undergo an operation which would lose her child and all hopes of motherhood, she telephoned Bennett that she wished the operation to take place in England and first wished to speak to Bennett to prepare herself for death. Those who know something of Gurdjieff know that (as in yoga, Tibetan mysticism and other doctrines of the East) one's preparation for death is most important and significant.

Life, instead of preparation for death, awaited Eva Bartok at Coombe Springs. For, meanwhile, by a fascinating series of events, Bennett had come to know Subud and Pak Subuh.

Pak Subuh is an Indonesian born June 22, 1901. It is unfair to him and Bennett to summarize the steps in Subuh's spiritual ministry since 1933 and how they came together; it is an extraordinary story and it is here told at length for the first time.

"A BRAND FROM THE BURNING" By Charles C. Stemmer

Always skeptical of the occult, Mr. Stemmer has spent much time and money in search of the truth. He has read numerous books on the subject and has attended many fake and real seances. Both he and his wife, have been convinced, beyond all doubt, of a life after death. They have made several trips to Chesterfield, Indiana, a prominent Spiritualist Camp, where they have taken part in seances and have been reunited with loved ones whom they called "dead". It was also proven to them that animals live after death when they were reunited with a faithful dog who had "died".

"A Brand From The Burning" is written with the hope that it will provide food for thought, consolation to the bereaved, and hope for the down-trodden who have despaired of living after the grave. It is a genuinely different type of book which will find a large audience among those who are seeking for the truth concerning Spiritualism, and everyone interested in a life hereafter.

LOVE'S HEALING MINISTRY

Daily Prayer for 1 year \$2. Healing Word—100 pages \$2, by Rev. J. Maillard, England. "Speak the word only, and my servant shall be healed." E. HENNE, 114 S. Little Rock, Ventnor City, N. J. (P-517)

"SKULAMAGEE" By Quoron Ostos

"Skulamagee" is written in the simple dialect of those pioneering days in Canada. If you are looking for five dollar words, you had better not read this book, for you won't find them here. Nor is it filled with a lot of dry facts, for who wants to read a lot of facts? But, if you are looking for a good novel, with nothing authentic about it, containing tales of love, hate, passion, tragedy, and fulfillment with a spice of goodness thrown in for good measure, then "Skulamagee" is just the book you are looking for.

It is a delightful book, dedicated to all those courageous pioneers who crossed the waters to that great land of Canada and to all those who enjoy reading good books for sheer pleasure. After you read this entertaining novel, you too, will feel like shouting "Skulamagee!"

"EXPLORING THE UNSEEN WORLD" By Harold Steinour

Based on the theme "Let's be sensible about the psychic," **EXPLORING THE UNSEEN WORLD** shows that psychic phenomena deserve the serious attention of scientists and laymen alike. Presenting the fascinating story of the origin and heyday of modern spiritualism, the book leads on through the rise of societies for psychical research, and an analysis of weird phenomena of the subconscious mind to individual chapters on different kinds of psychic mental phenomena, spontaneous and mediumistic—all illustrated by personal experiences. It continues with chapters on extrasensory experiments, and the bearing of psychic phenomena on personal survival after death.

The psychic experiences reported in **EXPLORING THE UNSEEN WORLD** are mainly cases investigated by societies for psychical research, and reproduced in the general book literature of the subject both because they stood up under investigation and because they are especially interesting. Those reported from other sources were also chosen because of their interest and credibility.

The reader without much previous knowledge of psychic occurrences of the mental kind will find this book a valuable, exciting and entertaining introduction to a field that is growing constantly in significance, and one that provides historical perspective. The reader who has previously interested himself in the subject will find here a masterly selection of choice material from the now vast literature, coupled

with interpretive analysis. All readers will gain a new appreciation and understanding of this fascinating field of knowledge from the systematic development which drives home the point that it is sensible to take this subject seriously.

"EGYPTIAN RELIGION" By Sir Wallis Budge

Sir Wallis Budge, the late Keeper of the Egyptian and Assyrian Antiquities at the British Museum, whose incomparable **EGYPTIAN MAGIC** was lately republished, makes a study in this volume of the complicated ideas about the after-life with which that civilization was so obsessed. This book is a complete reproduction of the London edition of 1900, to which has now been added numerous additional illustrations from the great collection made by Sir Wallis.

Sir Wallis quotes at length from the celebrated Book of the Dead: it comprises both the Egyptian's extraordinary monotheism, with its commanding moral stature, and his coarsely primitive superstition, which run intertwined like threads of gold and hemp from the beginning.

The three main elements of the Egyptian religion were a solar monotheism, a fertility cult and a hogwild cult of anthropomorphic divinity. The noblest manifestation of the one almighty, invisible God is Ra, the sun god. In his shadow thronged bewildering orders and hierarchies of lesser gods, some feeble indeed, but one of them virtually Ra's equal. This was Osiris, the god of the resurrection who, having suffered death and mutilation, rose again to become king of the underworld and judge of the dead. A god who had suffered as a man, he received the Egyptian's torrential prayers that the body might not decay after its death.

After death and mummification, man's soul passed through the dreaded ordeal of judgment, from which—if he had lived virtuously and recited his prayers and confessions correctly—he would pass into the delights of the well-watered green fields of the underworld. "I have snared feathered fowl and I feed upon the finest of them," he could then rejoice. "I have seen Osiris, my father, and I have gazed upon my mother, and I have made love . . . I am led into celestial regions, and make the things of earth to flourish; and there is joy of heart . . . I have tied up my boat in the celestial lakes . . . I have recited the prescribed words with my voice, and I have ascribed praises unto the gods."

(Continued on Page 13)

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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. (P-518)

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Harmony Chapel, NSAC, 85 W. Portland. Services: Sun. 9:30 A.M., 10:00 A.M., 11 A.M., morning worship; 6:30 P.M., young adults; 8 P.M., evening worship; Wed., 7:30 P.M., healing hour. Pastor, Rev. Edwin Warren Ford; Phone ALpine 4-1990.

Tucson
Spiritual Temple of Truth Church, 920 N. 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, Lyceum 9:45 A.M.; Devotional 11 A.M.; Minister: Rev. Florence E. Fairfield, 15428 Giordano St., La Puente, Cal.; Phone EDgewood 6-5633.

Hollywood
Spiritualist Science Church of Hollywood, 5230 Hollywood Blvd. Services: Wed. 2 and 8 P.M.; Fri. 7 P.M.; Sun. 7:30 P.M. Minister: Rev. Mae M. Taylor, Phone Normandie 2-8544 Sec'y: Ann Boddy, 1844 No. Berendo.

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

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 Behmer, 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.

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.

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, AT-water 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 TAibot 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 Robinhood 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.

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.

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St. John's UCM Spiritualist Church, 496 North 17th St. Services: Sun. 7:30 P.M., lecture, healing messages; Monday class, 8 P.M. Revs. Dan and Blanch Rogers. Wed., Open Forum, 8 P.M., Rev. Percy Wilkinson; Thurs. class, 8 P.M., Rev. Pearl Wilkinson; Fri. Message Service, 7:30 P.M. Pastors: Revs. Pearl and Percy Wilkinson.

Stockton

Spiritual Science Church, 230 East Fremont St. Services: Sun. 7:30 P.M. Pastors: Rev. Edna M. Rencher, Phone HO 3-2285. Sec'y.: Mr. Dewey Coatney.

COLORADO

Denver

Spiritual Science Association, The Mining Exchange Building, Suite 603-45, 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 Elsworth Ave. Sunday: 10:30 and 7:30; Wed., 7:30 P.M. Rev. Ida Fleming; Allan J. Miller.

CONNECTICUT

Hartford

The First Church of Divine Light, Inc., 303 Park St. Hartford, Conn. Services: Sun. 3:00 P.M.; Wed. 8:00 P.M. Mr. Clifford Doucette, President. Phone Rev. Wm. Cook, Ch.—6-8187.

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. Phones: ME 8-0973, CO 5-1149, AD 4-8700. Services: Sun., Tues., Thurs. 8 P.M.; Tues. 2:30 P.M. Minister: Rev. Alice Wellstood Tindall.

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Universal Spiritualist Church, 947 13th St., West. Services: Sun. and Wed. 7:30

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Cassadaga Spiritualist Camp, Cassadaga, Florida. Services in the Auditorium every Sunday at 2:30 P.M. Lectures—Spirit Messages—Healing, Homer F. Carper, Secretary. (P-518)

Daytona Beach

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

Deerfield Beach

Rev. Pearl Fernandez, D.D., Pastor, Christian Church of Spiritual Science, Masonic Temple, 601 S. E. 13th Court, Deerfield Beach. Sunday Services, Divine Healing 7:45 P.M.; Worship and Messages 8 P.M.

Fort Lauderdale

Universal Church of the Master, Woman's Club Bldg. Services: Sun. 8 P.M. Message Circle: Wed. 2 P.M. and Fri. 7:30 P.M. at 200 N.E. 4th St. Minister: Rev. Jewell Williams. Phone JACKson 2-3160.

Jacksonville

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

Miami

Metaphysical Science Church (NSAC), 601 S. W. 7th St. Services: Sun. 8 P.M.;

Wed. 2 and 8 P.M. Minister: Rev. Frances Stevenson. Phone HI 8-0051. Treas.: Ward Statler.

Temple of Divine Presence, 6311 N.E. 2nd Ave. Services: Sun. 11 A.M., 3 P.M., 7:45 P.M.; Thurs. 8 P.M. Pastor, Leah R. Silvers. Sec'y.: Matthew T. Vincoski.

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

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

St. Petersburg

Church of the Good Shepherd, 3539 5th Ave., South. Services: Sun. 7:30 P.M. Pastors: Rev. Olga Ruth and Rev. Girard N. Carpenter. Phone: 41-3224. Sec'y.: G. N. Carpenter. Pres.: Olga Ruth Carpenter.

Sarasota

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Church Eternal Light, NSAC, 209 Magnolia Ave. Services: Sun. 7 P.M. Healing: 7:30 Lecture Spirit Greetings; Thurs. 8 P.M. Circle. Pastor: Mary P. Mendez, 2525 Palmetto St., Phone RE 6-7518. Asst. Pastor: Rev. C. V. Elbertson, 2438 E. Magnolia St., Phone MU 3-2474, Lakeland.

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

ILLINOIS

Champaign

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

Chicago

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

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

Friendly Church of Christ, 2044 N. Halsted. Services: Healing Service, Sun. 3 P.M.; regular services, Sun. and Tues. 8 P.M. Pastor: Bishop Harold Klingensmaier; Asst. Pastors: Rev. H. Swanson and Rev. T. Mitchell.

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 Spiritualist Church, 4039 W. Madison St., McEnery Hall. Services: Sunday 2:45 P.M. Rev. Emma Binz, Pastor.

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

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

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

Peoria

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 Rockport Ave. Services: Sun. and Wed. 7:30 P.M. Minister: Rev. Blanche McCarl. Phone: 8-7912.

INDIANA

Elkhart

Clark Memorial Psychic Church, 316 Division St. Services: Sun. 7:30 P.M. Thurs. 7:30 P.M. First and third Sundays 2:30 and 7:30 P.M. with church dinner 5 P.M. Pastor-President: Ruth Sutterby, Jackson 4-0053. Secretary: Harold Stone, Jackson 2-7811, 321 Division St., Elkhart, Ind.

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

Fort Wayne

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

Gary

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

Indianapolis

Progressive Spiritualist Church, St. Clair and Park Ave. 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.

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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.

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 Finlev.

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, 867 East Empire. Services: Mon. and Thurs. evenings at 8 P.M. Pastor: Rev. Zenas Disbrow, Phone Walnut 5-5381. Sec'y.: Mrs. Shirley Disbrow.

Davison

Spiritual Light Church, 8291 East Atherton Road. Services: Sun. 7:30 P.M. Pastor: 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 at Lauder; Church and Sunday School, 10:45 A.M. Pres., Hector L. Wineman;

CHURCH DIRECTORY

(Continued from Page 11)

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.

St. Joseph
The Christ Memorial Spiritualist Church, 21st & Felix Sts. Services: Sun. & Wed. 8 P.M. Pastor: Rev. Floyd Thornton. Sec'y.: Bernice McGrew, Phone AD 4-3651.

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., 3:00 P.M., 7:30 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. 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 6176.

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 A.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 Service Tues. 5:30 to 7:30; Wed. 2:00 P.M.; Fri. 5:30 to 7:30. Phone Columbus 5-2952 for Special Events.

Temple of Light (I.A.S.) Suite 708, 152 West 42nd St. Rev. Marion Owens, minister; Sun. 11 A.M., inspirational Address and Healing Service; Holy Communion 1st Sun. each month; Messages: Sun., Tues. and Thurs. 7 P.M.; Rev. Minnie Corb and Rev. Beulah Haas alternating; Fri. 7 P.M., Rev. Allan Lynd; Sat. 7 P.M., Study Unfoldment, Mon. 7 P.M., Rev. Owens; Mon., Tues., Thurs., Fri., Sat., and Sun. 2 P.M., Messages. Elsa Siemsen, Sec'y., 43-30 46th St., Sunnyside, L. I., Phone Exeter 2-1037.

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

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

The National Congress Of Healers And Spiritual Consultants Inc. 983 Ordway 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 Sunday 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 Cali Wanderer; Phone: TRafalgar 3-8525.

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

Cathedral of God, Inc., 53 West 82nd St., up stoop, front. Message Services: Tues. & Thurs. 7:30 P.M.; Sat. 3:30 P.M. Rev. V. Barbara Lesnovich, Minister, Phone OP 7-0338

Center of Divine Guidance, Suite 229, Great Northern Hotel, 118 W. 57th St. Services: Sun. 7 P.M.; Thurs. 10 A.M. and 7 P.M.; Fri. 2 P.M.; Classes, Wed. 2 P.M. and Fri. 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.

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

Rochester
Plymouth Spiritualist Church, Corner Plymouth Ave., South, and Flint St. Services: Sun. 3:30 & 7:30 P.M.; Wed. Message Service 7:30 P.M.; Medium Sunday second Sunday each month. Pres.: Mr. E. Gutzmer; Pastor: Rev. E. Gutzmer; Sec'y.: Mrs. S. Copenhagen.

Syracuse
Wayside Spiritualist Church, 220 E. Washington St. Services: Sun. 7:30 P.M. Pastor: Rev. Luania Caley, Phone GR 9-5235; Associate Pastor: Rev. Earl Young, Court St. & Teall Ave., Syracuse, N. Y. Sec'y.: Rev. Gertrude B. Brown.

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

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

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

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

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

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

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

East Liverpool
First Spiritualist Church, 245 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. Alvin 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 Vegetus, 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: PROspect 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
Second Association of Spiritualists, 1418 Walnut St. Services: Sun. 7:30 P.M. Pastor: Rev. Alda Neige, Phone Loc. 7-6580; Sec'y.: Rev. Augusta Taylor

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

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

Pittsburgh
First Church of Spiritualists, 256 Boquet St., Phone MU 2-3878. Services: Sun. 7:30 P.M.; Thurs. 2 and 8 P.M. Pres. Sarah Taylor, Sec'y.: Marion G. Clark 927 Milton St.

Reading
First Spiritualist Church, 1047 Penn St. Services: Wed. 7:45 P.M.; Sun. 7:30 P.M. Pastor: Rev. Clara Senior, Phone RE 3-1894, Ephrata, Pa. Sec'y.: Mary A. Baker, 344 So. 4th St., Reading, Pa.

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

TEXAS

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

Divine Light U.C.M. Church, 4913 Center. Services: Sun. 2:30 P.M.; Mon. and Thurs. 7:30 P.M. Pastor: Rev. Grace Fisher, Phone UN 2-3447.

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

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

Bethlehem Spiritual Christian Church, 1004 S. St. Marys St. Services: Sun. and Wed. 7:45 P.M. Pastor, Rev. Alton

C. Josephs; Pres., Charles Valenta; Phone LE 2-8954.

VIRGINIA

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

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

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

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

WASHINGTON

Bellingham
First Spiritualist Church, Girard at "D" St. Sunday Services: Message Circle 6:30 to 7:00 P.M.; Healing Service 7:00 to 7:30 P.M.; Reguar Service 7:30 P.M. Pastor: Fern Baluis, 2400 Jaeger St., Phone RE 4-1137; Sec'y.: Della Carlson, 2715 Alabama St., Phone RE 4-3928.

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

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

The Aquarian Foundation, Inc., 315 15th Ave., North. Services: Sunday 11 A.M. and 7:30 P.M.; Wed. 7:30 P.M. Dr. Keith Milton Rhinehart, Pastor. Phone EAST 4-6046.

Mary A. Tower Memorial Spiritualist Church, 916 E. James St., Devotional Services Sun. and Wed. at 7:30 P.M., Sun. 11 A.M., and Children's Lyceum, Fri. 8 P.M., Adult Lyceum. Pres. and Pastor: Rev. Mary B. Crisp, 410 — 14th Ave. Phone EA2t 2-6021.

WISCONSIN

Beaver Dam
Christ Unity Science Church, Inc., 925 South Spring St. Services: Sun. 10 A.M. with Healing Series; Thurs. evening 7:30 with messages. Pastor: Rev. Hattie 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 3-1083.

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

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

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DIVINE LESSONS

By BESSIE B. HEDIN

Currently there seems to be a greater expectancy as to the granting of the almost universal prayer (since nuclear discoveries), "Thy Kingdom come on Earth." There is a faithful attitude among the perceptive, for a "better way of life soon for earth dwellers," whether it come by mass revelation and universal spiritual awakening, or by cataclysmic occurrence.

Many of us hope to be acclimated citizens of the promised spiritual era of worldwide peace, prosperity, and Brotherly Love, and are looking forward to the New Era, sometimes called the Aquarian Age. We hope to be at-one-ment with the spirit of the age.

We have learned via technical principles of radio and television operation that "tuning in" reaches a desired vibrational frequency or at-one-ment "here below." As a consequence of this innovation, should we not be led to accept the Divine Suggestion and prepare ourselves for "tuning in" the "Above" spiritually, the source of creative ideas? Many of us would like to better serve humanity in ways for which we are most adapted, and these talents can be discovered within ourselves, scientifically.

Some have entered into the study of a scientific development of spiritual awareness and self discipline, so that they may not only enjoy more abundant living, but discover hidden talents. In so doing, they automatically become more worthy of and receptive to guidance by messengers from

higher planes of life, in working for greater service to the many. A living faith ensues which makes quite real the activity of Divine Benevolence, whether recognized as automatic Law of the Creator or as the help of angel hands, or indeed both. Our Maker is still individualized in incarnate entities, with "like attracting like" as one of His protective automatic Laws.

An animated faith causes us to "look up" philosophically; to sing, silently or audibly, while we work; to want to create—music, messages of light, pictures of beautiful landscapes; to bring to seeking fellow creatures more joy, fulfillment, and Truth. We feel an abiding mental expression of gratitude to and oneness with the Father, and the more abiding, the more improved is our general well being.

We look up at the heavens, and sense the great "suggested" Lessons there. The vast illustration seems to teach, as would a giant movie screen, and possibly offers Divine ideas for the solving of earthly problems. Perhaps the screen on high would tell us that education via the television screen could bring a happy solution to countless educational problems, as, for instance, the need for more school buildings. We can surely absorb the Divine Lesson of Protection in the macrocosm—the stars, planets, and solar systems all following a given pattern in perfect order. We marvel at our Maker's Infinite Wisdom in His creation of those Laws which operate for harmony, above and below (unless mankind disobeys the Law of Love and reaps a negative, inharmonious harvest.)

Now, "protection" should not mean to us the mere avoidance of "death," protection of the tem-

porary physical shell in which our eternal spirit dwells. Could it not mean "Divine Placement," to be always at a point where we can best serve others, thus contributing also our own evolution?

In the writer's youth, several years after the sinking of the luxurious ocean-liner Titanic, we were reading about this tragedy of the sea which took so many into the next expression of life. We were much impressed, and, having always been interested in the occult, to us it was as though the Divine Instructor were pointing in this picture to the William T. Stead, famous British journalist and pioneer spiritualist, who drowned with so many others at that time. Certainly he seemed to have been placed where he would be needed. He was obviously being given a higher opportunity to serve, losing only his carnal vehicle. At a time when numerous unenlightened passengers must have needed the calming effect of spiritual solace from one who could "speak with authority" on the workings of death, they were supplied with a guide between earth and the "eternity domain" (if we may use the expression which Dr. Gustaf Stromberg, scientist, brought to attention in one of his fine monthly features in *Science of Mind Magazine*.) From the story of this disaster we accepted a Divine Lesson which became something of a subconscious cornerstone for our search in life. We like to believe that the Hand of Infinite Protection and Providence places each of us at the various scenes on the stage of life where we can do the most good for the greatest number.

In Nature we see the Divine Example of faith—all things looking up "acceptingly," whether thru the dim consciousness of the grass and flowers or the giant trees of the forest, the plant kingdom offering its suggestion to men.

The animal kingdom also teaches a Divine Lesson (as always, by suggestion, not dictation) against the eating of flesh—a habit which many in spiritual training are trying to overcome. The natural demonstration we cite (which meat lovers may consider trite by now) is, of course, the warlike tendencies of the carnivorous beasts as compared to the gentle ways of the herbivorous creatures. Thinking upon the Nature lesson offered to us, leads one to wonder whether there will soon be many more sources of protein or meat substitutes available, so that those occupied with heavier duties will feel more inclined to eliminate flesh from their diets. The fact that our solar system is moving into a more rarified atmosphere for the New Age might pose the question as to whether those who eat flesh will be atomically refined enough to long survive the rarified atmosphere of the new era in space. Is it not possible that our individual fates might well be resting in the hands of our own will power to overcome appetites carried over atomically from our evolutionary sojourn away from the animal kingdom?

In these days of seeming great changes ahead, we want to look forward in faith and confidence, knowing full well that to be worthy of at-one-ment with the power of Divine Protection one must be ever more constant and alert spiritually; more critical in our judgement of self, and more thoughtful of what food and drink go into our bodies. Naturally, one should avoid all that is destructive or poisonous to purity of body nutrition. Is it not quite possible that the blood stream also feeds the spirit body by providing gaseous atmospheric nourishment which surely might be nullified by the poisons of alcohol, nicotine, or narcotics?

Without wholesome "fuel," spiritually and materially, we could not expect our spirit body to have the required electrical frequency for "tuning in" the higher guidance and inspiration from the All Spirit.

Through the Law of Cause and Effect we make our own happiness or unhappiness. We alone are responsible for our deeds, and by them we shall be known, good or bad. Then let us look up, yea even to godhood. May the confused "get organized," even as the heavens are organized, and aspire to more Wisdom, Truth, and Purity; read a little Philosophy each day, and talk to the One within.

We have found that a good way to work on character-building progress is to think back before falling asleep at night and to relive the day's happenings mentally, all the way in reverse to rising in the morning. In so doing we determine whether there are things we would like to have said or done differently, or whether there are any wrongs to right—taking care of them promptly.

Let us grasp the next rungs of the ladder with conviction, courage, and a clear conscience, reaching back a helping hand to those coming up behind us—knowing that there are wondrous ways for that better life to materialize. We need but to act the causes in motion mentally, exemplifying beauty of thought, deed, or form as we go, shunning all that is negative.

On the whole, our greatest Divine Illustration would seem to be the one which brings us to "look up," the moving panorama in the sky. It offers constantly the ancient adage (as modern science is learning thru the tiny universe in the atom), "As above, so below." Selah!

BOOK REVIEWS

(Continued from Page 7)

THE SACRED MUSHROOM by Andrija Puharich

Throughout history man has attempted to relate the seen and the unseen worlds. The sacred mushroom (known to botanists as the *Amanita muscaria*) was used by the ancient Egyptians to foretell the future and project the mind into the metaphysical world. Today this amazing plant is again the object of intensive scientific observation, and present-day studies in para-psychology and extrasensory perception have resulted in many exciting and often baffling discoveries.

Written by one of America's leading authorities on parapsychology and extrasensory perception, THE SACRED MUSHROOM is the thoroughly documented investigation of the *Amanita muscaria*—a mushroom of amazing natural and metaphysical effects on the human mind.

Dr. Puharich's work with two young Dutchmen of unusually acute extrasensory perception led to the discovery of the long lost Egyptian ritual of the sacred mushroom. The story of this extraordinary quest is recorded here in fascinating detail. In addition, he has written a brilliant summary of the role of the sacred mushroom in history, myth, and religious experience.

BOOK REVIEW STRANGE PROLOGUE

by Alberta M. O'Connell

Basically, the life story of the author, "Strange Prologue" is an absorbing and fascinating tale.

In it, she has "laid bare her soul" in presenting problems in much the same way that life presented them to her. As others do, she sometimes felt that she had found The Truth, but she was protected by The Great White Light through many various experiences until she was guided to a surprising and satisfying reward for her seeking. The vitality and driving force with which this thrilling story is written will sweep the reader into one of the most intense, exciting and completely unforgettable novels in recent years.

Alberta M. O'Connell has lived a full life of many interests and accomplishments. Born in East Orange, New Jersey, the author has been a student of Metaphysics all her life. She first found fame as a concert singer of rare talent. About fifteen years ago, she consulted a spiritualist friend, and since that time, her life has gone through a complete transformation. Awakened one night by a tune running through her head, she who had never played an instrument of any sort, began picking out notes on her piano, and to her own amazement soon composed a melody. The "one-finger piano player" as she was then called, received more music through cosmic vibrations, and before long was being hailed as one of the nation's most prolific song writers. In the months that followed, Mrs. O'Connell taught herself to play piano and besides composing music, she was then able to prepare harmony and musical arrangements, as well as writing her own lyrics. Perhaps the best known of her melodies is the very popular "Our Nation's Capital March." Through Guidance from Within, Alberta O'Connell has also been able to paint pictures without any training. Some of her paintings hang in well-known institutions and some in private homes.

From disappointing, unsatisfying romantic experiences through a very happy marriage and the later readjustment necessary for a lonely widow . . . from a concert and dramatic career through the composing of music and the writing of material for dramatic production . . . from an Egyptian singing and dancing girl through varied philanthropic work . . . from a definite vision at the age of five through varied religious experiences . . . all in one life story . . . written into a novel of great power, woven from truth and dyed brilliantly with the colors of imagination.

BOOK REVIEW ETERNAL QUEST

by John N. East

It has often been stated that there are no books of substance which approach the established fact of man's survival of physical death from a scientific viewpoint.

Since the War this affirmation has been largely true. With the exception of the brilliant writings of Dr. Raynor C. Johnson, no major works have appeared dealing with this all-important aspect.

With the splitting of the atom and the ensuing advance of nuclear knowledge, Victorian materialism has suffered a death blow. In "Eternal Quest," John N. East brings much scholarship to the task of relating psychic knowledge to physical science, and shows that the long story of evolution from the Creation is at the very base of the whole problem of continued existence. With infinite pains and devastation (Continued on Page 14)

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(P-517)

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BOOK REVIEWS

(Continued from Page 13)

ing logic, the author traces the origin of Man's spiritual heritage.

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MAN IN THE DOCK

(Continued from Page 4)

mind and spirit survival after death.

In every field of research man has provided himself with contradictions, and we are often at a loss in separating the truth from fancy. As strange as it may appear the great strides in material progress during the 20th century have not ushered in the millennium of peace which we all expected. Mechanization which was to ease the burden of the toiling masses tends periodically to leave in its train soul-destroying unemployment. Whilst the leisure hours for the employed lack any corresponding increase in social and artistic interest. A craving for sensation has replaced the placid approach to peaceful leisure. Perhaps man in his endeavor to make progress materially attached too much importance to his material requirements and overlooked the requirements of spiritual desires and aspirations.

In the field of pure science where we hoped to find the solution of physical problems we are left high and dry in a welter of confusion and uncertainty. In spite of the greater length of human life we find the dreaded diseases being introduced into the human life of the present and

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future generations by the crazy conduct of man who unleashes death dealing radiations from nuclear tests. We may put man in the dock to explain the meaning and purpose of his conduct.

If there is a line of demarcation between moral and immoral thinking then where is it to be found, in the utterances of statesmen and church dignitaries who decry the immoral conduct of man in relation to war in general, and atomic tests in particular, and those who see in those two evils a rightness based on the principles of expedience. The central point which has not yet been explained is why all this crescendo of evil is so evident in a period when we are so learned in relation to the natural laws and conscious of what is right and wrong. It must always be remembered that the social characteristics of a nation are the product of a certain social order. Physical conflict to settle differences is always the result of distorted minds brought about by arrogance and conceit. It is not the action of ourselves which is at fault but the character of our thinking. In seeking a road to material and spiritual progress the mind of the average man turns to his religion. This is sometimes a source of strength and sometimes a source of delusion. What has been the impact of religion on man's search for truth?

PARTING THE CURTAIN

(Continued from Page 1)

ers sit behind classroom desks and, one might say, exude Bible interpretation in whole semesters of instruction. But one has to spend more than semesters of really profound study over a wide area of the field of Bible exegesis before one gains any true realization of the still nearly total want either of clear comprehension of Bible meaning or of agreement of scholars and theologians as to that meaning.

Out of the experience of such study arises the deep recognition of how little is truly known on the whole subject of theology. It is true to say that the Christian Church has perennially suffered such signal defeat in its attempts to rationalize, to justify and stabilize the very predicates of theological doctrine on which it was founded that it has tacitly settled finally into a state of truce, as it were, in the war of bitter controversy and is content to let the opposing claims of the different sects rest in a sort of "peaceful coexistence."

The early Church over the whole of the third and fourth centuries fought with such savage ferocity over questions involved in the doctrine of the "substance" of the three Persons of the Holy Trinity that they tore each other's bodies to pieces in some of the great Councils, leading the philosophical young Roman Emperor Julian, who as head of both state and church had to preside over their councils, to exclaim: "There is no wild beast like an angry theologian."

The average pew occupant in the churches would be taken aback to be told that the Christian Church has never yet come to a decision generally acceptable all around on those same questions the early Councils so furiously battled over. Christians are no longer deeply enough concerned to kill each other over the debate as to whether the Son in the Trinity was of the same substance (homousia) with the Father, or only of like substance with him (homoiousia). Nor would they lose any sleep over whether the Holy Ghost was descended, or emanated, from the Father and from the Son, or from the Father directly or from the Son directly. But Christianity in those early days drank from fanatical springs of zeal and uncton and its devotees were so entranced that they could face the lions in the circus with transcendental ecstasy.

To one who will go into these things deeply and probe to the core of their inner significance this almost agonizing concern of ancient peoples with the most abstruse problems of theology and philosophy becomes a matter of intriguing interest. Is it anything momentous that the people of two thousand years ago found these questions of crucial importance in their lives and people of our "advanced" civilization today hardly know that such questions exist. Well, life was quieter in the ancient day, and people had time to reflect. Completely absorbed in out activities and under pressures to keep up with the pace, people now have not even the time to read Emerson's Essay on Solitude or follow a course in Yoga meditation. Therefore it is not too strange that there has not been for centuries the cultivation of the special grade of intellectual subtlety and almost clairvoyant intuition of meaning values which in the first instance produced the sacred Scriptures and which are just as essential now for the discernment of their deftly concealed meaning. Some one has spoken of this recondite sense of Bible writing as "a mystery hidden in an enigma." All stu-

dents sooner or later come to know well enough of the mystery; but not so many have recognized that it was further buried

under a riddle. Without the true keys to the riddle one has little hope of dissolving the mystery.

To Be Continued

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Does Your Pet Survive Physical Death?

(Continued from Page 3)

to the laws of Infinite Intelligence. Says Silver Birch: "The Great Spirit would have us know these facts, that one day people will understand the law of Spirit, that all things in the Universe—animal, bird, fish, or flower—are all parts of the Great White Spirit's plan, and of his creation, and these must have their God-given rights, and not be harmed or molested by mankind."

Animals, with their sixth sense so well developed, see other discarnate animals also, proving their survival, as briefly in the case of the doctor's dog that used to have a certain chair he sat under as his special place. At his passing, the physician got a new dog that started to make himself comfortable under the same chair, but not for long, for he suddenly sprang up with a flying leap, then stopped and looked in a most puzzled manner at the place he so quickly left. It was obvious from his behavior that the "dead" dog was guarding the rights of his own special chair.

A similar case was that of a family who had a dog named Rex, and adopted another they called Wolf. Though the dogs were friends, Rex never allowed Wolf to use his sleeping mat or dishes. When Rex finally passed on and Wolf approached the "dead" dog's belongings, he would suddenly hesitate and then bound off in another direction. Though the family gave Wolf one of Rex's dishes filled with enticing food, Wolf could not be coaxed to touch it; so the family concluded that Rex was still guarding his own.

Yes, we have abundant proof that can be given that animals survive so-called "death." Their survival is not of the same permanent quality as is man's, nor may our lesser brethren have the unlimited scope of eternal progress toward perfection. Their development and achievement lie in different directions than that of man and not necessarily in association with man, though man has helped them to achieve partial continuity of life through his training and association with them.

In Spirit Land animals have the second plane, but are not found in higher planes where conditions would not be suitable for them. Their human friends may visit them, and many devote themselves to their care and comfort. But we are told that as man progresses and leaves the lower spheres for higher, where there are no animals, he becomes less devoted to his former pets.

A certain discarnate soldier boy coming to the second plane of Spirit, tells how he started a Canine Defense League in behalf of lonely animals that are waiting for their human friends. The boy takes back to his Spirit home many lonely animals that need human companionship; also, each member of the League is responsible for one or more animals daily. They take turns of being in charge of the animals' home. When the former owners come to the Summerland, these boys take their animals to meet them—sometimes it is a cat, dog, cow, horse, bird, monkey, seal, rabbit, lamb, deer, bear or even a tortoise or a mouse among other animals and the creatures that have been pets. Some are surprised that these have survived, and then they are reminded that human beings, in common with their lesser brethren, belong to the animal kingdom, have a common ancestry, and though they were never animals and have

progressed along different lines, yet they come up through the Tree of Life with its common branches, as every child's birth demonstrates, as its embryo develops in turn fish, amphibian and reptilian phases, together with that of birds, and the lower and higher mammalian stages.

There is no evidence to show that one branch of the Life-Tree survives "death" and the others springing from the same root perish. Man has a strong physical link that binds him to his animal pets. The cells of their bodies are not different in composition; their skeletons are composed of the same substance—they breathe and eat similarly. When consciousness dawned, man became aware of himself as an individual with an individual spirit. This gave him supremacy in the animal kingdom over those who had only the group spirit. But some animals, in close association with human beings, "caught" or took on some of man's consciousness, individuality, and personality, and in these respects sometimes go beyond many men and women, and in many cases have hastened the

growth and development and improvement of human beings. As this occurs, ferocity and brutishness dies out and becomes extinct—evil annihilates itself. As man reaches the stage when he realizes that the universe is ruled by natural laws, that Life belongs to God its Creator, that no one must take it or act cruelly toward any, then he will live in love, kindness, tolerance, and there will be no ferocity among the animals. Indeed, the lion will lie down with the lamb, and at that time Isaiah tells us "the lion will eat straw as the ox," and none will hurt or harm or eat flesh, but as the Bible says, "The fruit of the tree shall be meat for you."

So let's treat our pets as we would like to be treated, and remember that here and yonder the tie of love still binds us. Greet them when they come to see you, and never disturb them with tears or sorrow. They are well, and well-cared for on the other side and often are by your side. Your tears only distress them, as they cannot understand your reason for shedding them.

SECRETS OF SUCCESS

(Continued from Page 1)

swer this question. What are you happiest doing? If you had your choice which lifework would you choose above all others? In this soul searching make sure that your answers are not affected by the glamour of a profession rather than any genuine liking or ability for it. I've noticed that writers and mediums are similar in one respect: There are those who are writers and mediums because they produce. The others are more interested in "being writers" or "being mediums." One does; the other dreams. One IS; the other wishes to be.

You are unlike any other person in the world; possessed of certain talents, personality, background and experience which makes you unique. Even if adverse circumstances prevent you from doing what you genuinely like you can still fulfill your inner needs by reading on your favorite subject, joining a club or organization, doing what you can on your own, part time. The weak person finds an excuse; the strong person finds a way. You must first travel the rocky road before you can get on the path of progress. You, and only you, are responsible for your idea of success or failure in life. Your family and friends might influence you, negatively or positively, but only you can make the final decision—either to keep on or to give up. Any fool can fail: It requires no unique talent, expenditure of energy or special education. To say "I gave it up because it was too hard" is to admit that you're too weak!

The basis of all success is FAITH: Faith in God, in oneself,

in what you're doing. You must render some sort of a service to your fellowman. You must be willing to "walk the extra mile." Successful persons will do what everyone else refuses to do. He is willing to make temporary sacrifices for a permanent future reward. It is what he is ready to give up (parties, TV, movies, etc.) that will insure what he will get.

Persistence is the most powerful of success-traits. To stick with a thing even in the face of defeat, amid ridicule, obstacles, opposition, even persecution. The person who quits cheats himself: He never really knows whether he could have "gotten there." Josh White once said: "Consider the postage stamp, my son. It secures success through its ability to stick to one thing until it gets there."

The only handicap you have is the one in your mind. The great world figures all had to overcome handicaps greater than you or I. The list is endless: Roosevelt, Helen Keller, Napoleon, Aristotle, Somerset Maugham, etc. Milton, though blind, "saw" and gave us such beautiful poetry. Beethoven, though deaf "heard" the most inspired symphonies. Lincoln, born in a log cabin, self-educated, homely, backward, ungainly, yet became sixteenth President of the United States. A handicap can be the basis of success; the motivating force to work harder than others, study longer, do more.

Set a goal for yourself. A person without a definite goal is like a captain without a ship. He's not going anywhere. If you want a new car then decide what kind of car you want, name, model, color, price range, etc. Cut out a picture from a magazine and paste this on your bathroom mirror so that it will be a constant

reminder. You'll find yourself thinking about it so much that you will somehow, somehow, no matter how impossible the odds may seem, get it. Another success rule is to set a goal within a time limit. "I want so-and-so by December" or "in four months." Otherwise you'll be floundering around, giving yourself too much leeway which is an unconscious subterfuge indicating self-doubt.

Whatever your goal or idea of success surround yourself with people who are successful. Read inspiring, self-help books and publications. Don't listen to or seek out the opinion of those who are failures. The former will bring you up; the latter carry you down. It's inconceivable how many readily listen to the one who admits he has failed. These poison-spreading spiritual parasites are your real enemies. Your mind is like a pitcher of clear water, gradually being filled with positive thoughts, constructive advice, true values. Then one of these negative persons come along and says something derogatory. A drop of ink has fallen into your clear-water mind and becomes clouded. Avoid like the plague anyone who has a negative effect on you.

Don't try to make things easy for yourself. The easy way out is the hardest way in! To fear is to fail. The only way to conquer fear is to do the thing feared. If you doubt you can do something the only way you can disprove your own doubts is by attempting to do it. Success literally is a state of mind. No one can take you by the hand and say "Here! Succeed!" If you keep telling yourself "I'm unlucky" you will be. So why not change it to "I feel lucky!" Good and bad luck as such is just a synonym for good and bad judgment. Never expect success from anything except work. An old proverb is: "He who waits for dead men's shoes may have to go barefoot for a long time!" The true secrets of success lie within you!

NOTE: Rev. Leo Louis Martello is proof of what he writes. Still in his twenties he is Patriarch of the Temple of Spiritual Guidance, New York; at one time the youngest professional graphologist in the world; published in over 200 magazines here and abroad; former director of the American Hypnotism Academy; winner of the Moss Gold Memorial Medal for writing and is a Key Agent for a nationally advertised food supplement earning four figures a month.

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