

PSYCHIC OBSERVER

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Will The Earth Flip And Wipe Out Civilization? Will
The North And South Poles Again Change Locations?
You Say That There Isn't Too Much Of A Chance!
Well Now — Read On!

A BUTTERCUP ON HIS TONGUE

By Gaston Burridge

Some have said Hugh A. Brown's theory about Earth's "flipping over and wiping out civilization" is crazy. Others have been more gentle. They say he is mistaken. Crazy or mistaken, we still must explain how Arctic circle mammoths — beasis weighing tons — became deep-frozen so fast as to die standing up with buttercups on their tongues! That fact itself is crazy enough. But it happened. Not just once, but many times — 40 times — and likely "all at once." We have been digging these mammoths out of northern tundra for 160 years, which proves it happened!

Let's say Mr. Brown IS crazy. So what? So Dr. Nils Bohr, prominent nuclear theory proponent and Nobel Prize winner for Physics, is reported to have said of Professor Heisenberg, regarding Heisenberg's theory of elementary particles, "We all agreed that your theory is crazy. The question is, whether it is crazy enough to have a chance of being correct. My own feeling is that it is not crazy enough." So much for being crazy, then. It goes in the best circles!

Toward another point of view. Mr. Frank Edwards, noted TV and Radio commentator, has commented, "Much of today's Science is foundationed upon what is known as the nuclear theory, which, like fairies, may be nonexistent. The nuclear theory is accepted by those to whom it sounds plausible, and for whom it fills a need."

Like little, like big they say. Science today enjoys attempting to wind as many threads on one spindle as possible. Planets around suns, moons around planets, particles of matter around a center of other particles of matter — and all of these around a maze of mathematics, the universal language, in which assumptions must figure heavily. What lies between these are but phases lightly or thickly touched by time — and speculations fashioned as of the day!

I came into this world ahead of expectations. It has been said by some who know me, that I was skeptical the birth processes would take place for me, so had to make sure! And though I proved these processes did actually perform — for me, at least — I still remain

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WHETHER IN THE FIELD

OR — IN YOUR BUTTON HOLE

THE FLOWERS KNOW!

By REV. ENID S. SMITH, Ph.D

If you love anything enough it will give you its secrets in his buttonhole. Dr. George Washington Carver, declared after years of experimentation, "I have found when I talk to the little flower or to the peanut and love it enough, it will give up its secrets me." Certainly he must have known, for the peanut gave him 301 of its secrets that revived the South.

A few days ago, the dicarnate "plant wizard", Luther Burbank, speaking "direct voice" to the writer said, "The flowers know when they are treated with love — they respond, even as a child does, to our loving thought, attention, and prayer. They have intelligence — not as much as we have, but they understand and feel our presence and attitude toward them; and though their life span is short, they bring into our lives the beauty of nature and a greater understanding of God's laws."

When I asked the great man from the Spirit World if he would help my slow growing heavenly blue morning glory, a small seedling, to speed up and do its duty, he said he would look at it and lend me his magic touch, since he saw that I had a "green thumb."

By actual measurement in 24 hours that morning glory grew 12 inches! It has been growing in a miraculous way ever since Mr. Burbank talked with me. Many here who have watched the plant have been amazed at its progress.

Plants respond to spirit people, to their ministrations and prayers. A woman conducting a recent laboratory experiment with flowers, asked the prayer help of her dicarnate mother and father and reported afterward that her "plants did phenomenally well, far better than she was ever able to accomplish alone."

Many who read these lines, especially those of us who have "green thumbs," feel the closeness and comfort of flowers, as they express themselves in their own

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Rain - Making

How Long Does It Take
To Mentally Stomp Out A
Fire?

By A. E. POWELL

Wa-Sha-Quon-Asin

That is Indian for Grey Owl, whose famous books on Northern Canada, its forests, its wild life, and, above all, the Canadian Indian, are, in my opinion, unique.

Deep and wide was Grey Owl's knowledge and wisdom, acquired by living experience, over the vast areas he travelled for most of his life, facing and mastering the almost immeasurable and unendurable difficulties and trials, arising from the fierce cold of the Arctic regions. Of half-Indian descent, his woodcraft has probably never been surpassed by one not wholly Indian.

UNRIVALED FOREST

Never, I think, have I read such magnificently vivid English, inspired by imagery, and power of description, as well as profound mysticism, which would make any poet envious.

In "The Men of the Last Frontier," he describes one of those white-man-made fires which have devastated and brought to ruin Canada's once-unrivaled forests.

He was with a party detailed to put out the raging inferno of flame. Amongst the Indians on this expedition was the oldest man of the party, a conjurer, whose name means "The Little Child," and whose leadership in bush technique was tacitly accepted by all. While he took charge of the Indians, he did no work. The Chief of the fire-fighters asked Grey Owl to interrogate Little Child, and the following conversation ensued:

"Little Child, why do you not work?"

"Because I am here for another purpose."

"But I thought you were here to fight fire."

Shaking his head, and speaking gently, as to one who is mentally deficient, Little Child said:

"You do not understand. I am not here to fight that fire. I am here to put it out!"

"What do you mean by that?"

"Wait and see," replied the Indian.

A BURNING SUN

Remarkable things happened. A burning sun had shone without intermission for many days, and looked like continuing to do so, which made harder the work of the fire-fighters.

As Little Child left, he said to Grey Owl: "I am now going to put out the fire. Two days, maybe three: wait and see!"

On a hill, a mile away, he secreted himself. For two evenings and the whole of two nights, the party heard Little Child's drum, with never a break in its rhythm. The nights being very calm, the party heard the high-pitched undulations of a three or four-note chant continuously repeated. Some of the white men, inexperienced, began to feel uneasy as to its meaning.

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Here Is A Story Witnessed By Authorities Who Wish
That They Did Not Have To Admit To The Truth
Of It!

POLTERGEIST'S ON THE PROWL

One of the most outstanding and sustained cases of poltergeistic phenomena yet recorded has taken place recently at the town of Itapura, in the state of Sao Paulo, Brazil.

It is certainly among the best attested. Witnesses included a police inspector, an attorney general, a priest, and several physicians and schoolmasters.

CLERGY, LAWYERS AND
POLICE ARE WITNESSES
200 STONES BOMBARD HOUSE
IN BRAZIL
THEN FOOD AND CUTLERY FLY

The phenomena occurred at an old mansion owned by Senor Cid de Ulhoa Cento. For forty days stones and household objects rained down on family and visitors alike. The phenomena were investigated by a well-known journalist from the Brazilian capital, Audalio Dantas, and a photographer, Ronaldo Morass, for a leading magazine, "O Cruzeiro."

This magazine is certainly not biased towards Spiritualism, for it is known to have a Roman Catholic trend. These are the remarkable, reliably attested and documented events.

On Sunday, April 12, 1959, the whole family Ulhoa Canto was staying at home. Sr. Cid was reading a paper in the pantry, while his wife, Dona Regina, was preparing lunch. Besides the couple, the family consists of three children and Francisca, the female cook.

It was about 10 A.M. when suddenly, two stones fell violently in the passage. Dona Regina became frightened for one of the children might have been hit by the stones.

Sr. Cid made his way to the passage, examined the stones and came to the conclusion that they must have been thrown from the courtyard. He went out to the court, but didn't find anybody there.

He decided to carry out a more thorough inspection, studying the possibility of a joke played on them, perhaps by a "good-humoured friend."

Nevertheless, he couldn't find anything of the sort.

He was still pondering over the

affair, when he heard someone crying in the house. It meant the falling of new stones.

NO HOLES

On this occasion, stones were falling not only in the passage, but also in the kitchen, the pantry, the drawing room and all the other rooms, except the one where two of the children, the younger ones, were sleeping.

Dona Regina and the servant became frightened. Both of them had the impression that the stones had been falling from the garret, passing through the ceiling.

Though the whole situation seemed to be very strange, Sr. Cid continued to be calm. He went on examining carefully the whole house, closed all the doors and windows, examined the ceiling on the possible presence of holes in it.

All of them were expecting that the strange events should continue, when, after the elapse of a few minutes, the falling of stones "broke out" again.

This time, however, they were not only falling, but hitting the walls, rolling about on the floor and springing up in the air. But even this "bombardment" didn't dissuade Sr. Cid from continuing to investigate the situation in order to find the solution of the mystery.

ALL WARM

An interesting detail: all the stones were warm as if they had been picked up in the very moment in the courtyard. The "bombardment" went on again with short intervals. Besides stones, also splinters of bricks and tiles began to fall.

Two hours had elapsed without Sr. Cid having arrived at any conclusion.

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Here is Mediumship at its outstanding best! A piece of chalk is writing on the blackboard with no apparent means of support!

For This Story, Please Turn To Page 10

PSYCHIC OBSERVER

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FIVE HUNDRED AND THIRTY TWO
JANUARY 1961

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

FIVE HUNDRED AND THIRTY TWO

JANUARY 1961

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From The Editor's Desk



BY TOM O'NEIL

For Greatest Awareness Tune Up Your Mental Radio Sets

Radio, one of man's recent inventions, may be the means of acquainting man with the application of its principles to his own life.

A few years ago had anyone suggested the possibilities of the Radio he would have been laughed at. Yet today, Radio is a fact; we know it largely by what it does; what we hear with our own ears as we sit down in the evening and turn the magic dial that brings in jazz, concert or soloist.

We know that there is a broadcasting Station somewhere in the distance, and that by a mysterious agitation of the ether, concert or jazz comes over the air, and having a receiving set that is capable of transforming these waves into the original music we hear whatever we tune into.

We sit down at the Radio and turn the dial. The room is alive with disconcerting, stimulating jazz strains, but it meets with no response, so we turn the dial again. This time a majestic symphony is heard, and its strains strike a response within. We are soothed and quieted. Whitman said "Music is what awakens in one when he is reminded by the instruments." We know that we can tune out anything that does not appeal to us, and need only listen to the music that appeals to us.

Has it ever occurred to you that each of us has all the principles of radio within our own being? We are Station Directors and Announcers — we determine (often consciously) whether we will broad-

cast Good Music or Jazzy-harmony, or discord. We don't know how far our Broadcasting reaches, because we have not developed instruments capable of picking up what is sent out. We do know, however, that our broadcasting has its effect on everyone we contact, for have we not felt uplifted when coming into the presence of some particular friend, and have we not felt depressed in the presence of another?

Knowledge of the atom and Radio have made us realize that nothing is solid, as we once thought, for we know that Radio travels everywhere. It may be that every thought and emotion is broadcasted through every cell of our bodies, which may account for many physical states experienced. We have been taught that every thought sent out comes back to us, but it would seem that every thought leaves its impression at the time, though it cannot be measured.

The Brain may be the Broadcasting Station, and should be used; when man acts as a Receiving Set, he may be bombarded with anything that is in the air and effected detrimentally. Many people are naturally sensitive and impressionable, and find it difficult to control thought and emotion, because they do not know how to tune out undesirable wavelengths. A positive program is the best means of neutralizing much that comes from undesirable influences.

Man can determine, in large degree, what he will send out and what he will receive. It can be constructive or destructive. Constructive thought and emotion strengthen character and increase the functions of the body, while destructive thought and emotion depresses the mind, and slows down every function of the body.

We should be careful for our own sakes what we think and what kind of emotions we indulge in. We should be careful for the sake of others, for whether we realize it or not, those we come in contact with are affected to some extent by what we broadcast, and are lifted up or cast down in our presence.

This principle should be studied carefully by everyone who comes in contact with children, as they are very impressionable. Records are made in childhood that are never erased, and effect the child for years.

You are the Director and Announcer of Your Own Radio Service. You are responsible for its care, and the character of its broadcasting service. Every thought and emotion are broadcast on your own wavelength, and not only sent out into the world for good or ill, but sent to every cell of your body to stimulate its function or to retard it.

The findings of the so called material scientists may be the means of our understanding many similar principles that operate in the domain of our individual beings. It is reasonable to suppose that every material principle discovered (or uncovered) has its duplicate and counterpart in man.

We have been called a material people, but the discovery of any principle will one day be understood as it relates to man. We understand concrete illustrations when abstract principles make no appeal to us, but we learn to interpret slowly.

Editor's Notebook

A letter received says this: "Enclosed is check for two years subscription. The AQUARIAN FOUNDATION, Seattle, Wash., where we attended for FIVE YEARS, ceased putting the PSYCHIC OBSERVER out for sale after this Chesterfield Exposure, so — we are entering our own subscription as we do not want to miss a copy."

More power to you Tom O'Neil, the sooner the fakes are exposed, the sooner can true Spiritualism get back on its feet again.

Those mediums who hold no guilt need have any fear! Why?? — has no genuine physical medium come forth for the SNOOPER-SCOPE test? There must be some genuine mediums somewhere with true phenomena who can pass the test.

Bless you Tom O'Neil and all who stand for truth and justice."

Sincerely

Mr. & Mrs. L. V. Plugrad
8212 - 19 - N.E.
Seattle, Washington.

EDITOR'S NOTE: For your information my good friends, the AQUARIAN FOUNDATION gets ONE HUNDRED copies of the Psychic Observer every month, so there is no reason, unless they are sold out, why members cannot get their paper there. We are writing Keith Milton Rhinehart asking WHY the Psychic Observer is NOT put out for sale at the AQUARIAN FOUNDATION. We will publish his answer in our next issue.

Another reader writes:

"Upon seeing the film of the Chesterfield expose' I wrote Mable Riffle asking how she could be a party to such a thing." M. R.'s reply: "The proof that the film was faked is in the fact that every time I was shown I had a different dress on."

EDITOR'S NOTE: We filmed THREE "seances" on THREE different days. I had the film of these "seances" all spliced together so that they would all run concurrently without a break. This film carries a letter of explanation to all who buy it, explaining the "seances" and how they were taken. Running this film is easier and better on a single reel, than to stop and reload a projector 3 times.

Does this answer your question as to why there could be a change of clothing in the exposure reel?

We wish to thank all of these who have written their LETTER TO THE EDITOR regarding the expose' of Camp Chesterfield. You have all helped P. O. make its point and maintain its stand. We have several hundred more that we could print, but I think that you will all agree that enough has been said for the time being.

We wish to thank the Churches and groups who are still displaying the Psychic Observer, and we wish to thank all of those who have dropped their memberships from the churches who have ceased to take the Psychic Observer, either from orders from higher up, or — because their own guilty actions make them uncomfortable to have the Psychic Observer around.

We hope that everyone enjoys the P. O.'s new format. Let us have your letters pro or con, and do not forget to send us your psychic experiences.

The best of the Holidays to all.
Thank you,
Tom O'Neil

A HAPPY NEW YEAR
TO ALL OF OUR READERS
WHEREVER YOU MAY BE

THE QUESTION OF SPIRIT SURVIVAL

EDITOR'S NOTE: In my endeavor to continue raising the sights of the *Psychic Observer*, and to try to make this one of the best *Journals* in the Fields of Human Consciousness, I wrote to Dr. Rhine asking if he would be so kind as to submit some of his writings for inclusion in the *P. O.* from time to time. His answer appears in part as follows:

"IN SYMPATHY WITH YOUR OBJECTIVE, THIS SUGGESTION MAY HAVE A LITTLE VALUE, AT LEAST ENOUGH TO JUSTIFY YOUR THINKING ABOUT IT: IF, AS I THINK MAY BE THE CASE, YOUR CHANGE OF PROGRAM FOR THE *OBSERVER* BRINGS YOUR CLIENTELE OF READERS WITHIN SHOOTING DISTANCE OF THE RESEARCH FIELD OF PARAPSYCHOLOGY, IT MIGHT BE POSSIBLE AND PROFITABLE TO OPEN A REGULAR COLUMN OR SECTION OF THE MAGAZINE TO A SUITABLE REVIEW, RE-WRITE OR DIGEST OF NEWS AND DEVELOPMENTS IN THE RESEARCH FIELD OF PARAPSYCHOLOGY. YOU COULD GLEAN THIS FROM THE *JOURNAL OF PARAPSYCHOLOGY*, THE *PARAPSYCHOLOGY BULLETIN*, THE *JOURNALS OF THE SPR'S*."

Reprinted from

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Vol. XLIII, No. 2, April, 1949

Parapsychology Laboratory, Duke University

By J. B. RHINE

Scientific methods of research have not as yet been applied in an adequate way to the question of the active continuance of personality after death. The reason for this neglect is not that anyone considers the question unimportant; rather, the amount of effort that is spent on the fostering of belief in the closely related doctrine of the issue.

Solution of the problem has, however, been held back by the prevailing beliefs about personal survival, not only the belief that it does occur, but also the belief that it does not. Ecclesiastical teachings, on the one hand, have, of course, always firmly asserted that some part of the personality, called the soul or spirit, does survive bodily death. On the other hand, four centuries of science have developed an almost equally dogmatic cast of thought against anything nonphysical or spiritual in the universe. Most individuals are under the domination of one or the other of the formidable systems of faith, and it is the very nature of faith or belief to discourage inquiry. Therefore the question has never been squarely faced.

There has, in fact, been a marked decline in whatever scientific interest there once was in the survival problem. A quarter of a century ago, for example, the activities of the physical research societies were almost wholly given over to researches in "mediumship" bearing on survival; that is, researches with persons who thought they were "mediums" in contact with discarnate spirits. In academic circles, too, those scholars who were interested in parapsychology were largely concerned with these claims of spirit contact. In the mid-twenties, there was the investigation of "Margery's" claim to mediumship by a Harvard group and the Clark University lecture series on parapsychology in which the major emphasis was on the phenomena of mediumship. Many current books on the subject were available and the names of such authors as Lodge, Flammarion, and Doyle, among others, were known almost everywhere. The magazines and daily press reflected the interest in the problems of mediumship; the *Scientific American* even sponsored an investigation of the subject. The first world war was accompanied and followed by a great upsurge both of public interest in and of scientific research on the problem of spirit survival.

Today there is little to compare to the interest in survival of twenty-five years ago. The recent world war brought on nothing comparable to the first in the way of spiritual revival. The layman's enthusiasm for the subject is largely

gone among academic men. Even the physical research societies today are practically inactive on the survival problem. Within the short space of a couple of decades the issue has become almost a dead one, and it will be our primary question whether it can be revived.

This loss of status of the survival question was due to a complex of factors. One of these was the continuing advance of materialistic thought in biology and psychology; it was the epoch of behaviorism. Also the disrepute of the subject of mediumship was accentuated by the reports of fraud encountered in such conspicuous cases as, for example, those of "Margery" Crandon and Katherine Goligher. But the real letdown is traceable, I think, to the fact that there were no adequate methods of scientific study to sustain the high-pitched interest in the subject that had developed. Science was not yet prepared to deal with the claims presented to it. Indecision and confusion resulted and indifference naturally followed.

To understand the seriousness of this lack of methods let us look back at the evidence available in the twenties. Readers of the *Journal of the American Society for Psychical Research* are already familiar with an excellent survey of this evidence presented by Dr. Gardner Murphy in his articles in 1945, evidence that was practically all on record in the twenties. A detached scientific appraisal of this material brings out the fact that it was not adequate to meet the general critical requirements for proof. The case it makes is suggestive, but it is not conclusive. It is true, many of the scholars who handled and appraised the original evidential material regarded the alternative explanations as not reasonable enough to weigh heavily against the hypothesis of survival; they accepted this hypothesis, at least as the most likely explanation. For a scientifically conclusive finding, however, there should be no logically acceptable alternative. And as we review the evidence on record to date, there is none that is completely unambiguous, that rules out all the counterhypotheses that have to be considered.

Accordingly the height of interest in the question of spirit agencies, and there is almost no active

cy reached a generation ago could not be sustained. The strength of the evidence was not sufficient.

Our interest must, of course, center upon the reason for this inconclusiveness of the case for survival. A careful student who came into parapsychology in the twenties found two main difficulties in trying to assess the results then offered as evidence of spirit agency. The first of these obstacles was the lack of a suitable technique for making sure of the facts themselves. Most of the evidence, certainly the most impressive portion of it, consisted of mediumistic utterances or scripts, purporting to derive from spirit origins. There was no reliable method of collecting this verbal material and impartially appraising its veridicality. As it was, the student who read research reports was required to place undue confidence in the good judgment, accuracy, good faith, and freedom from bias on the part of someone concerned. On so highly important an issue quite obviously we dare not indulge in such an exercise of confidence.

Even in the best of the cases of survival evidence there are points where very delicate human judgments enter into the decisions on which the conclusion rests. In one instance we have to accept the assurance of the experimenter that the medium knew nothing about the sitter; in another, that the medium was not educated or informed in the area of knowledge from which the significant statements in her automatic script were drawn; or again, that it is incredible that a peculiarly appropriate "message" could have been hit upon by inference or by mere coincidence. Judgments of this kind leave some room for error, whether or not it really occurred.

Until we can entirely eliminate such alternative possibilities of explanation, only those who are more strongly disposed to believe will accept the evidence. Those who are more cautious, as most scientifically educated persons are likely to be, will not accept such results. To be less cautious and accept evidence that is inconclusive is, of course, only to mislead ourselves in the long run and eventually add to the disillusionment and skepticism already existing on the question.

The second great difficulty we encountered in the twenties was that of interpreting the facts, assuming that we could safely accept them. There was the current criterion of "supernormality," as it was then called; granted that the facts of a given mediumship were supernormal (i.e., could not be explained by any recognized principle), how could we conclude they were produced by spirit agencies? There was the counterhypothesis of telepathy, which supposed that the medium was able to assemble relevant information telepathically from the sitter (or from other living persons) and that she (probably) unconsciously utilized

this knowledge to construct in her own imagination a dramatized spirit personality which purported to communicate appropriate messages. No one knew whether or not telepathy could serve so effectively as that; but, until it could be shown to be incapable of doing so, the telepathy hypothesis offered a possible explanation and consequently was a bar to progress in thinking about the survival problem.

The obviously necessary thing to do to advance the research was to remove these two main difficulties. The evidence on hand could not properly be rejected any more than it could be accepted. Some of it was, as Dr. Murphy says, "profoundly impressive." In helping to raise the question, keep it open, and warrant further research, this evidence served an important purpose, and will continue to do so in future investigations. But its significance was circumscribed by its methods.

Now, however, we have made some progress in our attack upon the two main roadblocks that were holding up advance in the twenties. We have developed a method for collecting and handling the verbal material of mediumship and have explored the telepathy counter-hypothesis to an extent that goes far to clarify its relation to the survival question. We are ready, I believe, to go ahead, so far as these particular difficulties are concerned.

Fortunately the whole development of the method of dealing with the mediumistic utterances is being reviewed in the December issue of the *Journal of Parapsychology* by two of my colleagues, Dr. J. G. Pratt and William R. Birge, who have contributed largely to the research involved. Accordingly, I need to present now only a general outline of what has been accomplished. The procedure calls for collecting the medium's verbal responses (messages or communications) verbatim in sets of five or more sessions (sittings) each for a different cooperator (sitter).

The records are copied in quintuplicate, and a set of all five records with no identification on them except a code number is given to each cooperator. Thus the cooperator does not know which is his own record since he was not "present" during the session, he having been represented only by a token object that once belonged to a deceased friend. Or if he was physically present he was seated where the medium could not see him, and where he could not hear her. This method calls either for a special laboratory arrangement or for the limiting of the method to token sessions from which the cooperator is absent.

When all five of the cooperators have checked all the records, each is given a copy of his own; this step is important in maintaining the interest of the cooperator. Also the records are not altered except for the indication of the points to be checked, which is done by inserting parentheses after each point. An appropriate method of mathematical evaluation has been applied to this type of data by Dr. T. N. E. Greville, and now the method is ready for trial on a larger scale. Doubtless it can still be improved, but at any rate it represents a great deal of methodological progress in a very difficult area. It has developed from the work of a number of contributors, but mainly from that of Dr. Pratt.

The research dealing with the second main difficulty, the counter-hypothesis of telepathy, is much better known. Again, since I have fairly recently published a book-length review of the developments in that branch of inquiry, I shall mention here only the main points that have been discovered in consequence.

The investigation of telepathy at Duke began in 1930 with a critical revision of the test methods. The earlier procedures had all been wide open to the possibility that clairvoyance as well as telepathy could have produced the results. The more refined methods that were introduced, however, still yielded significant evidence of telepathy after the possibility of

clairvoyance was eliminated from the test. Independent tests of clairvoyance also yielded scoring rates of the same order, and telepathy and clairvoyance came to be viewed as two aspects of a single basic process, extrasensory perception or ESP.

Later studies showed that, unlike sensory perception, this ESP capacity is unaffected by conditions of time and space. Distance and physical barriers have thus far been found to have no effect upon the rate of success in the tests, and precognition has come to be regarded as an experimentally established function, a form of ESP itself, the ESP of future events. As a matter of fact, no relation whatever between ESP and the physical conditions of the test environment has thus far been discovered.

When we found that to some extent a physical object could affect a subject extrasensorially, the question arose whether some counteraction upon the object itself was not also to be expected. Such a kinetic effect originating in the activity of the mind had often and in various ways been suggested in the past. Tests of this "psychokinetic," or PK, hypothesis were designed on the basis of dice throwing procedures, with the subject willing the dice to land in a specified way (a designated face or combination uppermost). The evidence from many years of study not only at Duke but at other places, including the laboratory of the A.S.P.R., has now confirmed the PK hypothesis, and PK has taken its place with the various aspects of ESP itself—telepathy, clairvoyance, and precognition—as an established capacity of the human mind.

So far as we have been able to go into the matter, we find the PK process also independent of known physical relations; it operates on laws of its own. Thus, both PK and ESP appear to transcend the physical conditions under which they have thus far been investigated. The importance of this discovery, buttressed as it is, especially in the ESP work, by the findings of a great many able contributors, ranks above all else that has come out of the research in parapsychology up to the present. Very little perhaps in all science can surpass it in the significance it has for humanity.

These findings on the psi capacities, as ESP and PK are now called, do not depend upon the subjective judgment of the experimenter. The more advanced experimental work supporting them does not therefore admit of alternative interpretation. It is true, the ESP researches were vigorously attacked by a considerable number of critics in the late thirties when they were first published, but there has been marked progress made during recent years both here and abroad toward general recognition of the findings of the psi investigations. The soundness of the experiments is being conceded. They offer, therefore, quite apart from the general significance they may have for other researches (Continued On Page 29)

NOTICE

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(P-536)

WHAT I OBSERVED



R. G. PRESSING

He's From Missouri

Ever since the tragic expose of Mable Riffle and Edith Stillwell when they conducted the fraudulent materialization seance at Chesterfield Spiritualist Camp, Chesterfield, Indiana, I have received dozens and dozens of letters not only from this country but also Canada and England as well.

With a few exceptions, all correspondents were in accord with my unqualified endorsement of Tom O'Neil's stand to rid the movement of Modern Spiritualism of all those who would debase it by posing as mediums by being a party to gross deception in the seance room.

A letter which really warmed my heart was received from an old friend, William R. Fuller, 8061 Wynwood Drive, St. Louis County, Afton, 23, Missouri. It so happens that Mr. Fuller served as secretary of the Missouri State Spiritualist Association, affiliated with the National Spiritualist Association Headquarters, Milwaukee, Wisconsin.

The first paragraph of Fuller's letter reads: "Congratulations on your articles in *Psychic Observer*. You are the one person qualified to write the whole truth about Chesterfield Camp. You and I did have some terrific debates about fraudulent mediumship and I took you to task about some of the articles you had written praising certain mediums to the skies — mediums in our own state whom I knew were hoodwinking you. You would always fight me and so I turned away from you in disgust hoping that some day you would see the handwriting on the wall."

Yes, I was adamant (a very hard mineral, real or imaginary) in those days and wrangled with anybody who even intimated that mediums would stoop to fakery — not that I did not concede that some mediums were frauds BUT I felt, by and large, that ninety-nine per cent were genuine. I was proud of being known as "The Medium's Best Friend." A medal — I still have it — inscribed with those exact words was presented to me in New York City by none other than the late Frank Decker. The medal was received in 1945 and was I in the clouds over it?

To continue Mr. Fuller's letter, the second paragraph really is illuminating for he says: "I agree emphatically with the late president of the National Spiritualist Association, Rev. Joseph P. Whitwell . . . in what this grand old gentleman wrote in 'The National Spiritualist' and what he told me in person relative to materialization and various other phases of so-called physical mediumship."

So true, so true . . . I can even remember my tussles with that scholar of all scholars insofar as true mediumship was concerned. He (Rev. Whitwell) never mentioned materialization when he edited their official organ and it was over ten years after I had published *Psychic Observer* (1937-1947) that I was even welcome at an N.S.A. convention . . . all I now believe, because I championed materialization mediumship.

In continuing his letter, Mr. Fuller says: "I also disagreed with the late Dr. Benjamin F. Clark on the whys and wherefores of fraudulent materialization seances. I told Ben off in no uncertain terms saying: 'You are a bigger fool than I thought you to be.' This 'telling off' took place at our 1953 Missouri State Convention. Suffice to say, this episode causedness. She sees her house of cards

me to resign as secretary, after having served the organization for a dozen years."

It seems a pity to have to rehash these episodes but for the sake of revealing the truth nothing must be omitted that will help to clarify the atmosphere . . .

and I know that the late President of the Indiana State Spiritualist Association and the late trustee of the National Spiritualist Association is, from the spirit side, nodding his approval for I feel he would want it that way.

Fuller's letter continues: Imagine my surprise when I noticed you were writing for *Psychic Observer*. I thought you were a permanent fixture at Chesterfield Spiritualist Camp with all its goings on and such. I know the materialization medium in Missouri to whom you refer, and she knows me, too.

"Dr. C. R. Curran, former president of the Missouri State Spiritualist Association, was most emphatic in his denunciation of Camp Chesterfield and its mediums. I stopped going to that camp in 1947 because of their disgusting ways of doing things."

"I could tell you more and more and more of Chesterfield Camp but of others I know well and they know me, too. I told a very fine medium here in St. Louis when she handed me the 'Pressing Writes Again' article in *Psychic Observer*, that both of us know that frauds permeate our movement."

"Both this medium and I know that the Chesterfield expose is true. What we cannot understand is why anyone would stoop so low as to resort to fakery."

At this very moment, as I sit here at the typewriter, I am wondering how any one can have the gall to continue in public work as Mable seems to be doing. Not only was she proven a fraud last Decoration Day week-end but it appears that now letters are streaming in from all over the United States. These letters make it appear that fraud has been fostered and practiced by Mable Riffle for years and years.

No use of Mable hollering: "Fraud pictures!" "Superimposed pictures" "Pressing's lies," "O'Neil's trap," etc., etc. Mable was caught, but GOOD and doesn't know quite yet what to do about it. All she is looking for now is someone to blame it on. I understand she is calling me a traitor, a Judas and God knows what else but let her scream — the net is getting tighter and oh, how it must hurt!

You see, hundreds and hundreds of people, people who have seen her in her "true" light, have written in to P.O. The "Letters to the Editor" must be humiliating even for Mable Riffle to read and, make no mistake about it, she does read them. Her face must be red when she reads the names of those signing the letters . . . names of people she had hoodwinked or thought she had hoodwinked over a period of years.

But Mable Riffle is really a hard customer. Her flintrock personality is high unto super-tough.

cluttering down over her ears. She sees her camp crumbling. She sees fifty years of hard labor going down the drain. She is losing her grip on "her" mediums. Those still in the stable are chafing at the bit.

Mable's words: "We are all in this together," now fall upon the closed ears of her mediums. No, the only ones that are "IN THIS TOGETHER" are Mable and Edith. These two and about three others were sucked in with the phrase, "Let's be famous . . ." These five ought to hang their heads in shame and voluntarily banish themselves from the Chesterfield set-up.

Well, there is really no hurry. Chesterfield Camp doesn't open until the latter part of next June. Another six or eight months of free publicity (of the wrong kind) for the camp should really get the facts across so that those who still

plan to go to Chesterfield will be plenty wide-awake so that even Mable and Edith won't be able to fool them.

Before closing this piece, I must have it known that I do not intend to pull any more punches. I am compiling an article: "What to look for when you go to Chesterfield," or "A peek at the inner workings of seance-room phenomena." Remember, this hombre has been inside every medium's home at Chesterfield. I have talked with all but two of the Chesterfield mediums — and this I did three days after they each received a copy of the expose issue. What these mediums told me will be told. That they deny the facts disclosed, I have no doubt BUT the facts will be told nonetheless, so pleasant dreams, Mable . . . you see, you still have something to look forward to.

brief reference to this aspect of the discussion here, introduce two demonstrations of spirit return and communication that should be as "scientific" as any human experience that is both physician and subjective can well be. We still have the clipping from the old *Philadelphia Inquirer* giving close to half a page of its daily edition possibly thirty years ago, in which the paper's reporter recounted the matter of an interview he had with one of the most eminent and revered clergymen this country ever produced, founder of Temple University in Philadelphia and for many years pastor of the Baptist Temple there, Dr. Russell H. Conwell.

He gave to the reporter the story of how he awoke one morning to find his wife, Sarah, deceased some six months or more, sitting at the foot of his bed. Recovering from his astonishment, he talked with her, her talk certifying that she was the same as she had been in life. When he awoke the next morning she was there again, and continued to visit him every morning for some months.

Telling some of his closest associates about this astonishing development, he was met with disbelief and intimations that he might be suffering mental deterioration. He had himself examined by his physician, who declared that if he was not completely both sane and intelligent, then nobody was. But to strengthen his own position, he asked Sarah if she would consent to a test. He asked her if she could locate his discharge papers from his Civil War colonelcy, which he could not find. She immediately informed him that they were behind some books on a shelf in a closet in his library.

Later he asked her to submit to a more drastic test. He gave his gold pen to a colored servant in the house and told him to hide it and tell no one. The next morning Sarah located it in the pocket of a vest of his in another closet in the house. As he turned around to thank her, she had disappeared and never came again.

Spirit Named His Killer

The other case came to my notice in March of 1942. Reading the evening issues of the *Atlanta Constitution* while eating supper in a cafeteria on the famous Peachtree Street in the Georgia city at that time, my eye caught a news item on the front page which certainly goes far to "prove" Spiritualism, as absolutely as human experience can prove anything.

It said that a man in the city had been murdered a short time previously and that no clues had come to light, until a day or two ago, when one morning the little eight-year-old daughter of the murdered man, on awaking, came down to her mother preparing breakfast in the kitchen and said, "Mother, Daddy came to me last night and told me who killed him." She gave the name, it was reported to the police, a man by that name was located, he was called in and grilled, and finally confessed, implicating two other men.

If we are going to insist that we must furnish "scientific" proof for the truth of Spiritualism, then we can demand that science also furnish the "scientific" proof that these overt occurrences do not prove Spiritualism's claims. For disproof must be as "scientific" as proof would be. Science has rendered supreme service in challenging and disproving many fantastic hallucinations of the religious mind all through history. But human testimony can also challenge and in cases refute some of the conceptions of science. This little girl's testimony, which must be considered proven by its factual outcome, stands as an eternal rebuke to those who doubtless for years to come will be wheezing out the old refrain of ignorance — "no one has ever come back from the grave to prove life beyond death."

We may pause long enough in the argument to offer just one bit of evidence that would seem to substantiate reincarnation as positively as these two items confirm Spiritualism. Our readers may not

(Continued On Page 26)

Parting The Curtain On Religion — Philosophy And The Bible

By DR. ALVIN BOYD KUHN

We have not followed any previous contributions to the debate on Spiritualism versus reincarnation, but as Mr. Montgomery's article is the most recent presentation in the argument, we can begin with an analysis of some of his main points.

He begins with an avowal of humility as to his knowledge of this abstruse subject, disavows any intent to pose as an authority and indeed declares that he stands in as great a need of enlightenment as any of his readers. This is commendable and should make for an absence of presumptive omniscience on the part of all who will speak on the subject. This, however, should not have needed to be said; it should be an understood attitude all around. It can be taken for granted. A symposium is conducted for the presentation of ideas at the logical level, so that thereby we may clarify our understanding.

First we must note that the contributor states that both Spiritualism and reincarnation doctrine "are as yet only theories, neither one of which has been scientifically proved." Of course the modern mind must first bow in worship of its god, science. But science itself recognizes its absolute limitation to what can be registered, observed, weighed and measured by the senses of its instrumental extensions. Yet we have come so to worship it that we hardly trust the other faculties and modes of cognition by which we can become aware of and experience the verities and realities of being, to give us certitude of truth.

Survival Proved

We demand physical "proof" of things which can be experienced but never demonstrated to any one but the subject of them. Science can never "prove" that music and poetry, or even nature are beautiful. Of course communications from the spirit world and a soul's return to earth might in cases both offer physical evidence of their actuality, and both have presented just this kind of evidence in immense volume, so that it is a presumption that any one who denies the reality and the weight of this body of testimony simply can not have examined it, or shows himself incompetent to evaluate it properly.

There are two ways by which humans KNOW anything: either by physical sensual contact with the things to be known; or by the inductive and deductive faculties of the mind. Ultimately we know things by experience, and experience may be physical, sensual, or it may be rational, intuitional even mystical; and time in the end renders the verdict as to the "proof" of what we claim to know. Many people have had such experience with either or both Spiritualism and reincarnation that they are able to say of them, as they say of other experiences, that they know they are true.

We think thousands of intelli-

gent people would disagree with Mr. Montgomery and flatly assert that the claims of Spiritualism have been proved far more scientifically than science has proved its own claims as to the existence of the thirty-nine subatomic particles so far found in the atom, for these are only hypotheses. Thousands, perhaps millions, of normal people have had experiences with spiritistic phenomena which at any rate they fully regard as overwhelming "proof." Among these have been a score or more of the outstanding Scientists of the world, some of them acknowledged as the most eminent in the scientific world, and they have declared themselves convinced of the scientific conclusiveness of the evidence in the case.

Reincarnation Proven

As to reincarnation, even if millions of people had experiences which would convince the whole world that it is the true theory of life, it is hard to think how, in the strict scientific sense of the term, it could be "proved." If a soul reincarnates, it comes back to earth in a new body, which would not be very likely to be the physical reproduction of the former body, so that there would be no "scientific" way to identifying the present Tom Jones with the former John Smith. Even if Tom Jones knew that he was John Smith back here again, and had the clearest possible memories of the previous life, it would all be subjective, and science would still shake its head and say, this is not proof. We shall later detail the data of cases in which living people have remembered names, places, events connected with their former lives, which could be and were verified to the letter. So, then, if logic can be subsumed under the term "science," it can be said, in the face of our critic's categorical statement to the contrary, that reincarnation has been scientifically proved.

For the "proof" of Spiritualism we may, to give substance to the

THE BURDEN OF PROOF

THOUGH ONE AROSE FROM THE DEAD!

By DR. W. D. CHESNEY

True Spiritualism came into being with the ministry of Jesus Christ. Through Him came great miracles of apparitions, materializations, spirit healings. He taught the Fatherhood of God and the Brotherhood of Man. If His teachings were followed today there would be no wars, no poverty, no rascality in high places. And yet, because He taught great TRUTHS, He was accused of being in league with a Jewish conception of the devil. "Thou hast a devil," "Say we not weil that thou art a Samaritan, and hast a devil," (John 7 and 8) and when Jesus did spirit healing, the Pharisees shouted, "This fellow (Jesus) doth not cast out devils, but by Beelzebub, the prince of the devils." (Matthew 12:24).

Did these charges destroy the only good thing on earth the true Christ concept of religion? NO! They crucified the Prince of Peace thinking to destroy the good. They failed just as those that hope to destroy true Spiritualism will fail. Over 7,000 mediums accused of witchcraft, were burned at the stake in one year in Europe in order to perpetuate ecclesiastical tyranny over the great unwashed—Jesus kind of folks. Christian Spiritualism went right ahead proving that there is no such thing as death. Paul tells us that there are those that have the gift of discerning spirits. (1 Cor. 12:20). Dare we assume that Jesus and Paul were prevaricators? Peter, 3: 19, states, "By which also He went and preached to the spirits in prison." (Author: in Limbo, or purgatory, earth bound condition). In fact the whole New Testament is a complete compendium of spirit manifestations, of materializations, spirit healings, apparitions.

John tell us (John 1:12) that as many as received him gave power to become the sons of God. In short Jesus is the great wonderful brother of every person that follows his great law, "Do unto others as ye would that they do unto you." Further admission by Jesus that all mankind is a Brotherhood of Man in the greatest of all invocations to Deity—The Lord's Prayer—in which He taught his disciples and us: "Our father which art in heaven," not my father which art in heaven. OUR, not MY. One wonders why truth seekers claiming to be Christians, do not get a good Bible concordance and look up the words 'spirit' and 'spirits.' Even the 7th Day Adventists admit materializations are factual but are seducing spirits. The great Catholic Church admits spirit manifestations are true in toto. However, the church proclaims that it is impossible to deny that the spirits of the so-called dead, can and do communicate, but the communications are only trustworthy when they come unsought, and particularly when they come through Catholics. Now, if any of our Catholic brothers, or Protestant brothers

deny this, all they have to do is read Sir Shane Leslie's Catholic Ghost Book. It's all therein. The phenomena of psychic manifestations are fully described and most of them documented.

St. Francis d'Assisi had been a dissolute youth, but in AD 1204, mysterious spirit voices called him to mend his ways and enter into the service of God. Those that love the lesser brothers placed in our care by a loving God, remember that St. Francis was the only great churchman to accept Jesus' own words literally, "Preach the gospel to every creature." (Mark 16:15). St. Francis preached to the birds and the wild beasts, and records of his day tell us that a man-killing wolf followed him like a good dog thereafter. At the very moment of his 'death,' St. Francis appeared to other priests a great distance away. In fact, if one can obtain a copy of "Little Flowers of St. Francis d'Assisi," he will find it, just as everybody will find the Holy Bible, simply replete with the facts of survival preached by every true religion.

May we drop down to the days of Swedenborg and John Wesley, the organizer of the Methodist Church? Let us recount just one item about that greatest scientist, Swedenborg. In his day there were no telephones, telegraphs, no trains. The most rapid means of locomotion was by horses. In a great crowd of people, Swedenborg saw a terrible fire that threatened to destroy Stockholm, hundreds of miles away. He told his hearers that the fire would destroy everything in its path until it came within a few rods of his home, and would then be extinguished. It took several days to have this clairvoyance proved true to the greatest detail. Now, how did Swedenborg know all this? It could not have been the Fox sisters ubiquitous clicking great toe joints for they had not been born! It could not have been juggling with cards now so much in vogue. No, it was a true spirit manifestation, and the documentation is perfect, or else there were a few thousand prevaricators on the outskirts.

And as to John Wesley, his personal diary recounts many spirit phenomena of which he had personal and perfect knowledge, including a kindly poltergeist that lived in the Wesley home. On considering the Wesley family of that generation, one can hardly accuse them of putting falsehoods on record for future generations. Photostatic copies of Wesley's experiences are to be consulted in the Library of Congress. Dare one for a moment accuse either Swedenborg, or John Wesley of being foolish or of actual prevarications? What these two greatest of men reported is far too well documented and witnessed to deny.

All through the ages that have passed into history we have found rascality and venality in the clergy, but shall we deny Christ because of the few evil men? During the middle ages the largest orthodox church and its clergy were guilty of every crime and villainy known to forensics. Orgies were carried out in orthodox churches that beggar description. But should that throw us into despair? The recent exposures of chicanery in our own ranks of Spiritualism has caused a falling away in faith. Chicanery used to extort money from the bereaved, is as foul a crime as mass murder. But it in no way serves as a cause to deny the fact that materialization of spirits, the facts of ectoplasm, and of the communication between the two worlds. It makes no difference what the crooks did; it makes less difference what publicity seekers say and do out of spite or revenge. MATERIALIZATIONS ARE ABSOLUTELY FACTUAL AND THE EXISTENCE OF ECTOPLASM, FROM WHICH THE MATERIALIZATIONS ARE FORMED, IS FAR BETTER PROVED THAN ANY EXISTING FACT, AS PROMULGATED BY THIS THING CALLED SCIENCE.

Take the matter of the proofs of materialization and telekenesis as shown by actual infra red photographs in Harry Edwards' Mediumship of Jack Weber. There is absolutely no way to explain away what you will read in the text and see in the pictures. The medium is tied and as incapable of trickery as if he had been cremated. Why do I say this? Because with your own two eyes you see the immobilized Jack Weber, the entire seance circle, the trumpets handled by ectoplasmic rods, and read the statements made by the most bitter writers against Spiritualism. Everybody and every phenomena in plain view all the time. Anybody that reads the book and sees the manifestations while they are transpiring, would be insane to

charge fraud. Fraud is absolutely impossible. And the greatest medium-baters in the British Press admitted they were convinced.

The author has very often presented the matter of Sir William Crookes and that these phenomena took place in his own private home. That the medium Florrie Cook came there, bringing with her only the clothes on her back and a small valise containing a few toilet articles. That she lived in Sir Williams' home and was under constant surveillance. That the most significant spirit pictures ever taken were made and processed by Sir William personally. That he went right ahead despite the fact that he risked his whole scientific status and future. Materialization is true and any person that denies this known fact is ignorant of the true facts, or is not honest with himself or his fellows. Real scientists would no more lend themselves to false witness than they would commit suicide. I have heard people question the existence of ectoplasm and bray that the medium swallows whole acres of cloth and vomits it up to show to the circle. LISTEN: I SAW MARGERY AS ECTOPLASM STREAMED FROM HER MOUTH, EARS, NOSTRILS, NIPPLES OF HER BREASTS AND FROM HER VAGINA, WHILE SHE WAS CONTROLLED BY SUCH TRICKS. ANYONE THAT BELIEVES THAT MARGERY SWALLOWED WHOLE ELLS OF CLOTH, TELL US HOW SHE EXTRUDED IT FROM MOUTH, NOSTRILS, EARS, NIPPLES AND VAGINA, WHILE HER HANDS AND FEET WERE HELD BY NONE OTHER THAN HARRY HOUDINI. And the ectoplasm formed itself into materializations right in front of our eyes.

Why won't skeptics just follow through on what I have often written and get the copies of the Journal of the A.S.P.R. and see the photographs of what I have so often told? In a recent article by me, you were told where to find these absolute proofs. Why don't you look up these facts and not be misled by tyrants and publicity hounds? Why won't you get Dr. Geley's, L'Ectoplasme et la Clairvoyance, and you can never doubt again. Why is it that reputable mediums refuse to submit themselves to certain investigators? Everybody that has followed through these investigations, has seen conduct on the part of skeptics that would shame Beelzebub. Anybody that wants the facts about infra red psychic photography, should apply to no other than the writer because through me came the first commercial and therapeutic infra red generators. Through me came the Sniperscope and Snooperscope AND I HAVE LETTERS FROM THE DEFENSE DEPARTMENT PROVING THESE STATEMENTS. I SAID PROVE AND I MEAN PROVE. Furthermore, the photosynthesis of vitamins came through me and U. S. Letters Patent were issued to me.

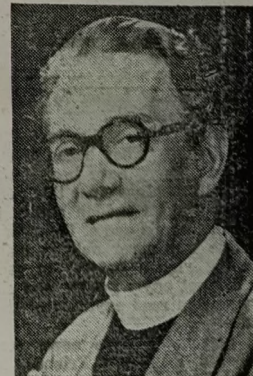
About any honor and glory for these works I care not a farthing. ALL I want is the great truth recognized that materialization is true and can be proved by honest researches; that ectoplasm exists and can be subjected to every known test; that, although there are fakers in Spiritualism, there are worse fakers in medicine, in law, in the church. Shall we throw out all medical knowledge, discard all laws, destroy the moral and spirit-

ual teachings of Jesus of Nazareth because there are crooks in our midst? God forbid. Take medicine for instance: the largest medical journal, of March 1, 1952, carried an article by the cancer specialist, Dr. Ochsner, proving cigarettes were killing over 30 thousand smokers a year from lung cancer alone. That same issue of that same medical journal carried two full page ads for cigarettes. Shall we take the many thousands of our old family friends and doctors out and hang them because of the villainy of the minority? A surgeon at Pontiac, Michigan was proved guilty of about every medical sin imaginable. He was not punished by man's sort of justice and he goes his merry way continuing his slaughter of the innocents. The great majority of honest, conscientious surgeons should not be blamed for this. But this person's malpractice and manslaughters have besmeared the ancient and honorable practice of Hippocrates. Thousands of such cases rest in the author's files.

Take the matter of the Law. You read these crimes in your paper: A New York judge, sent to prison for accepting bribes to free guilty men. A Tennessee judge found guilty of the most reprehensible conduct in his high office. A lawyer, also Congressman, sent to the penitentiary for what virtually amounted to high treason. While in prison he drew a handsome pension from the government he betrayed. Shall we therefore throw out the Law and go back to barbarism and nihilism? God forbid. Take the orthodox churches. A Protestant minister training several young men in moral perversion in Oklahoma. A Kansas City Protestant minister stopping his car on the highway, slugging a young girl, tearing off her clothes and raping her. A Priest caught, flagrante delicto, as he committed pederasty with a young boy of his flock. Shall we, because of these crimes throw out all that Jesus stood for, and go back to the primordial tree tops? Before me lies the case of a minister in California who was caught stealing the church funds, and who confessed that he had held, in his own words, 'meretricious relations' with over forty of his young women. Here is something else you have read, and forgotten. The son of a former government official made an affidavit in a divorce proceeding, that he had committed adultery with twelve different women in his last term of office. HE WAS ELECTED A U. S. CONGRESSMAN THE VERY NEXT ELECTION.

What I'm getting at is this: A few rotten apples may spoil a bushel. When an honest surgeon finds a real malignant tumor, he removes (Continued On Page 31)

DR. REGINALD MILLS



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

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WINSFORD MYSTERYMAN WHO WASN'T THERE

In "Prediction," J. P. J. Chapman has an entertaining story of a psychic experience he had, when he was barely 20, while staying at Winsford, Somerset.

Leaving the postoffice, he was about to pass a man, a complete stranger, when the man said: "Good afternoon, Mr. Chapman, may I have a word with you?"

"You have me at disadvantage. I cannot place you, but what is it about?"

"You are quite right! You don't know me, but I know YOU! I have come to tell you that your father needs you at home. Your stepmother has arrived, and there is some considerable trouble."

"When did she arrive?"

"Fifteen minutes ago."

Chapman was flabbergasted. "But this is impossible! My home is 20 miles away by road. There is no phone, we are a good half mile from the telegraph office, and a telegram would take an hour at least!"

"Believe me, I have spoken the truth. Get on your motor-bike and go!"

"Have you ever been in the village before?" "No," was the quiet answer.

Chapman doubted his sanity. What was it all about? His stepmother was not expected. He thought it most strange and peculiar.

"You have every right to doubt

me," said the man. "But let me give you proof. On your way here, you were thinking about buying a new motor-bike, weren't you? The number of letters you posted was 15: is that not correct?"

Just HOW did he know that?

Chapman, being well trained by his father, an Army man, noted the exact time.

His father, a few years before, had contracted a very unsatisfactory marriage, to a foreigner, and their temperaments clashed. From the day they were married, there were rows. After a while, she left him. Then, unexpectedly, she suddenly turned up, on the very day and hour that Chapman met the extraordinary stranger outside the

village shop.

Chapman raced home on his motor-bike, where the gardener greeted him: "Oh sir, I'm glad you are back. Your stepmother has returned, and there is hell let loose."

Chapman persuaded the woman to leave, which she did next day.

Returning to Winsford next day, Chapman asked the proprietress who the man was to whom he had been talking, as she had seen, and told her what had happened.

"Well, Mr. Chapman," she said, "I have known you for a long time now, and there are a lot of things we don't understand. I was very puzzled indeed. I saw you talking, but could not make it out, because there wasn't anybody there!"

Highlights — Powell

Here Starts A Story That You Will Find Most Intriguing. One Of A Household Has Discovered A Talent; Automatic Writing. The Matching Of Wits With The Control Who Uses Poetry In His Retorts Will Bring Many A Smile To The Reader.

For High Adventure With This Fine Family, The P. O. Heartily Recommends—

REGARDLESS

By
MARTIN E. LARSON
WITH
VIOLET AND HUGH LARSON

A person must be prepared for gibes and taunts when he tells of true spiritual happenings, but I feel that we have something to tell that may benefit many of the readers who will read and believe. If the telling of these experiences with the spirit world lessens the fears of the unknown country, where we must all go to visit sometime in the future, I feel it to be worth the trouble.

This true story had its beginning over four years ago, and I am writing it as it was told to me by my wife, Violet. About a year and a half after these events began, Violet kept a written record as they happened day by day, and with this valuable record as my guide, I am better able to faithfully reproduce what actually happened, and much of the time, word for word.

Like the opening of a door,
seeing things not seen before.
Yet knowing they were always
there,
When we once became aware.

So, here we go with chapter
one,
Neither knowing what's to
come.
In all the books, the author
knows,
But we won't know until the
close!

During the first couple of years the messages from the "unknown country" came in the form of prose. Gradually it changed to what I call verse; not poetry, as it does not conform to the rules of poetry. On receiving these messages, we started calling them "thought conversations," for that really seems to be what they are. Oddly enough, she has never needed to go into any kind of a trance, use a crystal ball, or use any of the hokus pokus of spiritualism.

She calls Them her Friends, and that is what They are—many of them were friends and relatives she knew when they lived as people on earth. None of Them are evil spirits (a term often referred to by many people); only good, and a feeling of love is received by Violet, of which she gives gladly in return. She believes in Them wholeheartedly and in what They tell her, and it is seldom that a day goes by without her being in contact with someone from "over there."

Imagine my surprise
As I came to realize
That right before my very eyes
The "dead" began to materialize.

That little verse tells just how she felt when "They began to materialize." There have been many strange happenings since this started, but Violet's sudden ability to write in verse is one of the strangest. She was never able to make anything rhyme before. In fact, she did not enjoy poetry, and she very seldom read anything of that nature.

I, personally, have never seen or heard from her Friends, although I am certain that she has. She tells me things that I know she was never interested in, and, in many cases, she tells me things that I know she could never have heard about before. I may not have heard directly from her Friends, but, even so, I have witnessed strange happenings that I cannot explain. No, tables don't move, dishes do not fall with a crash, or any other such physical manifestations that are generally told when the subject of "Ghosts" is suggested. Comparatively few things of a physical nature have invaded our homelife or household that could be construed as "Ghost Like."

Her Friends, for some reason,

either are shy or They don't like me. Seems They never get close to me, but the moment I leave for work They really make themselves at home in the house with Violet. Then an hour or so before I am due to return home from work, most of Them seem to leave. I often work out of town, however, and am away for four or five days and nights each week. It is during these periods that there are usually several of Them around visiting with her and keeping her in the best of company. I know that this sounds fantastic, but, nevertheless, she thinks it is true. Actually, I do think she sees and talks to Them, but, of course, my idea about all this is that it is her subconscious mind that is making this a reality to her. Yet, whatever it is, I will have to admit that we have been living an altogether different and more happy life since They came to visit! Violet has changed from being an agnostic to a firm believer in a God of love and goodness.

Although this narrative is written from my point of view, later on, Violet tells of some of the happenings in her own words. Sometimes, what I may think is important is not important to her, and the reverse can also be true. Then we want to bring into these writings our oldest son, Hugh, who has contributed a great deal of time and effort in helping me get this material in shape. Hugh has been and is a true believer in these experiences, and he has had and is having experiences along somewhat similar lines. Hugh, at this time, lives in New Mexico, and he carries on his work with me through the mail. Some of the written observations are from his point of view.

This reminds me of the four blind men "seeing" the elephant. Each one thought the part he felt was the way the elephant was shaped, and all their views were different! But our views on this story are not quite that far apart. "For the book we each contribute something by using individual effort while working together as a unit despite our disagreements."

Over four years ago, in September of Nineteen Hundred Fifty-four, Violet and I had been planning to take a trip by car. We didn't wish to drive too far, nor to be gone for much over a week. As usual, when we take trips we plan to miss all the large cities because we don't enjoy the heavy traffic. When I came home from work on this particular day, Violet said she had been wondering all day where we should go on our trip. Suddenly, the words came loud and clear, "Go to Green Bay, Wisconsin." She referred to the map, and the place mentioned seemed to be what we were looking for, but where the words came from, we do not know. She had never spoken to anyone about

Green Bay and, in fact, didn't know a thing about the place, but, regardless of what it was that spoke to her, it has continued speaking to her nearly every day since that time.

During the next few days when she began telling me what she seemed to be hearing, I thought she should go to a doctor. She refused my request, however, and assured me that there was not a thing the matter with her. From that point on I raised such a fuss whenever she told me things that her Friends were saying, that she quit telling me anything about it. I then thought it was all over with. However, for over a year she kept it all to herself because there seemed to be no one with whom she could fully share. Luckily, during this most trying period, she did have one sister who would allow her to verge on the subject without causing undue alarm.

When it got to the point that she felt she just had to tell someone who perhaps could explain what it was all about, Hugh and his brother came home for a vacation. She could not have asked for anyone who could have helped her more than they did. Hugh was a believer in spirit communications, and he has been studying the subject for years without our being aware of it. So, he was pleased and delighted to find someone he could trust and who could give him firsthand information about the subject so close to his heart.

About this time Violet began to notice that where ever she went strangers would speak to her, though she seldom spoke first. There seemed to be something about her that drew them to speak to her whether she was riding on the bus or shopping in the stores. Someone would usually begin talking to her, and before they were through they would even ask her advice on their personal problems, but she rarely had to say more than a few words of hope in order to cheer them. As a rule, in those cases we were able to follow, the problems did seem to resolve themselves. So, you might say she was the strangers' "listening post" or crying towel.

Just what is this unknown something that draws them to her? I have remained out of her line of vision while she was doing her shopping, but to me she generally appeared to be angry at something or other, yet, certainly she couldn't appear that way to others. In one store I remember that the clerk left her check stand and followed Violet to the other side of the store to tell her of her troubles. She told her of unpaid bills, and of her husbands' illness, but, somehow, Violet was able to cheer her and give her faith that all would be well. Before long, things began to improve. This girl's husband got well and found a good job, and she was able to quit work so she could take proper care of her family.

Yes, Violet really has a feeling for people who are having bad luck. Her small fund that she uses for such purposes is proof enough of that. She keeps nearly all her helping activities a secret, but I did hear of one case that I would like to tell you about. Somehow, Violet heard about a woman with five children, who was really in need, and so she sent this woman a small check in the mail. Later, we found out that on the day the check arrived, the family was completely out of food and quite desperate. I can imagine that was an answer to their prayers! Though Violet tells many such persons that they needn't repay because it is a gift, some of them do, anyway, when they are able. In this way she has been able to help even a greater number than would have been otherwise possible, but even so, the amounts she sends have remained small because of the quantity she continues to send anonymously.

I wish to tell of the words that keep coming to Violet as she works around the house or at most any odd moment; words that she has no memory of ever having heard or read, many of which I call obsolete—at least, they are very seldom used these days. Yet, modern words have their turn, too. With the help of two large dictionaries, she is able to find the meanings of

most all the words she receives, but the strange part of it is that she later uses the meanings of the words rather than the words, themselves! Of course, much of the time we can find no reason for her to hear certain words, but what an education she is receiving!

There is something else that I think is rather clever and worthy of mention. For many years she had the habit of saving bars of soap that were worn to thin slivers, and she would spend considerable time sticking them together. One day They told her, "Cut out your niggardly ways." That made her stop and think! She quit doing that soap sticking and several other things that she realized were just as senseless! I also remember how she could never allow the refrigerator door to remain open for longer than a second at a time, but They made her leave it open long enough for her to complete what she was doing—and I mean They made her!

Now is the time to introduce "Charlie" and "Nancy."

Since Violet began hearing from the unknown, unknown to most, that is, we have each become acquainted with the subject in the way we personally see and hear it. I hear, or should I say receive, the thoughts from someone or something I call by the name of CHARLIE. I have been told so many things that would be impossible for me to know except through some power other than my own. It seemed that every time my subconscious told me anything, and I would mention it to Violet, she wished to know just what it was that was telling me. So, I would call it my subconscious, guardian angel, higher intelligence, world-mind, or any other such thing that might come to mind at the time. The idea of calling the unknown by a name saves a lot of explaining, and, of course, I really do not know WHO CHARLIE IS, myself. I started to think of all the common men's names and the first was CHARLIE, then Frank, John, Ed and so on, and in each attempt through the list, the name CHARLIE seemed to be louder than any of the rest, until it was the only name that would do.

Violet ran into something similar in the naming of her "Charlie," Nancy. She wouldn't have chosen Nancy for the name if it had been left up to her, but when Nancy TOLD her that was her name, she had to accept it!

To give an example of how Charlie does his work, this is what he told me one day when I was dissatisfied because he refused to tell me something I demanded to know. Charlie said, "The meek shall inherit. Listen, and be meek when you do or Charlie won't tell you a thing." Another example happened several months later when I once again demanded an answer. He had been nagging me to buy a present for a couple of friends who had done some kind things for me, but I just couldn't think of what to get. Finally, I said, "Charlie, you have been giving me a hard time about those gifts. NOW, YOU TELL ME WHAT TO GIVE." As quick as a flash came the answer, "YOU GO TO HELL!" So, in order to get along with him he has his own way, with one big exception. I had been getting information from him that I found was not true, so one day I got mad and told Charlie right out that I didn't want any information, help, or wish to have anyone to do with him, if HE DIDN'T TELL ME THE TRUTH ALL THE TIME. Since we had this understanding, except for a few minor possible mistakes, everything he has told me has been the truth.

It is true that until just recently I wouldn't have even considered anything pertaining to this subject to be anything other than what I would classify as fakery. And even today, I cannot see how it can be Violet's departed friends and relatives who speak to her, because, to me, when a person dies he stays DEAD! Now, I haven't the slightest doubt about her hearing and seeing the invisible SOMETHINGS, but it is the source I doubt. I know that this does not sound consistent, but until I find something to give me faith, I cannot believe in life after death. Pos-

sibly, Nancy is her source of information, but why she would make Violet believe it is from her departed friends, I just cannot understand. Oh, well, some day . . . Violet said,

I never thought to make of
myself, a channel,
Or be the cause, for a
discussion panel.
I'm as curious, as curious as
I can be,
To see the results, of such
a spree.

Another one that came up a few days ago in regard to a telephone call I was supposed to make while working out of town.

Violet said,

Martin will call, at four
after six,
Here I sit awaiting the
time he picks.
Only one minute more, til
I hear that phone,
My heart is palpitating, as
I await his tone.
(Martin did call at exactly
four after six,
Didn't disappoint, and leave
me in a fix.)

So, that is one reason why we never have a dull moment around here, for there is always something for us to notice, now, that we couldn't or wouldn't have noticed a few years ago. Things that we cannot explain to conform to our ideas of this world, so we leave them unexplained and refer to them as her "Friends." Although I can neither "see" nor "hear," many of the results are here for me to see and hear.

Once in awhile, without much thought, we will wish for something to happen or want something done like this following unbelievable incident. A tree limb was against one of the electric light lines and dangerously wearing off insulation, which we felt to be a fire hazard. I had told Violet I would cut that limb the following

(Continued On Page 8)

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The Reality Of Mediumship

THE TESTIMONY OF MAURICE BARBANELL

By Phenomonist

This is not a story of Biblical mediumship of which there are so many, it is not a story of the 19th century. It is a story of materialisations during 1960, it is a story of a working housewife, who is not a professional medium, who regards Spiritualism as her religion and has from the humble beginnings of her home circle, played her part in the foundation of the New Spiritualist National Church in Chopwell village at a cost of 3,400 English pounds.

Gladys Mallaburn just sits in a circle, develops deep trance conditions and through her, apports have been produced, materialised forms have manifested, psychic photography has proved a reality and Spirit messages in writing have been photographed.

Infra-red and snooperscope mean nothing to Gladys. She is just the trance medium, and the story must be told by responsible people who can give testimony based upon many years of experience. The Mallaburn seances have been attended by professors from Kings College, Doctors, school masters and many who view psychic phenomena, purely from a scientific point of view. These investigators can now relate how the Spirit entities spoke in several different tongues of which the medium has absolutely no understanding whatever.

Gladys Mallaburn perceived Spirit from childhood when a Sister of Mercy was almost her constant companion even in schooldays. The nun requested that the first born child of Gladys, should be called Rosemary and this was long before the daughter was born.

Gladys sat in the home circle when only 15 years of age. Many photographs were taken and regularly Spirit extras would appear as convincing proof of her gradual development. In her early twenties she often produced luminous ectoplasm over every sitter. During these early days and often today, seances are conducted without the use of a cabinet. Only six of the original circle now remain, the others, themselves now



Gladys Mallaburn

being in Spirit. Gradually she developed trumpet and direct voice and not until the circle had been sitting for six years did the first materialization take place.

Gladys married a Naval Officer. On December 8th 1958 he was reported missing and no trace of him could be found. He materialized within a month and informed the sitters that his body would be found on the Suffolk coast. These facts were reported to the local press and four months later his body was found exactly as he had stated.

The most regular Spirit visitor, who manifests frequently is "RANGO," her principle guide.

Rango is a Spiritual healer of distinction and on more than one occasion has given healing while in his ectoplasmic form. Some time ago he had exceptional success in treating a very serious case of gallstones. His most outstanding success was through the mediumship of Gladys when he cured the incurable George Camin aged 19 years who is the son of the local Colliery Manager. The family were Anglicans then but they are now devoted members of the Spiritualist Church of Chopwell, Newcastle-upon-Tyne.

Gladys does not talk much about her own mediumship but I recently prevailed upon her to give me a few details. "I am not a professional medium," she said, "I go out and do a days work which I would much rather do than give professional seances." "We have had every form of phenomena including apports," she continued. Many predictions have been given through her and more than once these have saved the lives of her sitters. On one occasion the lives of two of her sitters were saved in a serious colliery disaster. Through her timely warning in trance they escaped unharmed.

The experiences of Gladys Mallaburn have not been confined to her own mediumship. She has attended seances with other physical mediums. Her knowledge and experience provided her with the opportunity to study materializations. When attending a seance with Alec Harris who later went to live in Johannesburg, South Africa, she was invited by the Spirit Guide, who in life was an Austrian scientist, to step into the cabinet and watch the formation of Spirit forms from ectoplasm. She was able to see a quantity of ectoplasm on the floor in front of the medium, gradually build up into a human form. She was able to witness Spirit hands, slowly mould the draperies and put the finishing touches to the actual features. When completed, the Spirit form walked out of the cabinet and appeared to the sitters as a living person. It should always be remembered that materialized Spirits are not a reproduction of the physical body of the Spirit. It would be more correct to say that they are the production of an ectoplasmic effigy of which the Spirit takes possession as a means of making contact and communicating with the physical plane. A careful examination of a materialization photograph will prove this point, although in many cases the production is superbly accurate and life-like.

When it became known that

Gladys Mallaburn was to attend the 11th Congress of the International Spiritualist Federation, Maurice Barbanell, Editor of Two Worlds, invited her to give an experimental seance. She willingly agreed and the seance was held in one of the rooms of the Spiritualist Association of Great Britain with more than 20 sitters. An improvised cabinet was arranged and in spite of attempts to black out the room, faint streaks of light were visible during the whole seance. According to Maurice Barbanell, who has had a lifetime of experience in physical phenomena, the conditions were not ideal "because it was a day of unexpected sunshine." Again and again the chief guide of Gladys Mallaburn explained that the ectoplasm was almost melting away. The seance lasted four hours with one of the most spectacular results at the end.

Maurice Barbanell needs no introduction to any English speaking country. His knowledge of Spiritualism and mediumship is derived from a lifetime of research, investigation and psychic journalism. As the medium to the venerable Silver Birch he has brought wisdom and comfort to millions.

Can you give me your testimony for the Psychic Observer I asked Maurice Barbanell? In reply he sent me a comprehensive report of the seance "You can quote anything I say from it," he said "and I hope it helps you." He also kindly offered to allow me the privilege of inspecting his complete records concerning the mediumship of Gladys Mallaburn. It is not possible in one article to give the complete report of this seance but the following represent the main features.

Maurice Barbanell states: "Mostly, communications came through a trumpet, but several spoke in the independent direct voice; the variety of the voices was outstanding. The movement of the trumpet was supernatural, for never once did it fumble or bump into any sitter as we watched it gyrate—it was coated with luminous paint."

"Each communicator revealed individual characteristics. First there was the chief guide, an Arab, who welcomed us from within the cabinet after we had heard his medium's stertorous breathing."

"He is an individual of dignified mien, obviously evolved and doing his utmost to provide evidence of the Spirit world in which he now lives. In complete contrast, was Violet, a Negress, who said her earthly career had been ended by a crocodile. Pert and humorous, her function is to keep the vibration going. Her sallies made us laugh, as did her mispronunciation of words."

"Then through the trumpet we heard a male voice giving the name, 'Hitchcock Percy.' With a short message to carry on the work at which he had laboured for so many years, 'P. J.', a former SAGB president, had seized the chance of addressing some half a dozen of his colleagues in the room."

"Next came," Austin-Herald reporter. I knew who it was at once, for he has spoken before. It was 17 years since his previous communication at an Estelle Roberts wartime voice seance when Lord Dowding was present."

"A. B. Austin was a 'Daily Herald' war correspondent who

was killed in Italy. Dowding immediately recalled him, saying, 'He was on my staff at Fighter Command and he was a fine officer.'

"Austin provided intriguing evidence by saying, 'I have Cat's Eye' with me." At the Estelle Roberts seance one of the many war heroes to return was "Cat's Eye" Stevens, the famous Battle of Britain fighter pilot, who spoke to his wife. Austin was showing that he remembered his former spirit return."

"Oh God, why do they always have to kill?" we heard him plaintively say. Then followed: "I'm still alive and kicking. They can't keep a good man down; and I'm still reporting."

"He sent greetings to Dowding, his old Chief, and to Lady Dowding. 'I hope that the world becomes more sensible,' he said. 'We are doing what we can from our side.' His communication ended with the words, 'The pen is mightier than the sword.'"

"He was followed by a woman's voice through the trumpet, which moved to Sydney Richardson, until last year, President, Spiritualist Association of Great Britain 'My husband Syd,' she said. 'This is hard.' Then clearly the sound of a kiss was heard. She sent 'My love to Ursula,' the famous medium, Ursula Roberts, who is Sydney's second wife. 'She is so good,' she added, 'and you have much to be thankful for.'"

"There was a cryptic message, 'The wheels do go round,' which Sydney understood. Then came: 'It is so nice to hear your voice. Thank you for all the happiness we had. Tell Ursula I have brought her mother.'"

"Then followed my old friend Helen Duncan, the materialization medium, in her marked Scots accent. I knew it was she the moment I heard the voice say 'Nellie' followed by a mention of her husband's nickname."

"Once again the trumpet moved from the ground and was suspended in mid-air as a voice declared: 'When I go down to the grave, I can say like many others, 'I have finished my day's work'; but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight; it opens on the dawn.'"

"That is a quotation from Victor Hugo," I said. "It was frequently recited by an old friend of mine." The voice replied, giving the name of this old friend, "Walter Oaten." He had seemingly deliberately mentioned his second Christian name — one that my predecessor in the editorial chair seldom used. Even then, so that there should be no doubt of his identity, he added, "Ernest." "Ernest ended his communication with the plea, 'Don't overwork your mediums.'"

"Violet provided a welcome relief from the heat by drenching sitters with perfume which smelled like the flower of her name. She announced that she was going to bring some flowers. Soon we were strewn with flowers which later proved to be chrysanthemums."

"A deep masculine voice announced itself: 'John Mallaburn, late of Rockwood, Chopwell.' It

(Continued On Page 23)

ATOMIC SCIENTISTS ALDERMASTON

That is where they make atomic weapons, and where nuclear scientists are studying mediumship and psychic phenomena, and have their own society for psychic research.

At the "Two Worlds" dinner, held in London, P. E. Corbett, a Spiritualist, who is secretary of the Aldermaston Atomic Weapons Research Establishment, made the above announcement, which created tremendous interest.

Corbett read extracts from a report of the society's recent meeting, featuring a talk by Dr. J. W. Rowe, a technical training officer, who described his experiences in a home circle, with an amateur physical and trance medium.

One of the most interesting phenomena, he said, was a demonstration of ectoplasm, seen on several occasions, of which Dr. Rowe had taken photographs in various forms. Another phenomenon was levitation of a chair.

There were, said Dr. Rowe, 16 communicators, who spoke through the medium, with clearly recognisable and distinctive voices.

The sitters, he added, knew them as well as, if not better than, some of their friends in the flesh. On several occasions, these communicators answered questions which the sitters had discussed between themselves, but had not mentioned to the medium or his wife.

Dr. Rowe said he had found that

the technique of psychical research was different from that appropriate to ordinary physical research.

By co-operating with the "other communicators," as we do with friends and colleagues on earth, far more evidence could be obtained than by adopting the critical and meticulous methods necessary when dealing with physical problems.

This is a point that I have often tried to drive home, because it is so often overlooked, or even not understood, even by many scientists. Every phenomenon or event consists of two parts: the actual happening itself; and the circumstances, i.e. the environment, the conditions in which it happens. The two are all the time affecting one another. Hence, if you change one, even by a hair's breadth, you necessarily change the other.

Now that we know that everything in the universe — so far as we can tell — is fundamentally electrical, and that everything electrical perpetually sends out, from the "field" it creates, emanations or radiations, it necessarily follows that any modification in event or environment means a change in both.

Now, in psychic phenomena, we are dealing with entities, both incarnate and discarnate, all of which possess minds and emotions. Hence, in all psychic phenomena, the mental and emotional "atmos-

phere" is a crucial element: so that, to investigate psychic phenomena with a critical, carping, sceptical, hard-boiled attitude, is, as a rule, to make the phenomena more difficult to produce, or encourage to "manifest." What is this but plain sense?

Dr. Rowe continues that, in his view, even more interesting than the bare phenomena themselves, is the philosophy of this life and the next, as expounded by the chief communicator, and he hoped at a later meeting, to give examples of this.

At the Aldermaston meeting, two persons demonstrated psychometry, with favorable results. The society was formed in 1958: among the Aldermaston staff had been found potential mediums, whose development was being guided.

Corbett remarked that their society recognised the conditions necessary for mediumship to be successful, and, because the society exists among scientists and technicians he considered its success could be of great importance.

Links had been made with the College of Psychic Science, the Parapsychology Foundation of New York, and with university professors in Britain and one other country.

All the above I consider great news for Spiritualists and psychic researchers in general, and I think you will do so also? Highlights — Powell

KELP - KARBON

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REGARDLESS

(Continued From Page 6)

morning, however, when I went out to do the job, the limb was already on the ground! We had heard no wind during the night before, and anyway, that was the ONLY limb on the ground! The cause? You tell me. It all sounds unbelievable, yet it actually happened just that way. So, you see, these are some of the things that make life well worth-while. So much we don't understand and so much left for us to learn.

Hugh joined in when he said, "Yes, Martin, I, too, must acknowledge defeat in attempting to explain so many of these things. Yet, when I say 'her' Friends, or 'my' Friends, or even more correctly, 'our' Friends, at least it is more easily done by myself than by you. Though you have only my word to go on, you at least know that I think I have seen dozens of these Friends that Violet refers to. And if it happened to her and then to me, perhaps there is a good chance there is something for you to look forward to, as well! And with Charlie's quite relatively recent appearance on the scene, I have great hope that you, too, will experience something that will bring you Faith!

I certainly hope that Hugh is right about that, though right now it seems a long way off. I am finally able to talk about Them and listen to Violet speak on the subject, and I have even arrived at the point of finding myself showing interest! But I just cannot bring myself to believe They are what she says They are. Regardless of that, we are having a "new life" since They came to live with us, whoever or whatever They are! If the day ever comes for me to be able to believe, it will be my turn to be surprised! But, Violet's Friends won't be surprised, if there is any truth in what They have had her write about me. Their razzing tickles me.

Martin has erected a flimsy partition,

Which he has a rough time keeping in position.

To keep Charlie from being one of our "Friends,"

To prove he is right, he over backward bends.

And another one, Charlie whispers low Martin doesn't want to know, That I'm not here, just for the ride.

I am here to guide... "Charlie"

I was angry one day about all this and I said I could get Them to talk to me any time I wanted, but, I just would not do it. A little bragging, but it didn't get past Charlie.

Do you really believe you have free choice, That if you want to, you can hear the voice? Then are you ONE of the JERKS, That is holding up the exciting works?

And still not learning to watch my step, I got bossy with Charlie because he would not tell me something I thought I should know. He wasted no time in getting this message through to Violet.

You said, 'Charlie don't know anything,' So what can you expect? It might help for you to show,

Some confidence and respect. Charlie works better, with faith at his heels, HE will come running, if sincerity he feels.

Hugh said, "Well, Martin, it sounds as though you are going through a little of the training program that Violet has become accustomed to, and I'll bet she is getting a kick out of this! She has learned the lesson well, that They allow us no swelled heads nor personal credit for the gifts that come from Them. A hard lesson, though one that has merit, for we could never learn the true meaning of cooperation, appreciation or LOVE, were it otherwise."

Hugh then added, "So, no wonder she wrote the following:"

I can't take credit,

For anything I say or do. Seems like I could claim, A thing or two.

Just to make sure she wouldn't have a lapse of memory! and become the least bit demanding or impudent, They came right to the point.

WE work with precision, YOU make no decision. WE just want to mention, That WE want your attention.

Yes, I can see what Hugh means by that rigid training program! It does seem strict, and yet I can see how we might misuse given talents if we didn't go by the rules of the game.

"Worse than that, I feel certain the talents would be taken away," Hugh said.

I had forgotten that possibility and I'm glad he brought that up when he did, because I am just beginning to learn to enjoy this new life we are living. It is in direct relationship with Violet's story that she is writing; it has a beginning, but up to this minute, it has no known "ending." Since she writes something almost every day, it is a living story, and I would surely hate to have her new found talent dissolve. In fact, I would like to tell the world her "story." Even so, she was late in starting her story, as for the first year she was hearing things so fast that it couldn't be written down. Too, the newness of it confused her and, in all probability, it was her own personal introduction to the subject and was not meant for the eyes or ears of others. But, from the day she did get started writing, she has kept plugging away at her stationery pad and all in long hand, too! Just lately she had a little to say about that.

'My Occupation'

I'm writing and writing, page after page,

And if this is TRUTH, I'm surely a sage.

It should rate a page, if it goes down in history, And if it doesn't, it will remain a mystery.

My story is so long, it should take a prize, Over a thousand pages, this size.

I'm not as crazy as a bed bug quite,

Although you might think so if you read what I write.

If this is middle-age madness, I'll put up with it with gladness.

I do this with keen enjoyment.

Although it isn't paid employment.

Some of the rhymes that Violet writes didn't please me, and I told her so. She said, "Do you remember our youngest boy, when he was four or five years old, and I admonished him with the remark that he was using words that were wrong and some that weren't real words at all? He said, 'But mother' those are my words!' So, when you tell me about my rhymes, please try to remember that these are my rhymes, and I write them as they come to me!" Well, I heard that OK, and I will try to remember!

Violet has had a lonely time the past few years since all this started. Most of her friends and relatives do not want to hear anything about what has happened to her, and she has received some very cutting remarks from them. So, here is a poem I think that tells just how she feels about them.

To do these things, I'm strongly urged, No matter how much, I'll later be purged.

None of you, did invite, To tell you what I do write,

To see if this, is true insight,

Instead, you say nothing I do write, is right.

And I still cannot blame her when she adds the following:

What if this had happened to you?

Don't you think you'd like to tell a few?

And who would it be, if not your folks?

But, what can you do, when your folks make jokes?

So, Violet's Friends set this to let her know that They are with her!

Some folks say, There ain't no justice. But WE are here to say, Just trust US!

Violet has this to say.

To search and search is one of my aims,

To find a way to substantiate my claims.

I know of no way to establish the truth,

No competent evidence to use as proof.

Even though I am perhaps of good repute, There are those who would, these claims refute.

We have read how certain people are shunned, at some time, for things which are beyond their control, but it never meant much to me until now. When it happens to someone you love it seems to take on an important meaning that escapes the casual reader.

There is something I have been wondering about for a long time. Even in this modern day and age there are still many persons who classify these "voices," heard by Violet, as coming from evil spirits. If such beliefs are being taught, then I can understand their reaction to the goings on around this house! But, I do question their understanding of what evil really is.

Hugh said, "Violet asked me about that nearly two years ago, and I attempted to explain at that time. I do not know if the explanation will satisfy, but here it is. Evil, as I see it, came with the beginning of human progress. For many, many years evil was actually necessary for survival. To add gradually to that first weak beginning, would be "good." Then after centuries of progress heaped upon that, we, of course, reach the point where it appears that there are two separate pulls — good and evil. I feel that there is no evil in God or in nature. I also feel that the evil that we do see is just a necessary step in the development toward good.

"The evil ones can depend entirely on experience of how things have always worked in the past, and thereby plan their attack accordingly; basing their plans on what they think are known things and laws. They feel they are actually stronger than the good, in the sense that they have something which they can lay their hands on; something concrete, so to speak. The good have nothing but Faith to depend upon. But, then, Faith has also "worked," in the past, for the "good" as it does now in the present. And even if all is not known by the "good," still those above them in intelligence know more — and those above them even more — and so on. So, for you to know that you are on the right "team" should be enough to give you complete Faith in our Friends."

In a way I should be understanding of others and their feelings on this subject because I believed in evil, and hell and the devil, not so many years ago. That was B. T. You know, before thinking!

Hugh exclaimed, "Right you are! I would say that those who like to read our kind of books are those who still have open minds. Those persons who can admit that there is still more for them to learn, and not those whose minds are stuffed with dogmas and the fear that their beliefs might not be built on solid ground."

Now, I liked that and I think that he is right. I think it is difficult to take up new thoughts, especially when they are so new you never had any contact with them before. It comes to me quite clearly when I think of the way I used to be before all this happened to Violet. And it wasn't that I had never heard of the subject, because I had tried to find out all I could, in the easy sort of

way, by reading books. Yet, not a thing I read could convince me seriously of any truth at all. In fact, I thought the authors were just taking me for a ride! But, now, with it being around me every day, I have to believe that at least some of it is true. Yet, Hugh was acquainted with this subject for many years, and his big surprise came when he discovered that Violet "found" what he had been hoping might happen to him.

Hugh said, "That was the greatest thrill of my life, Martin. Years of traveling and searching, then to learn that They came through, and right in my old back yard! I hope and pray that I shall never be forced to explain all this away with common ordinary HUMAN "reason" and "logic."

Now, that is what I call having real Faith in what one believes is True! If only I could have a part of the Faith Hugh has. Hunt for the Truth! Most of us are hunting for the truth about one thing or another. Me, I'm hunting the truth about so many things, I know I won't live long enough to discover more than just a few of the answers. The main question, right now, is what about this belief in life after death? People say the answer to that is in the Bible. I have looked there, yet did not find the Faith to believe. They would then accuse me of not believing in God, but I do. It is easy to believe in God, it only takes a glance at the things around you to show His presence. A look at the stars, and don't forget the growing things. What tells a tiny seed what it will grow to be; a beautiful flower, a stalk of wheat or even a tree? Nature, you say? Ah, but to me, nature is God! Yet, it is so very difficult for me to believe that we have a spirit and that it goes somewhere else to live after we die.

Hugh said, "We each have our mental stumbling blocks, Martin, but it seems to me that this recent rhyme, received by Violet, tells the whole story in very few words."

How few of us realize, That for all things material, There is behind each thing, the spiritual.

Those who think of only material gain, Should not continue, in ignorance to remain. The material should be shown, and do as bidden, And not have the spiritual, be kept so hidden.

"But don't feel bad, Martin, if you don't grasp the Truth all in one big chunk," Hugh continued. "Truth has many more facets than a cut gem because this gem was cut by THE EXPERT. We should feel thankful that it is so complex, for in that way we can go on forever learning more. We would be bored if the mystery of Truth was simple to solve. The mystery remains an exciting challenge though it may be hinted that Truth itself is simple. But much more to the point is this one from Them."

If every word you heard was Truth,

With no wondering, is this the Truth?

Maybe it is sad to relate, But your brain would deteriorate.

Perhaps I do become too impatient. Maybe I shouldn't have become so hasty and demanding that Charlie and Violet's Friends

never speak a word that isn't complete Truth. I guess it would be boring that way, too, as They said in that last rhyme.

Hugh asked, "Remember that training program I mentioned before? Well, Martin, this is one way I like to think of it. The more we accept from Them, the more Truth They give us, but never get overconfident because, when least expected, They throw a little curve just to see if we are alert! And They even hint in little ways that the curve was thrown. In other words, it is a method of teaching us humans that we don't know it all! You are probably wondering just why They go to so much trouble, with mental games and all, to teach us about Truth in this complicated fashion. The answer is very simple. We asked for Truth! You are probably also wondering why the way of riddles and mental games as the method of teaching Truth. Mind IS Truth! That They take the time and effort to care for us and teach us is the hint that there must be Love present. It takes LOVE to get to the TRUTH which is MIND.

"As They said not too long ago.

You don't just reach up and take Love off a shelf, You have to reach out and find it yourself.

"Though those last two appropriate lines were from Violet, with your permission, I would like to quote some that came through me. It is after it is written that the idea is there;

I have to think, and act like I'm trying,

But without Their help, no words would be flying.

"Not knowing ahead just what I might say about that riddle of Mind until I saw it typed by my fingers or formed by my lips, I was reminded of what I had said once before. Their ways toward results are so different and clever, that none of us can fathom the pattern until the end has been reached."

"I had forgotten until you reminded me, Martin, that overseas phrase of mine — Magic, Mental Playland. It rather surprised me to remember that phrase, and it also surprised me to have it sound so up-to-date after fifteen years. But, it was a handy place to live while in India and China, for I had to discover some way to keep you and Violet cheered up, regardless of what came my way. Too, all letters being censored, neither news nor the weather could be written, and, under such restrictions, where, but from the mind, could an interestingly written letter evolve? So, at letter writing time I would retreat within that Magic, Mental Playland — that place all souls have in common where there is Love, Peace, Hope, and Happiness. On looking back to those days I can now fully appreciate how much that practice and experience prepared me for this present day mental experience. Yes, on a day such as this, as we pool our information, we perhaps may discover that this Magic, Mental Playland is, indeed, reality!"

I liked the explanation of your Magic Mental Playland, and I believe and agree with you that it is, indeed, reality. Our body lives in the physical world, but the real living is done in the mental world of thought. Well, that's another path opened for me on the way to

(Continued On Page 25)

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(P-535)



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

Londoner's Diary

SPIRITUALIST THEOSOPHIC AND PSYCHIC RESEARCH SOCIETIES

By JAMES M. Mc. LINTOCK

LIFE AFTER DEATH IS THIS THE PROOF?

This is the heading on the front page of the "Daily Sketch" a London paper that has hitherto looked with sceptical disdain on all things relating to Spiritualism. The whole front page is devoted to this and there is a photograph of Bishop of Southwark Dr. Mervyn Stockwood, who is quoted as saying, "I have no patience with people who just write the whole thing off as humbug and fraud. I think the work of The Churches fellowship for psychical study is important because it is a subject that demands careful and thoughtful enquiry. Our job is to examine the evidence without presupposition or jumping to conclusions. The weakness of the Church has been its refusal to consider the evidence or discuss it."

There has been many newspaper investigations on the evidence for survival through psychic investigation but this one initiated by Neville Randall in collaboration with Reginald Lester, The Chairman of The Churches Fellowship For Psychical Study, promises to be on more constructive lines than any previously put forward. It has a positive tone that has always been lacking, and is definitely challenging. Lester himself was previously a journalist, and will most certainly strike the right note.

In this the first of the series two full inside pages are devoted to the documented evidence of a scientist Dr. Robert Crookall. Of Dr. Crookall it says, "He began collecting communications from the dead. By whatever means they came through. Professional mediums or natural sensitives. He examined thousands of accounts of what allegedly dead people said they had experienced at, and soon after death. From these he was able to build up the first consistent and coherent account of how those who have been through death say they pass from this world to the next."

It concludes by saying, "Dr. Crookall in the face of the body of evidence he has amassed is unable to doubt either, the whole of the available evidence, is explicable only on the hypothesis of the Survival of the human soul in a soul body. There is no longer a deadlock, or stalemate on the question of survival. On the contrary Survival is as well established as the theory of evolution." This is of course, quoting Dr. Crookall's findings.

CAN YOU LEAVE YOUR BODY AND RETURN?

This is the second article in this series. The first article gave stories of people who were on the violent brink of death, and came back to tell their stories. According to the writer a common thread running through these experiences, was that death was a happy one, and did not give one an empty feeling. It seemed more to be the approach to a new life, and was far from being frightening.

Taking another step in the search for proof for survival, the writer goes on to examine what he calls uncanny evidence from people who have been able to step outside their own bodies. This is of course, well known to students of psychic matters as astral projection. To quote from this article it says, "It has happened to many people in many walks of life. Sometimes they see unexpectedly friends who must have been at the time many miles away. Others have the sensation of floating away from their real bodies to witness scenes they could not otherwise have seen."

It quotes a story told by Brigadier C.A.L. Brownlow, D.S.O. when he was official visitor to the Panhurst Prison, Isle of Wight. A

prisoner wrote to him and told of a startling astral appearance of the Brigadier to him in his cell. There was one difference, however, instead of being in the old brown hat prisoners were familiar with, he had a new black one. There was no way of knowing this from the prisoners point of view, but the Brigadier really did have a black hat he had bought to take part in a ceremonial parade with the old contemplables.

There is a whole series of stories of astral projection that would take too long to recount here, but all are very interesting. It mentions cases where people have been able to see their own physical bodies, and doctors and nurses working on them while having operations. It recounts the experiences of the wonderful things that have happened to people while away from the physical body.

These two articles are a comprehensive and fascinating approach to the question of survival after death. To back up its case it quotes from Prof. Henry Price, who has been for twenty years Professor of logic at Oxford, and this is what he says, "Supposing that one person in four could count on at least having one out of the body experience, then I think this would weaken the present attitude of disbelief in the very problem of survival."

As this series develops I think it must create a new outlook on the subject of survival after death. It must inevitably awaken interest. Never before have I seen the case for survival presented so logically and methodically. It is a new departure in newspaper tradition. It is so devised as to challenge thought, and the time has surely come for this.

FLYING SAUCERS OVER PAPUA

I paid a visit to Caxton Hall, Westminster to hear the Rev. Norman Cruttwell speak on the amazing sightings of unidentified flying objects over New Guinea.

This meeting was organized by The London Unidentified Flying Object Research Organization. This organization is a go ahead one and its scope and membership are increasing by leaps and bounds. It publishes its own Bulletin, and keeps records of all sightings.

Mr. Cruttwell though he himself has not seen many of these sightings which came in a wave over New Guinea, made a thorough investigation, and got detailed reports from all sources. He recounted how Father Gill made some amazing sightings at Boianai, and who with thirty other people saw a flying saucer type object hover for half an hour, and figures in the craft could be easily discerned.

This talk was illustrated by diagrams and some of these showed drawing done by natives who had never heard of flying saucers. These drawings had a remarkable likeness to the familiar ones shown to us by George Adamski. Mr. Cruttwell went in to every possible theory to try and explain away these sightings on natural grounds, but the sightings were too numerous and too well verified by white people as well as by natives.

COLOUR HEALING.

Is there anything in Colour Healing. Here in London there are many healers using colour and getting wonderful results. Lillian Baines of the Blue Orb Healing Centre uses coloured rays to diagnose and patients flock to this centre. Many have testified to receiving remarkable cures.

For those interested in the psychic and occult side of things colour has a mysterious significance. In Spiritual healing its symbology can act as a focal point. Those from the other side of life tell us that colour plays a very important

part in the spirit planes, and each shade or tone of colour has its own healing vibration. Music is expressed in colour waves, and religious ceremony is also seen in waves of colour. Even thoughts, good and bad are expressed in different shades of colour. We are told too that when we pass over to the other side of life we are seen in our true colours according to the vibrations given off from our auras.

Colour affects us mentally, emotionally, and physically, and certain colours can impinge on our consciousness to inspire and uplift us. The use of even physical vibrations of colour opens up a new field of healing power. Its advantage is that it links up with psychic and occult vibrations. This is an interesting topic, and I hope to discuss this more fully in later articles.

EXIT SPIRITUALISM'S NEWSPAPER.

"Two Worlds" with its forthright headings, "Spiritualism's Newspaper," and, "You Live After Death", is no longer a newspaper. It appears in new format as a monthly journal. There is certainly room for a monthly journal which will discuss Spiritualism's profound implications more fully, and at more leisure than a newspaper can discuss these things, because it must be concerned with topical things. Many will miss "Two Worlds" as a weekly, but that they will welcome a journal in its place which costs three shillings remains to be seen. There has been many excellently produced monthly journals in the past, such as "Survival," "Beyond," etc., but they did not last long. We can certainly wish "Two Worlds" in its new format every success.

RESEARCHES ON THE AURA.

From The Society of Metaphysicians, Archers Court, Hastings,

comes a most interesting booklet in their border science series. It is called, "Researches On The Aura Phenomena" by Mahmoud K. Muftic, M.D. It deals with a new effort to detect the aura with an electronic apparatus called the Optron. It relates many successful experiments carried out. To those interested in auric research this little book will be most informative and instructive. To bring this within the field of science is a worth while effort, and it substantiates the work of such pioneers as Dr. Kilner, Bagnall, and others. If the claims of this book are true that one can now view the aura through the use of electronic vision screens then it is a great advance indeed.

To those who would like to get this book the price is one dollar post free. It is published By The Society of Metaphysicians, Archers Court, Hastings, England.

PSYCHIC SIGHT

With Your Eyes Closed, Do You Know The Difference Between the Whirring Buzz Of A Rattlesnake And The Chirping Of A Cricket? How Can You Tell?

PERHAPS YOU HAD BETTER WATCH YOUR STEP!

By ARTHUR J. BURKS

INCREASING THE ELECTROMAGNETIC SENSATIONS OF THE HEAD AND NECK AREAS . . . ALSO THE EXTREMITIES OF THE PHYSICAL BODY, NAMELY THE FEET AND THE HANDS". ZOE NICKERSON STUDY # 488.

The science, if it may be so called, which reaches every part of the physical body through pressure of varying degrees on the soles and sides of the feet, might be extended to include not only the hands, as mentioned in the study quoted from above, but all extremities, every one of which is an extension of inner sensitivity, from fear to love, from hatred to joy, from agony to euphoria, also in varying degrees.

Many people who have never heard the whirring buzz of the disturbed rattlesnake, but have often heard the chirping of a cricket sounding almost the same, know instantly the difference, that what they hear is danger. They also know that the cricket is not dangerous. They freeze and begin looking around, and save their lives. That someone who hear cannot differentiate and risk or even lose their lives, doesn't alter the fact. The whirr of the rattlesnake conveys to most people exactly what it is intended to convey: "watch your step! I'm warning you!" That the rattlesnake may have no intention of warning anybody of danger is beside the point. The listener knows, whether or not he sees the snake.

And when the listener, looking carefully about, sees the rattlesnake, other considerations pertain. He knows, if he knows anything, that a small rattler is just as deadly as a big one, yet a big one will cause the hair to crawl on the back of his neck, maybe even on his arms. The statement that "it made my hair stand on end" has ancient basis in fact. That no man can deliberately make his hair stand on end, that it probably doesn't even when he is frightened half out of his wits, doesn't alter the facts of the sensations.

Sensations are the bases of psychic sight.

The feet of man are his roots. He is a walking plant, dragging his roots. They are his contact with Mother Earth and much else of which he may not be aware. Man's feet tell him many stories, especially if they hurt, are flat, have corns, are pinched into too small shoes, are allowed to shift too much in too large shoes. They tell him most when they are not limited

in their sensations by shoes. Man limited his feet's sensations when he pushed them into shoes, slippers, moccasins, mukluks, in order to protect them from cold or heat. When he went barefooted his feet were channels of communication. They can be again. They are. Needed is the realization that this is so. They communicate in sound, touch, a variety of vibrations which the experimenter will discover. Hold the bare feet in the sun and analyze sensations. Dip them in water, especially if it is very cold or very hot, and attain basic realization of the nuances of feeling of which the feet are capable. Thrust them quickly between cold sheets . . .

What of the footless man or woman? People who have had their feet amputated — or their legs for that matter — still, and for a long time, maybe even a lifetime, continue to "feel" with the extremities no longer there. An aching corn, no longer existent because no foot is there to carry it, will still ache when the weather is right, or wrong. There are people who claim to foretell weather conditions by what they feel in their bodies, especially the extremities. The eager experimenter, the seeker of psychic sight, will not overlook the possibilities of the feet. Some years ago Cosmopolitan Magazine published a long fact story or adaptation of a factual experience, called "MY LEFT FOOT." It was the story of an autistic boy, a cripple who could not communicate with his siblings or his parents. He did not speak, nor ever learn. Experts advised that he be placed in an institution. His life's activity would be merely to occupy space. His mother would not listen to advice of this sort. Her boy played with his brothers and sisters as far as he could be taken into their games. He liked to be barefoot with the legs of his trousers rolled up. How this was discovered by his wise mother, since he could not talk, could not do or doff his socks or shoes, we are not told, or this reporter does not remember. One evening his sister was playing with crayon and accidentally dropped a piece within reach of the autistic's left foot. The boy extended the foot,

took the crayon between two toes, and wrote an "x" upon the floor. His mother did not miss the significance of this. She dropped beside her boy with another crayon and wrote a letter of the alphabet, which the boy copied with miraculous accuracy. The mother, her hand shaking so she could scarcely write as well as the boy had, wrote another letter, which the boy copied. Communication had taken place for the first time. It was discovered very quickly that the boy had "gone to school" by listening to his brothers and sisters with their home work. Eventually, though he had to be carried about still like a baby, that boy wrote "MY LEFT FOOT" for Cosmopolitan. If he actually did not, the fact remains: he could have. His feet were extremely sensitive extremities.

If the feet are the roots of man, the arms are the limbs of the marching and counter-marching man. He has a special thumb which makes it possible for him to do anything hands can do, senses can manage. The rifleman wets his finger and tests the wind before setting his sights. Fighters shake hands in the ring, and even through thick boxing gloves are aware somewhat of the mental condition of their opponent. Hands, fingers, are virtually telepathic

(Continued On Page 23)

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P. O. Box 190
El Monte, California

"Spooks" Are My Business!!

BY ROBERT NELSON

EDITOR'S NOTE: In Response To The Many Letters Asking For More Information On Nelson's Enterprises, Here Is Robert Nelson's Own Story.

No doubt my profession is rated as being most unusual, to say the least, because spooks are my business, and have been professionally for almost forty years. During that span of years, I have come in contact with many interesting and amusing situations and people.

It all began at the tender age of eight. My Brother, Larry, two years my senior and myself were the object of a neighborhood bully by the name of 'Nebbie'. He was a big, tough husky kid that seemed to delight in tormenting and bullying the kids in the neighborhood, with special attention being devoted to my brother and I.

We were either too cowardly or too smart to try to match physical brawn with Nebbie, so we invented our first ghost! Using a bed sheet we had purloined by our mother's linen closet, I draped it over my head and patiently waited between two buildings for our intended victim. We had lain our plans well, filling Nebbie's mind with all kinds of fanciful stories about ghosts and goblins. Just at dark, Nebbie came strolling down the street. As he passed my hiding place, I let out the loudest scream my lungs could muster, and started after Nebbie with my ghostly ectoplasm (bed sheet) fluttering in the breeze. Nebbie took one look at the 'ghost,' almost went hysterical and took off down the street yelling bloody murder.

This single encounter with a 'ghost' ended the neighborhood bully's reign of terror right then and there. Perhaps, more important, it acted as an admission ticket into my most unusual business — that of delving into the occult and all things mystical, and later being dubbed, "The Ghost Maker."

In our quest for knowledge, we visited countless spiritual mediums, clairvoyants and fortune tellers. One of our first serious encounters occurred in our own home city of Columbus, Ohio. My brother visited a spirit medium and was given a reading. He came home white and shaken, only to relate to me that the medium had told him "our mother was going to die soon — a sort of a throat condition could bring about her death." Oddly enough at that time, my mother did have a serious throat condition — goiter — and soon was to undergo surgery. We were both very much shaken by the pronouncement of this death sentence! Querying my brother further, I found he had paid the medium one dollar for the sitting and five dollars for a 'charm,' a piece of dirty chamois filled with ashes.

We both paid the medium a visit

simultaneously, and though we were both youngsters, he did not want to admit us together. Finally, he gave in and explained that if we could dig up ten dollars more, maybe he could help! Ye gods, what a vicious racket for a couple of kids to encounter?

Let me conclude this sordid episode by saying that our mother did undergo surgery and made a rapid total recovery, and lived many, many useful and happy years. This medium worked for many years in local spiritualistic churches and later became one of our customers. I never mentioned the incident to him.

Perhaps this viciousness of this swindle directed the future course of our lives. During the following years, we entered show business as magicians and illusionists, produced and performed several mind-reading acts in the theatres across the country and on radio. All during these years, we NEVER once operated under the guise of spiritualism, or claimed any supernatural powers. Our work was done in the theatres, on the radio, and as entertainment.

We organized a business — a supply house for magicians and spook show operators and called it the Nelson Enterprises. We sold every so-called psychic aid we could buy, locate, or build ourselves. The First London Ghost Show as produced and operated by the Nelson Brothers. This was a spooky show at midnight held in the theatres, where we demonstrated all phases of spiritualistic phenomena. No claim was made that it was genuine — mere entertainment, but we did infer that part of the show was bogus and part legitimate, and asked the audience if they could tell the difference — in the way of telling them how clever some FRAUDULENT mediums operated.

Offered thru our catalogue were an endless number of floating ghosts, talking skulls, talking

trumpets, ectoplasm, ghost projectors, spirit rappers, slates for producing messages, mindreading acts, billet reading tests and complete ghost shows. Everything was presented with the distinct understanding that it was to be used for entertainment or educational purposes only. That was the practice of the Nelson Enterprises almost forty years ago, and still is today.

The Chesterfield Expose as related in this fine, courageous journal came as no surprise to me. I wondered why it had not happened years before. I do not speak especially of the Camp Chesterfield happenings, but of all kinds of shenanigans that have been going on. As we do not live in a Utopia, there will always be the good and the bad, the real and the fraudulent in every way of life. Having encountered a host of spiritual mediums thru out the country, in the quest for the TRUE answer, I have never yet witnessed a physical materialization that I sincerely felt was genuine! With my knowledge and technique, I have been able to reproduce far better and authentic looking ghosts and spirits than I have witnessed. As author Jule Mannix in her article in the Collier's magazine said, "Nelson's ghosts are better than the real thing."

A few years ago, while touring New York State, I spent a few hours at Lily Dale. The season had



Table Tipping The EASY Nelson Way.



Here's where JOE SPOOK, Nelson's Spirit Rapper Can Come in quite handy.

just closed and there was very little activity. However, my wife and I had the opportunity to visit the original Fox Cottage. Two poorly dressed women told us they were mediums, gave us a run-down on this history of the Cottage and offered to summon the spirits for a small fee. We did hear a couple of faint knocks, waited for more — and all of a sudden, there were several loud knocks. One medium looked at the other in utter amazement and made a slight negative motion with her head. The knocks continued and fright began to build up in the faces of these two 'mediums.'

We paid our fee and hurried out, else I burst into laughter right in to the sickly looking faces of the mediums. I had gone prepared — wearing a little device under my shirt, called "The Joe Spook Spirit Rapper." Rap! Rap! Rap! went the spirit rapper — and broke up the seance.

At another time in the South, I attended a materialization seance. Only a real believer with a vivid imagination could have accepted these 'spirits', but the room was full of the faithful. I couldn't resist the temptation to materialize a few spooks myself, so under cover of the darkened seance room, I produced a 'ghost projector' and 'materialized' several different 'spir-

its', some in full color. I'll never know whether the medium really fainted — if she didn't, she was a superb actress. Several cold towels later she revived with a expression of fear etched in her features. But, as I said, the seance was so corny and poorly faked that I felt it needed that spectacular touch by Nelson.

While spooks are my business, I would like to say that I respect the sincere opinions and belief of

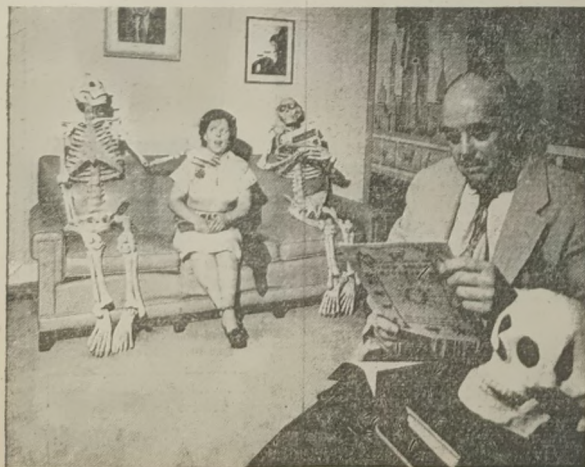
all sincere people, both in and out of the spiritual movement, I abhor the FAKER, who poses as a genuine medium, pretending to give messages from those dear ones who have passed beyond. It is contrary to all our natural laws.

Do some fake spirit mediums use Nelson equipment and know-how? That is a good question. I will answer it by saying — "Undoubtedly yes" but only in their words, "Just to help out at times." Many mediums come to me, seeking equipment and gimmicks, proclaiming they are REAL mediums, but just want a little something spectacular. Noting the knowing smile on my face, they pull in their horn and leave — though, I suspect in many cases, they later order by mail under a fictitious name.

Actually, I don't believe there are many fake mediums that use our pseudo apparatus and equipment. First, many never know where to acquire it, and second, there was always the fear of detection, and others in their profession that they couldn't confide in, and thirdly, because they deal with a very gullible and susceptible people, and though ridiculous in their work, feel they can get by.

Their other approach is to describe what another medium did, and seek something to duplicate their feats — just to show them up — so they say. Many are legitimate, some are not. And we are not interested in being a party to these fakers, who prey upon a gullible

(Continued On Page 23)



Studying up for the next Seance. Note the Psychic Observer in the hands of the boney gentleman on the lady's right.

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(P-533)

READERS WRITE—

My Step Through The Psychic Curtain MURDER, ACCIDENT —

ETHEL M. CARSTENS

Howard McKerlie had lived on my ranch for fourteen years.

It was ten years after his death before I learned exactly how he was killed. On the day he met death he butchered two of our hogs at a neighbor's ranch where there was a scalding vat. The time being in November and passed blow-fly season, he said he would leave the dressed hogs hanging on the gambrels, high above reach of dogs or cats, and would deliver them to the purchasers the next morning.

I remained at home that day because I recently had my remaining twenty-four teeth extracted and we feared I might take cold in my jaws if I tended the fires under the scalding vat, as I usually did.

Shortly after Howard left with the hogs a mutual acquaintance knocked on the door and said he would like to lay down on the front room couch and sleep a few hours before delivering a load of coal he had on his truck. He was dead drunk and had part of a bottle of wine in his hand. He was certainly unfit to be driving on the Highway so I told him to come in and lay down but that he had better leave before Howard returned because he didn't like drunks and him in particular.

I put two stuffed wild ducks in the electric oven to roast and three potatoes to bake: one for each of us as I expected him to eat also.

When I noticed the drunk was asleep I went to a front bedroom and locked the door and took two pain-killer pills and a sleeping pill as my mouth was paining me. (My own back bedroom, where I kept a rifle and a shot gun under my mattress, was being redecorated and the bed was unmade so I could not sleep there.)

I will call this drunken intruder "Jack" (which is not his real name) but he is still alive and I wouldn't want to cause his relatives any more embarrassment than they have already had over his drinking.

I must have slept several hours when I was suddenly awakened by a loud noise and thud as if someone fell out of bed. I unlocked my door and entered the living room where Jack had been sleeping. He was sitting on the edge of the couch with his head in his hands.

"What's the matter, Jack, did you fall off the couch?" I asked.

"No," he answered. "I just woke up."

I went to the kitchen sink and in it was the milking pail with two hearts and two livers. I drained off the warm water and refilled the bucket with cold water.

"Where is Howard?" I asked.

"I haven't seen him," Jack replied.

"Well, it's too early to go to the River pasture for the cows so maybe he went upstairs to his room for a little rest."

I ran up the stairs quietly so as not to wake him but he wasn't there.

"Maybe he layed down in the back room." I said to Jack.

What I saw when I entered the room made me scream: "Jack, come here quick. Howard is hurt. His face is in a pool of blood."

He had his boots on and the gun was on the floor beside him.

Jack took one look and yelled, "Where's my hat? I'm getting out of here."

"Don't leave me now," I begged. "I need help."

He was going out the front door. I followed him onto the porch. From the lawn he turned around and shook his finger at me shouting: "Remember, I wasn't even here. Don't you dare say I was here. Call a Doctor."



HOWARD

The Dog is Keeping His Feet Warm

He ran for his car and in a minute he was gone.

I went to the telephone in the front bedroom but couldn't get the hospital, so called the Drug Store and told the one who answered to send a doctor and an ambulance at once. I must have fainted because I was slumped on the floor beneath the wall-phone with the receiver hanging down when a local doctor roused me with some smelling salts and asked where the body was as he hung up the receiver. I showed him to the room but was too upset to enter it again as the quietness, the stillness made me suspect the worst. The doctor put on his stethoscope and entered the room. I stood in the hall-way. When he came out he shook his head and said, "He's dead."

He handed me two pills and said: "Take these. They will steady your nerves."

By this time there were several strangers in the front room. Two of them took me by each arm and led me out to a car. I noticed there was a photographer in the room with a camera and I saw him enter the back bedroom as I left the front door.

Instead of driving to the hospital as I expected, these strangers took me to the City Hall and locked me in a room. There was a spring cot but no mattress. One grey blanket. I surmised it was the women's cell of the City Jail.

Every hour all during the night I was ordered out and seated at a table around which were seated new strangers every time. The doctor and the local policeman were the only faces I recognized. They asked me the same questions every time and of course I had only the same answers to give. Finally the policeman asked the doctor: "Did you give her those Truth pills?"

"I certainly did," the doctor replied.

"Well, it looks like you are lying anyway, because Jack says he was working at an orchard at the time and has his Boss to prove it, so we will have to hold you for the murder and transfer you to the Wenatchee Jail and without Bail."

I was stunned; because I never liked anyone as much as I liked Howard McKerlie for fourteen years while he lived on my ranch.

Days later I learned that Jack also was grilled every hour all night. Near morning the sheriff slipped him a fast question: "When you took a fleeting glance at the body on the floor and grabbed your hat and left, just what did it look like to you?"

"It looked like suicide to me, as Howard was jealous of me and was probably mad to find me sleeping on the couch."

"So you WERE there! That's all. Lock him up," the sheriff concluded.

No two people ever put in a more miserable week. Jack in one cell. I, in another. He blaming me. I blaming him. No one to milk the cows or feed the calves. No one to lock the house. Me with all my teeth out. Sore gums. I was a chain smoker and there were no cigarettes. No drinks. Just fluoridated water; not like my spring water; cold and clear. As I sat on the edge of the cot I imagined myself ELECTROCUTED, HUNG by the neck until dead, or LIFE IMPRISONMENT, all on circumstantial evidence.

My youngest son in Seattle read of the incident in the Post Intelligencer and came to my rescue. Or was it rescue?

The coroner decided that Howard's death was due to suicide.

Jack was Free.

I was asked if I would go to a state hospital for three months for observation and pay my own expenses.

At the time I was so unnerved that I felt I needed a sanitarium or treatment of some kind so I agreed that I would go with them if they would give me some kind of constructive work to do. I couldn't idle.

My youngest son was appointed guardian over my estate and was told that I would not live two months. Therefore nine bred heifers and five milk cows and the remaining hogs all went over the butcher-block. My ranch and home was up for sale. I was offered the miserly sum of \$8,000.000. (The house alone is insured for \$14,000.00) I wrote my banker not to sell.

Imagine my consternation when, after a three hour long ride in a State car, with a Matron beside me, we entered a beautiful estate on the Pacific Coast. But as we drew closer to the magnificent buildings I noticed there were bars on the windows.

"Don't be alarmed," the Matron said. "After a few preliminary examinations you can work in the canteen and the medical library."

I guess she thought I would soon be dead by the way I looked.

In the examination room while the Nurse took my clothes, I glanced at the papers she was writing on to see if I could learn where I was and what for. I LEARNED.

The paper said: "Psychopathic Ward. Alcoholism Incurable."

It struck me dumb.

"I'll show them," I said to myself but I was speechless for hours. It would take a 6,000 word volume to tell you what followed.

Two months went by and I was not dead. Instead I had gained from one hundred and ten pounds to one hundred and fifty five pounds and felt better than ever before in my life, (altho I was chafing at the thighs as all fat people know). Beside the gain in weight I was wearing a set of new false teeth.

It was at that time that my son came to visit me, wondering why I hadn't died as the doctors predicted. When he saw me, (with this new weight and new teeth) he just stood and stared and big tears rolled down his handsome rosy cheeks. I did not know at the time why the tears came.

He merely said: "Mother, if I didn't know it was you I wouldn't know it was you. You look wonderful, and I don't know what to say."

I learned later that he had spent all the money from the livestock and was expecting to sell the ranch.

I had to go to Court to regain control of my estate. No mother would bring suit against a son for misappropriation of funds. So I wound up with \$133.00 to my name but I was happy to be Free and at home on the ranch. The following five and one half years I raised chickens and strawberries and cared for convalescent patients.

During this time I read everything I could get on Psychic Phenomena and a book called: "Spiritualism of the Christian Bible" by Rev. E. W. Sprague.

Then I met Rodolfo Silva, a consultant of private affairs. I was given an immediate appointment. I was over 2,000 miles from home. He sat across from me at a small

table and there was a dim blue light burning above our heads.

Suddenly he began to shake and then to sob. I had never seen anyone go into a trance before but I learned later that that is what happened. Through his tears he sobbed: "This is Howard. I'm crying because I am so happy you have given me this chance to talk to you. This is the first glimpse of light I have seen in ten years. I am on the ranch often but can't make you see me or hear me. Remember when you tried to start the Gibson Tractor in the Driveway last month?"

"Yes," I answered, "but you never even saw that tractor."

"I know that. You bought it six years after I died there, and I am always there when you are working in the fields. I tried to tell you about a little button on the side of the tractor engine. 'That's the Spark. Clean it and turn it until it contacts metal. Then try to start it and it will go.'"

"I will certainly remember that, Howard; but tell me, did Jack have anything to do with your death?"

"No. No. Nothing at all but he and his boss did come back to the house before the hearse came and

they pulled off my boots to make it look like I pulled the trigger with my toes so it would look like suicide to protect himself. Also they took the meat out of the deep freeze. But you want to know how it happened. I'll tell you.

"I was going to the River-bottom for the cows and decided to take the shot gun along in case I scared up some more ducks. I loaded it, which I should not have done until I was on the river bank. I was going to get a couple more shells from the box in the dresser so set the gun against the bed post and the damn thing exploded. Oh dear, Oh dear, in all these ten years I've tried to tell you. I'll rest now." He began to sob again.

Immediately Rodolfo Silva reached for his handkerchief and began wiping the tears from his cheeks. "My goodness," he said. "That entity certainly took me over. Do you know who it was?"

I was wiping my own eyes but explained a few details and told him I was more than satisfied with the consultation and that it proved to me that consciousness and some kind of body, etheric or spiritual survived the destruction of the physical body.

PSYCHIC VISION

by MRS. EDNA MORZFELD

The afternoon of an early Spring day, I decided to go out and spade up a piece of ground and plant my gladioli. I finally finished planting them and came back into the house to get supper and to wash the dishes. Being very tired, I decided to retire at once. The sun had not gone down completely and the room was still bathed in a soft evening glow. I had been lying down only a few seconds when I saw a man in a uniform standing in the door-way, looking at me. I could see by the color of his uniform and by his cap which was of a much different color as well as shape than what our boys in service wear that this man was of a different country. I could also tell by the emblem on his cap that he was a distinguished person of high rank. The thought came to me that he must be a distinguished person in the service, that had passed away, and if this was the case, his picture and an article on his passing would be in the evening news-

paper. I was too tired to go downstairs to look at the paper and decided to wait until the next morning.

When I went down to get the breakfast for the family, the next morning, lo and behold! there was the picture and the story of his passing on the front page of the newspaper. It was Ferdinand Foch, famous French general of World War I.

For many years since I was three years of age, I have had many psychic demonstrations in bright sun-lit rooms. Doors would open and close. Glass vases would come down through the air from their perches on high shelves on the wall without breaking. Sofa pillows would be picked up from the sofa and placed around my ankles while I stood watching. I would hear people walking in and out of the upstairs rooms and at times they would come over to my bed and talk to me. My mother, brother and aunt also witnessed such demonstrations many times.

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IF YOUR CONSCIENCE IS CLEAR — YOU HAVE NOTHING TO FEAR!

By JOHN DOBBS

Regardless of how much chiding the editor may receive in respect to the exposures in spiritualist circles, the fact of the matter is such had to be done. The issues involved are far bigger than Tom O'Neil's personal disappointments if any, or those of a few others. The battle goes far beyond mere personalities and what has appeared in P.O. is but as a straw in the wind, for this battle is one of the mind, and one of Principalities and Powers of which the supposed highlights in the spiritualist movement really know so little about. Most of these highlights are self-exalted, that in short is the beginning and the end of their authority in things Divine. In spite of all the bragging it stands out as a startling fact that none, not one of their "Master Teachers" have brought to this troubled World any new or lasting philosophy of life. To say they are ahead of the so called "stupid orthodox" is simply ignorant rubbish. Fifty years ago this writer repeated in school the following: "I believe in the communion of saints and the life ever-

lasting." Are we to suppose that all the saints are in among the spiritualist circles? Then this writer parted company because he didn't like their elevation; dabbling on the lower planes with forces they did not understand and getting themselves trapped. This mostly at three dollars a lesson from a college of ignorance. Too often the bait is a scrap of paper they call an ordination certificate which blows up the ego.

However, when writing concerning this matter that Reverends in the spiritualist movement could be had at three for a quarter, my letter was returned by the magazine with the bells of sour notes. The envelope was marked, "No comment" and "you are entitled to your opinion" PLUS "Judge not that ye be not judged."

To all of this I say phooey; and to the magazine. KEEP IT. NOT WANTED. To suggest I was simply disappointed because I couldn't express myself and become "somebody," is also more phooey, for I am not even writing this because I want, I would rather rest. It is merely because it is now too late

in life to depart from honesty and true Divine Principles. For having studied these Laws and Principles for many years and know full well they cannot be broken or set aside regardless, I keep my conscience alive fully knowing that Divine Justice will OUT. No Law or Principle do I crush for I am far too small and they too great. I try to see to it that these laws do not crush me as they most surely will until I have learned my lesson to "trust and obey."

Some may object to my former statement when I said that no new philosophy had been brought forth from spiritualist circles. These may point to Oahspe. But what is this book on analysis? In short it is just another Constantine Bible. A little truth and an abundance of lies. Like the distorted records called the word of God it must make an appeal to ignorance and prejudice, while its chief motive is to set the snares in the way of the truth seeker. The anti-reincarnationists are fond of giving quotations from it to strengthen their argument. But does it really matter whether one believe in this doctrine or not? Whatever Divine Laws there are, be sure they will operate independent of one's belief. Why argue concerning this doctrine. In the Divine Way of life it is an absolute non-essential to teach, although it is true. But one must "Grow in Grace" before they reach that point where they may know and not believe. The children do not, nor can they be expected to know the equal of the grown up. Paul speaks of this as

giving the milk to infants because they cannot take strong meat. So, the argument is foolish in this writers opinion: for preceding this doctrine the essentials are to know what the Soul is and its attributes, for it is the Soul and not the flesh that does the coming and going. But it is very true that not one experience, one item or moment of suffering CAN PROFIT THE SOUL IN ANY SPIRITUAL REALM. So, whatever I may or may not believe profits me not at all. My work is to "Grow in Grace," in favor of the Higher Divinity within, that I may reach the point where this Divinity can trust the outer man with its frailties. Then shall I know in the only way man can know by the Great Experience in reaching the Christ Office. For Christ is not a man but a TITLE. When the spiritualist movement fully realize this important point that the end of earth life is Unity with Divinity, or the merit of the Christ Title, and set their aim and sail towards this Glorious Sunset, then they will find a greater response from the general public for there is little in this present day movement that is in compliance with the Early Essene Church of the Master Jesus. The so called Christian's Bible does not contain the Life of this Great Initiate. It is a made-up book containing only some of His teachings, the rest untruths and fabrications to fit the Doctrines of the Roman Church which Protestantism simply apes. Though many ministers are ready and willing to consider the early Church of Paul who knew the

Essential Christ himself. But these same ministers are not at all willing and rightly so to accept the clap-trap of uneducated mediums with a diploma. The "Reverend" Nickerson for his "beauty and truth" should read your book list. So there is no straddling the fence in this battle of the ages which is reaching its peak. Without wishing to be a bearded prophet I can say that the next ten years will not be easy ones. In all religious circles the hoe will go down deep. The roots will be dug clean out of the ground and the weeds will lie on top to wither and die.

Truth has nothing to hide. It will bear scrutiny, and those who are not willing to stand up to be counted in the truth of right and honesty are most certainly numbering themselves with the transgressors. The efforts to save the "beautiful spiritualism" will miserably fail, for something is only beautiful when it can be looked at in the true light of day. I close with an old hymn.

"Eternal Light . . . Eternal Light
How pure the soul must be

When placed within thy searching sight
It shrinks not but with calm delight

Can live and look . . . on Thee.
That is stressing the positive.
It rings no bells of sour notes.
The wise man who would educate
the fool will be kept very busy.

John Dobbs,
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GESP TESTS

THE FOURTH McDOUGALL AWARD

The staff members of the Parapsychology Laboratory of Duke University have voted to present the fourth William McDougall Award for Distinguished Work in Parapsychology to Dr. S. G. Soal and Mr. H. T. Bowden for their book, *The Mind Readers*, published first in England in 1959 (Faber and Faber, London) and brought out in this country in January (by Doubleday and Company, New York). The research grant of \$1000 which accompanies the award has been placed at the disposal of the senior investigator, Dr. Soal, for use in continued work, either jointly with Mr. Bowden or otherwise as circumstances dictate.

The award, established in 1957, was named in honor of the late Professor William McDougall, F.R.S., Chairman of the Department of Psychology at Duke and sponsor of the Parapsychology Laboratory. Action is taken annually to determine the most outstanding research contribution published during the preceding year by workers not on the Laboratory staff, and is intended, along with the research grant, as recognition by the Duke group of the common bond of interest shared throughout the field. The basis of the award is international in its extent. The first award (1956) went to Superintendent J. G. van Busschbach of Amsterdam; the second (for 1957) went jointly to Mr. G. W. Fisk and Dr. D. J. West of Great Britain; and the third (for 1958) went to Engineer Haakon Forwald of Ludvika, Sweden. The first and fourth were given for researches in extrasensory perception, the second and third for experiments in psychokinesis.

Dr. Soal is already known to most students of parapsychology and, since the Bulletin (No. 36, November, 1954) has already presented a biographical sketch of him, with photograph, a few brief remarks will suffice to serve the present occasion. It will be recalled that he is a professional mathematician and, at the time of his retirement in 1954, was Senior Lecturer in Pure Mathematics at Queen Mary College, University of London. Outstanding among the distinctions that have marked his career was the conferring upon

him of the Doctor of Science degree by the University of London for his investigation of ESP, and his election to the presidency of the Society for Psychical Research in 1949. He was awarded a Fullbright Research Grant to visit Duke University in 1951, and, with Mr. F. Bateman, published in 1954 one of the important books in parapsychology, *Modern Experiments in Telepathy*.

Mr. Bowden, who was formerly headmaster and owner of a school for boys, has in recent years taken an active interest in parapsychology. He is a member of the Council of the Society for Psychical Research and, prior to the joint work published in *The Mind Readers*, collaborated with Dr. Soal in his search at Birkbeck College for students with ESP ability.

In making the award to the authors of *The Mind Readers*, the Laboratory staff specified that it was neither the book as a presentation, nor the research as a contribution to the evidence for extrasensory perception that was the basis of their decision. Whatever the merits of these aspects, the staff considered the contribution of this work to lie rather in its bearing as an exploratory research on the problem of increasing the experimental control over the reproducibility of the phenomena, a problem considered especially difficult and urgent at this stage.

The work reported in *The Mind Readers* consists mainly of GESP tests (in which both telepathy and clairvoyance are possible) with two

adolescent Welsh boys, named Jones, acting as sender and receiver and using, for the most part, shuffled packs of cards as the target material. It is well known that GESP is the most difficult of all psi tests to control adequately against trickery, especially when a particular pair of subjects has to be used, as in this case. It is true, Soal had some success in getting significant results with clairvoyance tests, but this did not last.

The experimenters called in expert assistants and applied many precautionary variations of the experimental test situation to exclude the possibility of cheating, to which the boys were discovered to be disposed. What has resulted is a report which is, and will probably continue to be, somewhat controversial. It should not, in any case, be claimed as a conclusive type of research.

But to most students of parapsychology, aware of the background of evidence gained from more readily controlled experimental methods, the most important question now is that of discovering enough about the nature of psi to be able to say under what conditions it may be demonstrated. This is the problem of psi control, which belongs to an advanced stage in the progress of the research field. The outstanding contribution of *The Mind Readers*, in the judgment of the Duke Laboratory Staff, was the evidence of a relatively large degree of control over the test performance of the boys. This effect was exerted by money rewards and the inflated social prestige and self-regard they created. The boys were given extraordinary attention, and their whims and desires were played upon to a degree that has probably not been equaled in the handling of subjects in psi tests. This demonstration, even on an exploratory level of methodology, could well lead to a new approach in the search for ways of improving scoring rates. Soal and Bowden seem to have shown that working up the motivation of the subject is a way to raise the level of test performance. Parapsychologists may now look for chronological inclines, and not only for declines.

THE AMSTERDAM FOUNDATION FOR PARAPSYCHOLOGICAL RESEARCH

The Netherlands is a country in which parapsychology has (comparatively) long been a well rooted branch of inquiry. It will be recalled that in the early '20's experiments in what we now call ESP were conducted in the lab-

oratory of Professor Heymans at the University of Groningen. In 1928 Professor W. H. C. Tenhaeff and Dr. P. A. Dietz founded the *Tijdschrift voor Parapsychologie* and in 1933 Tenhaeff received the Ph.D. degree at the University of Utrecht for a thesis of parapsychological character. The most active organization in this, as in many other countries, has been the Society for Psychical Research.

Last year another type of research society was formed, known as the Amsterdam Foundation for Parapsychological Research. While not an organization for professed parapsychologists such as the Parapsychological Association, the new group might be considered as heading in that direction since it is composed largely of professional men, half of them of professional rank in the two Amsterdam universities and covering a range of scientific and other scholarly divisions of learning.

While the Foundation is aimed at fostering scientific research in parapsychology throughout Holland as far as possible, its primary aim is to initiate research and the critical interpretation of results within the group itself. Amongst the membership is the experienced parapsychologist, J. G. van Busschbach. The honorary secretary is J. Kappers. The Board of Directors has decided to make the problem of controlling the manifestation of parapsychical phenomena its first object of investigation.

PSI RESEARCH IN EASTERN EUROPE

"Science knows no national boundaries." This conception of an international science, while not fully attainable even a century and a half after Thomas Young, is still a cherished ideal toward which humanity hopefully moves. It is good, therefore, to see parapsychology an active science in countries of varying ideologies and cultures.

Poland has an active scientific worker in the outstanding radio

engineer, of Stefan Manczarski of the Warsaw Technical University. Under his direction the doctorate was granted to Krzysztof Jach for his experiments on the effect of certain electrical conditions between sender and receiver in telepathy tests.

In Czechoslovakia, a biochemist, Dr. Milan Ryzl, has, after many years of experimental study, developed a hypnotic method of cultivating an increased rate of clairvoyant and precognitive test performance in certain selected subjects. In his unpublished reports Dr. Ryzl describes his procedure and reports the development of one subject's scoring level to a point above eighty percent success (with twenty percent chance expectation) although the overworking of his subject, he reports, has produced a collapse of this control.

One of Ryzl's fellow-countrymen, Dr. Stepan Figar, reported similarities in records of blood pressure changes between two persons (in the same room, separated by a curtain) which suggested telepathic effects. (See J. of S.P.R., Dec., 1950.) While the conditions make interpretation doubtful, there is value in the suggested method.

In Yugoslavia, Prof. Leopold Oblak of Medvode, Slovenia, has been conducting parapsychological experiments, the details of which are as yet unreported.

RECENT EVENTS

It is perhaps the event of the year in terms of official recognition of parapsychology that the Dutch Minister of Education has authorized a six-month leave of absence for J. G. van Busschbach, Inspector of Schools for the city of Amsterdam, to enable him to continue his parapsychological research at the Duke Laboratory. Mr. van Busschbach's American visit began on the first of February and will continue through July.

(Continued On Page 13)

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MY SEARCH FOR THE PHILOSOPHER'S STONE OF PEACE AND FAITH

By ROBERT J. BURROS

A writer surrenders a part of peace? In the Crimea, Transylvania, his soul to heaven with each good book he writes. His last earthly book means his death because the last portion of his soul has been given to the firmament of heaven. This is not difficult to understand, nor is the idea entirely esoteric, because the idea does not only apply to writers. Anyone of good, humane honest, unselfish and collective-society-benefitting character lives thusly. In other words, for each good deed, an additional part of the soul reaches heaven as a reward. Death is the final reward, in which the remainder of the soul has reached heaven, where peace is found for all eternity. But how do we find peace on earth? How did the philosophers of yesterday try to find peace on earth for mankind. Sages from the time of Thales and before Thales have sought the Stone of Peace.

I am not drawing an arbitrary analogy between peace and its embodiment in an inanimate stone. I am saying that a stone, a symbol of peace has been passed from sage to sage down through the centuries, through such hands as those of Heraclitus, Anaximander, Demosthenes, Diocletian, Cleisthenes, Solon, Aquinas, Newton, Lavoisier, Ricardo, Marx, Lenin, DeLeon, Democritus, Lycurgus, Isaiah, Plato, Socrates, Aristotle, Tolstoy, Dostoevsky, Henry George, Einstein, William James, and lesser lights illuminated by the lamp of God's golden-crested crown, embellished by jeweled pennants of goodness.

I have written two previous books embodying economics, social science, atomic science, anatomy. The ideas of my second book were a radical revision of more conservative ideas of first book. But no book that desires to portray a search for peace and understanding can embody the wholly materialist concepts because these phases bring in personal biases, which is not the purpose of this paper.

It must not portray the author's knowledge of science and history or his workshop of wonderful socialism. It must portray a deep-rooted and original metaphysical viewpoint, unobstructed by materialism or pedantry. It must contain no doubts about the existence of a life beyond the mundane earth. The spiritual faith must be unfluctuating; the exaltation, all-enrapturing; the hope, all enrapturing; the ideals, inflexible; the divine plans, inexorable. For God is the Peak of the highest cerulean-fringed mountain. The azure beauty of God's sky must represent to us the hopes of the future, and the hopes of all benevolent, altruistic ideals of theology, socialism, etc.

The basic inspiration guiding me ever so close to the Stone of Peace is my belief that the goodness of man can never die because of the Stone, which incarcerates and holds the basic, capuled goodness of man in its milk-white sediment. When all have SEEMINGLY turned to Satan's blistered door, the stone will still hold the remaining bit of goodness of man in its milk-white sediment. Because of this stone, the goodness of man shall never be vanquished and Satan, seeking Triumph, can never stand victorious. It is this stone that I seek - not for myself, but for the world. This stone can be found through metaphysical study and delving, not necessarily delving into bounteous research matter but by delving into one's mind and soul, into your human perceptions and intuitions.

Where do we find this stone of

Belgium, Mozambique? ? ? No, in your own soul, a godly soul that rises to heaven so that it may look down as God's representative to guide other souls. When a part of a soul of a LIVING man rises to heaven, that heavenly portion receives a Divine teaching to transmit to the EARTHBOUND fraction of the soul. There is no oblivion. If oblivion was the final destiny, then there would never be creation, either by God or man; in other words, NOTHING would have existed. But the Universe does exist because there is a God.

Love and virtuous, gentle deed is the essence of belief in God. Virtuous deed does not mean work for individual reward but work for COLLECTIVE reward for the good of society; for when society as a whole benefits, the individual benefits, the individual benefits BECAUSE A PART OF HIS SOUL HAS EARNED DIVINE ENTRANCE TO HEAVEN and he has been resurrected from earthly ties.

Remember the geometric formula about the squares of the hypotenuse of a right triangle being equal to the sum of the squares of the two adjacent sides.

I am going to draw an analogy between this isosceles right triangle and the theme of this book: the 90 degree angle stands for the human being. THE WHOLE SOUL IN HEAVEN IS EQUAL TO THE SUM OF THE GOODNESS OF DEEDS AND THE LOVE OF GOODNESS. THE GOODNESS OF DEEDS BEING EQUAL TO THE LOVE OF GOODNESS. I have used an arbitrary "5" to represent the two equal sides of the isosceles and the hypotenuse is about 7 1/16". In geometry, you could increase the two equal sides equally, and thus increase the hypotenuse proportionally.

But in this book, the INTENSITY of the deed or the love cannot be measured by numbers or degrees, BUT THE DEED MUST EQUAL THE LOVE; the two sides are equal in this isosceles right triangle. In other words GOOD DEEDS MUST NOT BE DONE FOR THE SAKE OF REACHING HEAVEN ALONE, for only the fact that the LOVE OF GOODNESS JUSTIFIES THE DOING OF A GOOD DEED will earn the soul a place in heaven. Doing a good deed for the selfish purpose of getting the soul edified by heavenly admittance will never earn the soul admittance to heaven. But doing it for the love of goodness as the equal-sided triangle shows will earn your soul a place. All inspiration to do a good deed comes from God. Some people do not take the opportunity that these inspirations offer. They do not do the deed as commanded. They perceive the inspiration, but fail, or "miss the boat" by not DOING it, or by ignoring the inspiration. Many ideas or inspirations are perceived in our state of sleep, for that is when our libidonic (or selfish) impulses are relaxed and God has gained entrance to our subconsciousness.

God is ever-present and All-Omnipotent. He TESTS us to see if we are strong enough to suppress our selfish inclinations. If we cannot suppress these impulses that are sinister, then he knows that we are not worthy of his inspiration or his rewards of eternal life. Our Life on earth must be congruent to the divine goodness of God.

Our hopes must parallel the hopes of God for an uncorrupted mankind. The parallel hopes of

God and man will be joined by the transversal of God's Love for man and Man's love for God.

Remember the geometric principle that states that if two chords of a circle are unequal, the GREATER chord is near the center of the circle?

The greatest chord of any circle MUST be its diameter because the diameter is at the center of the circle. As you can reason, the diameter is greater than any other chord. AS THE DIAMETER IS THE CENTER OF THE CIRCLE, SO IS GOD THE CENTER OF THE UNIVERSE. THERE IS NOTHING GREATER THAN GOD. This is the lesson of this analogy.

This should HUMBLE man. A little speck of diminutive dust has no right to meddle with nature. Man should realize that it is devilish to destroy. Bombs mean destruction. If God creates, man has no right to do the opposite, to destroy. Destruction, the antithesis of creation, is a crime against God almighty.

The beauty of God is seen through one's own soul. The seed of a good soul cleaves in twain; each new seed cleaves in two, never ceasing so that one mother soul has become countless souls for the good of man and for the shattering of tyranny. The soul, the sword, will sever man's fetters and discard his malicious yearnings for power, yearnings that have been disintegrated, exhumed from the pit of Satan.

The good soul will save man from being chained to the desolate rock of damnation. Faith may endure (nay, it must endure) when a condition is beyond the earthly realm of proof. God has made life in men so that He may determine, by means of their behavior, whether or not men are worthy of the rewards of death. Man, born with god-given self-determination must learn to exercise his power to reconcile his will with the will of God.

The faith of the soul must be integrated with the logic of the mind to bring a peace on earth - the philosopher's stone and eternal peace for every man from Pythagoras to John Doe. Faith in God means more than adherence to one dogmatic, stagnated, unreasoning, hypocritical cult, in which there is competition among worshippers to prove that one man is "holier than thou."

True faith is the only answer - not the faith associated with the gaudiness, the ostentation, the pomp of a bigoted church. If the works of men are evil, God will destroy the men and their works in the all-purging, all punishing Armageddon. But God will protect and sustain the goodness of the Stone of Peace.

But it is most enlightening to a good soul to know that the goodness of man will flourish in a higher place. It is good for me to know that as I write, God guides my pencil and my mind.

The philosopher's stone of peace is a good man's prayer to God for peace and God's sustaining answer to that sincere prayer. This stone is a symbol of God Everlasting and a fulfillment of God's faith in man and man's faith in God; it is a symbol of faith in the hypothesis that Satan (Anti-God) is a temporary delusion of persecution in man's mind. The philosopher's stone represents God as King, and earthly rulers as infinitesimal bits of nothing.

We are God's children and pride. God is our Salvation, our Hope,

(Continued On Page 23)

THE FOURTH McDOUGALL AWARD

(Continued From Page 12)

In the same vein of significance might be mentioned the offer of a research fellowship to Mr. H. H. J. Keil of Hobart, Tasmania, by the University College in Canberra, Australia, with authorization to continue his investigations of psychokinesis begun while a student in biophysics at the University of Tasmania under Professor McAulay.

Courses in parapsychology are coming into more college schedules. Professor Harmon Bro of Northland College, Ashland, Wis., is offering a course on History and Methods of Experimental Parapsychology this semester. He previously gave instruction in the subject, less formally, at Syracuse University. Dr. J. Richardo Musso of Buenos Aires, one of the leaders in Argentine parapsychology and author of a book on the subject under the title: *En Los Limites de la Psicología* in 1954, has been invited to give a course in parapsychology at the Universidad del Litoral at Rosario as part of the psychology program for the Ph.D. This adds another professorship in the subject. Professor Musso formerly gave instruction in parapsychology at the Universidad del Sur.

In announcing the preparation of a series of articles on parapsychology in the U.S.A., the American correspondent of Oslo's *Aftenposten*, Mr. T. Findahl, indicated that the occasion for the articles was the information that a chair in parapsychology is being planned at the University of Oslo.

Mr. W. G. Roll, formerly a Research Associate of the Parapsychology Laboratory of Duke University, has become principal investigator of a newly established Research Project on Incorporeal Personal Agency. Although Mr. Roll's research is affiliated with the Duke Laboratory and is a direct outgrowth of the Laboratory's activities and interest in the survival problem which culminated in the I.P.A. symposium last year, the present project is set up to operate independently of the Laboratory's plans for research in this area.

Miss Rhea White, formerly a Ralph Perry Fellow in parapsychology at the Duke Laboratory and a member of the Council of the Parapsychological Association, has been made Editorial and Research Associate of the American Society for Psychical Research. Parapsychology was one of the topics scheduled in a "World of Science" series broadcast by WKCR-FM, an educational, non-commercial station connected with Columbia University. The "World of Science" series is a half-hour program currently broadcast Friday evening at 9:30.

PUBLICATIONS

In Pastoral Psychology (Pastoral Psychology Press, Great Neck N. Y.) for last November, Dr. Lawrence S. Hoffer, a New York psychiatrist, reviewed the findings of parapsychology with relation to religion under the title: "Beyond the Limits of Sense Perception." The editor announced a series of articles on this relationship being prepared for later issues.

Under the title: *The Enigma of Survival* and with a subtitle,

"A Case For and Against an After-life," Dr. Hornell Hart has published a book (Charles C. Thomas, Springfield, Illinois) summing up the pros and cons on the question of post-mortem personal survival. He has reviewed the evidence from mediumship and from apparitions, presenting the interpretative comments somewhat in the form of a debate and pitting the favorable commentators against those less readily convinced.

Another book that relates problems of religion to the scientific findings of parapsychology is that entitled: *In His Image* and subtitled, "A Philosophy of Creation" by Richard Woods Edmonds (Skeffington and Son, London).

The *Haunted Mind* by Nandor Fodor (Helix Press, New York) indicates by its subtitle, "A Psychoanalyst Looks at the Supernatural," that it does not deal with parapsychology as a branch of natural science, though it frequently mentions it.

Professor H. D. Lewis' recent book: *Our Experience of God* (Allen and Unwin, London; and Macmillan, New York) deals with parapsychical phenomena under the heading of the preternatural, conceding importance to these phenomena for religious truth. He is professor of the history and the philosophy of religion at the University of London.

A book entitled, in translation: *The Mysterious World of Dreams* by Andre Sonnet (Erich Hoffmann, Heidenheim, Germany) has been so successful abroad as to have won an American publisher (Chilton Co., Philadelphia). Five of its seventeen chapters fall within the scope of the relationship of the dream in psi experience, and still others are concerned with related areas.

A paperback reprint of *Ghosts and Poltergeists* by the late Rev. Herbert Thurston (S.P.) has been produced by Henry Regnery Co., Chicago. With this as well as the recent reprinting of the *Sitwell* volume on poltergeists and other publications on the subject, it begins to look as though future poltergeists may be assured ample attention.

The generous sixpage preface contributed by Sir Cyril Burt, distinguished British psychologist, especially for the American edition of the *Mind Readers* by Dr. S. G. Soal and Mr. H. T. Bowden (Doubleday, New York) is noteworthy. One of those who voted to give the fourth McDougall Award for this book, Dr. J. G. Pratt, is reviewing the volume for the March issue of the *Journal of Parapsychology*.

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(P-535)

YOUR PEN PERSONALITY

By LEO MARTELLO

Are you easygoing or competitive? Do you take the path of least resistance or take a stand? Are you receptive or resistive? What is your basic personality pattern? A quick peek at your penmanship will reveal how you act and react to people and situations. An insight into your own motivations is invaluable in properly evaluating the true picture of a conflicting situation.

Competitive, aggressive and resistive personalities have an angular handwriting, i.e., most of their letter-tops are sharp or pointed, the writing as a whole abounding in v-like formations. These types take life seriously, may be possessed of a sense of humor, but this is secondary. They are not easily influenced or led. When the sum total of other traits reveal a positive personality then we know such an individual is ambitious, aggressive and determined; will not be swayed from a course of action; will pursue a goal until attained; of the thriving on the very tension which would defeat more vulnerable types.

Rounded handwriting, full of arcs and garlands, soft and full of curves, round m's and n's, square topped r's, flowing connections and loops, reveal the affectionate, easy-going, likable personality, one without "push" but

pleasant. He can adapt himself, adjust to change, prefers avoiding arguments and friction, is sometimes called cowardly because he refuses to "stick up for his rights." Such is not the case: This type simply does not like open hostility and will avoid such at all costs. However they do possess a stubborn endurance, and once "pushed too far" may resort to violence. This type utterly exasperates the aggressive competitive personality. And this individual can't understand why the aggressive person is always so "keyed up" and in such a hurry.

These two extreme personality types view life at opposite ends. The competitive type may obtain success faster but will pay for this "success" by losses in his personal life, often subject to the physical ailments the result of tensions. The easygoing individual isn't as successful, at least professionally and materially, but is better able to get the most pleasure and enjoyment out of life since he knows how to "take it easy." These are extreme types given for comparative purposes. Naturally there are as many individual personalities as there are people. The effects and influences of other traits are weighed, analyzed and totalled to sum up the total character.

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WHAT IS WRONG WITH SPIRITUALISM?

By NORMAN LEWIS

Spiritualism has been called a religion, but it has not set the world on fire as Calvinism did in the Sixteenth Century. Just what is lacking that Spiritualism limps along where other religions have shown divine power? The frauds may be holding it back . . .

OR

Is our reason for going to church to receive a message from our Aunt Mary or Uncle John to the effect that there is no death, that they are well and happy, that we must wear our rubbers when it is raining, that they try to help us from the world of spirit, that we never walk alone—the same sort of message we have received periodically for the past thirty years?

If this is Spiritualism, then let us consign it to the garbage can and look about for a higher faith.

"There is no death!" So what? If continued existence is going to be as paltry and wearisome as the past thirty years have been, who wants it?

To find a reason for living it will be necessary for us to find that God is real, that He is the most real thing in life.

It will be necessary for us to realize that we may have personal contact with Him as surely as we have contact with Uncle John and Aunt Mary.

It will be absolutely imperative to become conscious of God, as we are of a lover or a sweetheart, and, in greater measure.

Without the living God there is no living; there is only existence. Continued existence after bodily death is not necessarily good. But with God our life here becomes supremely satisfying, and with him continued life will be even more a blessing.

God does not have as prominent a place in the Spiritualist religion as He should have. Without an illuminating concept of God and the constant awareness of a Divine Being, immeasurably greater than ourselves, Spiritualism can merely comfort us with the thought of "continued existence"—if that is a comfort.

There is only one thing that will ever make life meaningful, or even endurable, for the intelligent and

spiritual man or woman, and that is the absolute conviction of the reality of God. Life after death from that time forth holds for us only one inducement—an opportunity to draw nearer to God and to know Him. There is no other goal. Each step that we take forward each day has no value unless it is a step toward God.

Do you want a message? Then go into your room and close and lock the door, become quiet and calm, let the chair hold you, release the tension. Then, in your consciousness, approach God. He will give you a message.

Life becomes glorious when it becomes life with God. It had no meaning before. Now each year, each day, each hour, will add to its meaning. Now we have everything to look forward to, because we look forward to God.

The reason for living is God, not "continued existence." Even a tape-worm has that. What a transformation would take place in our Spiritualist Churches if everybody struggled to get closer to God!

And it is the easiest thing, after all, once we make up our mind to it. It requires no special equipment. A bedroom, a parlor, a kitchen, a railway station, a bus, a hospital—anywhere where human beings are is the place to find God. It is not difficult. We simply turn our mind and our spirit in His direction. He does the rest.

So let us place God in the very center of our religious life, where He has belonged all the time, and we will have a faith that will glorify the Earth.

What can there be in this realm beyond death? If we go over and stay there a hundred years, we have found nothing unless we have found God.

And we are not going to find Him after death unless we have begun the search here. Why delay? Why not begin today?

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THE GREAT MESSAGE

By PAOLO GRAECO

We of the earth plane are growing in space thru science to unravel many of the secrets of matter. How clear this fact becomes when we by reflection come to realize that all of the wonders of science originate in the basic elements of the earth, the sea and the air. There is indeed a tremendous but traceable gap between the crude and raw materials of the earth to a T. V. set, a jet liner or electric power. And now the question of space travel is no longer a matter of "comic-strip" speculation but one already having received gigantic appropriation, passed into the designing and engineering rooms, tooled into experimental models and out onto the testing pads. Almost in a twinkling of an eye these advances are announced to an awesome public.

Material science is not however the subject of this article. It is more than adequately subscribed to by the greatest brains, powers and resources of this world. And yet by contrast we are still barely out of the stage of primitive awareness in our Spiritual culture. Compare the development of atomic power in terms of years for example to Spiritual development since the key was first presented nearly two thousand years ago! Beyond that, great men from time immemorial embellished our written and unwritten records with wisdom so great that the discovery of the atom is mere piffle by comparison. And yet with such a brilliant and elaborate foundation what has Man accomplished Spiritually? Even to go back only two thousand years to Jesus who gave to the world the exact and true plan for establishing the kingdom of heaven on earth, it still can be said to our shame that Christianity has never been tried!

Now we have reached a point when our growth is so incongruous that without the wisdom of the great spiritual teachings our scientific and materialistic advances may from moment to moment actually engulf us in mass annihilation. We know now, if not too late that science without spiritual balance makes monsters of men despite their intellectual and technical talents and abilities. So now despite the greatest scientific and material achievements our race has ever known, when little dreamed of opulence could grace the whole earth, we have made of the earth by the atoms thereof a veritable bomb in itself that could by one false move explode it into utter cosmic debris.

Now we have reached the important point of our subject. Nothing has been said about the consequences such a calamity would have on the unseen counterparts of Earth — the astral belt adjacent to it and the heavenly spheres beyond that. We have put not only the earth itself in jeopardy but much more little known and little thought of.

Millions of years are required thru the slow and tedious process of evolution to "grow" a world, untold more to prepare it for germ-life then cell-life, plants, larvae, insects, animals and at long-last Man again. If Earth should be destroyed all of it's souls should have to wait endless eons of time to inhabit it again or be moved to other planets. The souls would not and could not be destroyed as the material world and it's outer astral, etheric and spiritual belts but the calamity would be immeasurable none-the-less. It would be gravely felt with great sorrow by all the other worlds for we are all One — all seeming remoteness not-withstanding.

The message that Spiritualism has to give is more important and more needed now than ever before. All people must be told and learn that life IS eternal and always has been. It will do two things at once. It will prepare every soul to awaken on the other side without bewilderment or shock should the 'big boom' occur and this great truth would so change the outlook on life while it still pul-

sates that it could very well prevent the destruction itself. If you will think on it enuff you will realize that wars would be impossible if all the people knew the truth of the continuity of life. Who would be so fearful as to permit himself to be subjected to the threats of others? In the final analysis men now take up arms only as a last resort or to save their own hides. They cling to the hides only because they either are not certain of an after life or they believe this life to be conclusive.

The message of the continuity of life was the basis and core of Jesus' teaching. Man must be convinced of this message to make the tenets of peace, love and brotherhood a natural order and not merely a Humanistic or ethical doctrine. Humanism would produce by ethical rationalism what Spiritualism does naturally. The biggest of all lies in this world is that death is the end and the next biggest lie is that souls rest in sleep until Gabriel awakens them by the trump of his horn just before the second coming of Christ that they may be judged. There is an element of truth in this story

CRUELTY TO ANIMALS "BEAUTY WITHOUT CRUELTY"

"Two Worlds" relates that the English "Daily Mail" comments on a spirit-inspired crusade, "Beauty without cruelty," Lady Dowding, wife of the Battle of Britain leader, having launched a campaign to induce women to wear synthetic furs, and to use cosmetics that are free from animal matter.

Speaking of killing animals for their furs and fats, Lady Dowding said: "If women knew what went on, they would revolt."

"One species is trapped with metal plates, to which the animal's tongue sticks, thus avoiding injury to the fur."

"... one brand of shampoo is tested by spraying it into the eyes of rabbits. If the rabbits' eyes are not damaged, the shampoo is considered safe for the human scalp."

Even more revolting and diabolical practices could be cited, adds Paul Tanfield, "Daily Mail" diarist.

In London, there is to be a fashion show, of synthetic furs, and beauty-products made from vegetable fats.

Associated with Lady Dowding are Miss Lind-af-Hageby, famous devotee to animal welfare, Olive Burton, who works with Harry Edwards, and Sylvia Barbanell, whose book, "When Your Animal Dies," is a classic, and other well-known people.

Needless to say, all these are vegetarians, in whose view animal exploitation is inconsistent with what we know of life after death, and the evidence that the universe is essentially a spiritual undertaking, so that Spiritualists should recognise their responsibility, and have an incentive to abolish cruelty, increase compassion, and encourage co-operation and peace between all creatures.

So far as I am able to judge from my reading, Britain is more conscious of all these things than is U. S. A., at present. Only rarely, in our Psychic Journals, have I seen articles on cruelty to animals, or corpse-eating, and, when such matters are discussed, they are approached with heat, impatience, and emotional prejudice, instead of being treated factually and scientifically.

In the matter of fleshless diet, every serious student soon learns that the case for Vegetarianism has a very strong scientific

but it has been so grossly distorted that the fragment of truth in it does more harm than good.

Never have Spiritualist had more work to do than right now. The task is so great that one wonders how they can bear it. So great is the misinformation provided by hundreds of varied and mixed sects that only a miracle can undo it. This miracle will come to pass since it must. Something will happen to cause wholesale realization of the great truth of the continuity of life. The job is hopelessly beyond the few million already aware of the truism. Still it will be these few people who will lead the whole loaf. Thus Spiritualism is by all means a very serious business. It certainly should behoove every Spiritualist to be firm and true. The movement as it stands is composed of too many followers bordering on the fanciful and superstitious to the extent that it is notoriously vulnerable to a host of phoney "Reverends," "Doctors," "Seers," "Psychics," "Mediums" of self-styled assortment of gifts, talents, degrees and talents.

It must be emphasized that the real purpose of the Spiritualist message is to pass on the good news of the continuity of life and give evidential support to it and not to puff up the pompous vanity of self-centered egotists and prattling busy-bodies or to appease the childish dreams of wishy-washy do-gooders with senseless prophecies and fortune-telling as if self-will, initiative and determinism were not God's great gifts to Man and men. Let us then get on with the Great Message — the Continuity of Life.

foundation, with which, with the Editor's permission, I hope to deal in the near future, in the current series on Health and new therapies which are now being developed so rapidly.

PSYCHIC LORE WORLD-WIDE

The world-wide existence of Psychic Lore—call it "Spiritualism," if you will — down through the ages, and the close similarity of psychic faculties and phenomena, has always seemed to me to indicate a strong probability that such things do exist, are real.

For, if what we hear, or even ourselves experience, were attributed to imaginative "superstition," it does not seem to me at all probable that there would be the strong similarity I have mentioned.

(Continued On Page 23)

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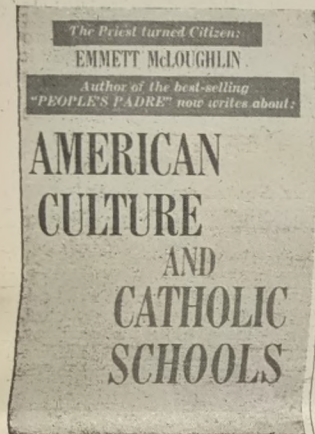
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American Culture And Catholic Schools

American Culture and Catholic Schools is an informative, provocative and controversial book. It is a book that no thoughtful man or woman can safely ignore.

With the same forceful honesty and passionate conviction that distinguished People's Padre, former Franciscan priest Emmet McLoughlin vividly describes his twenty-one years of Catholic schooling. He tells how he was indoctrinated in loyalty, then obedience, and finally blind obedience to the Catholic Church; how The Index of Forbidden Books barred him from the libraries of the world's thinkers; how he was taught to accept, but not to think.

He sums up his experience as a teacher of Catholic dogma: "As far as contract with reality is concerned, I might just as well have been plucked out of the Middle Ages."



Step by step, with gentle good humor and stubborn integrity, McLoughlin documents the role of the Catholic school in training the "shock troops" or "Church militant." He shows how the teaching nuns and priests are recruited at the dawn of adolescence. He tells why the Bible is not taught in Catholic schools. He shows how parochial schools are exempt from state control. He details the propaganda in Catholic texts. He cites the censorship that warps the schoolbooks, suppresses the facts of the Inquisition and the Council of Trent, and distorts the world's history. He points out that parents have no voice in the operation of Catholic schools. He shows how the priests who head the schools are selected for their administrative ability and money-raising talents rather than their qualifications as educators.

The man who treasures humanity over dogma discusses the far-ranging consequences of the Catholic attitudes on birth control, politics, personal and public honesty, sex, medicine, movies, literature, the press, and many other facets of our cultural life.

The priest turned citizen describes the fundamental conflicts between the papal teachings and the ideals of American democracy. He cites growing infringements on the principle of separation of church and state. He traces the advancing encroachment of Church influence on American public schools. He shows the sources of Catholic power in American politics and the Church's influence on Catholic officeholders.

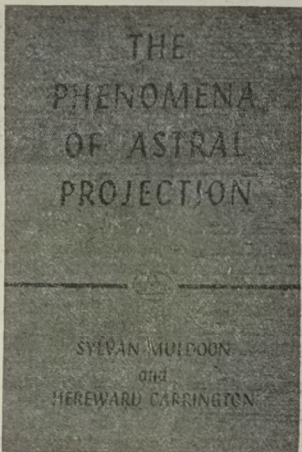
This book is richly documented. Emmet McLoughlin has supplemented his many years of experience as student and teacher with statements from both Catholic and non-Catholic authorities.

Every American who is concerned with the vital areas of education, cultural growth, and political decision should read AMERICAN CULTURAL AND CATHOLIC SCHOOLS.

\$4.95

The Phenomena Of Astral Projection

Before the war Sylvan Muldoon and Hereward Carrington collaborated in a work entitled The Projection of the Astral Body, which has now become a classic of its kind. The present book, with essential material relating to over a hundred cases of astral projection, forms a fitting sequel to their earlier work.



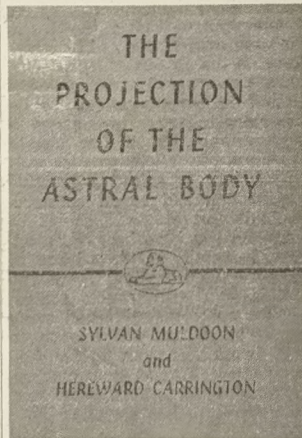
Apart from the cases quoted however, this book contains much that is completely new. Fresh light is thrown on many abstruse problems, such as the reason for the seeming discrepancies of descriptions of the spirit-world, the difference between the astral and the dream consciousness, and the nature of the phantom form.

This must be considered as a book of great significance, and doubtless it will soon occupy as unique a place in psychic literature as its predecessor.

\$2.50

The Projection Of The Astral Body

In this work Dr. Carrington, one of the world's foremost psychic researchers, brings his vast knowledge of scientific investigation to bear in editing the remarkable account of Sylvan Muldoon's 'out-of-the-body' experiences. Mr. Muldoon gives not only a vivid account of his own astral experiences, but instructions to the student in the technique or modus operandi of projecting the astral body. He makes no attempt to prove to the skeptic the truth of the phenomena.



In his own words: 'I stand on a clear-cut issue. I say — experience it! "The proof of the pudding is in the eating" . . . You want proof and I say you can have it — but you must experience it. You want to know how to experience it, and I tell you how to go about it. I can do no more.'

A welcome reprint of a book which has for years been regarded as one of a psychic collector's most valuable and informative volumes.

\$3.00

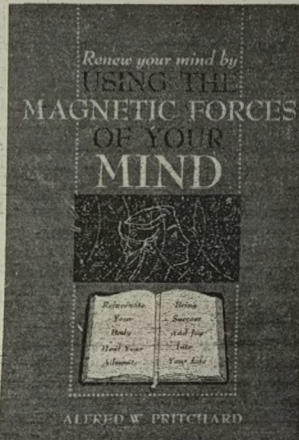
Using The Magnetic Forces Of Your Mind

By ALFRED W. PRITCHARD

You need not be sick, unhappy, or in want, you can heal yourself of these conditions by proper use of a Power within you, says Alfred W. Pritchard, in this revealing book.

Thought is magnetic force, Dr. Pritchard points out, and the subconscious mind is the storehouse of these forces, the proper employment of which can cure illness and develop character.

"Until recently," he says, "medicine was the only means of practical help. Medicine however, is a substitute. What is needed is a power that will harmonize the areas of the subconscious mind. Man has this power within him . . . at his disposal when he learns what it is and how to use it. It will not only harmonize his inner subconscious



mental structures but will harmonize his outer life, enabling him to be the person he wants to be and to have the things he wants to have. Regardless of what the desires of his heart may be, whether a home, a car, a better position, a wife, financial security, or a summer home in the country, when he fully understands this power and applies the principles involved, there is no limit to his possibilities."

Harold Sherman, author of Know Your Own Mind and T-N-T the Power Within You, says of Using the Magnetic Forces of Your Mind:

"The author makes a clear, positive, informative case for the magnetic influence of MIND in everyday life. It is a book which should be helpful to all individuals seeking a further understanding of the functioning of the Mind Machine — particularly as applied to the magnetic properties of Mind — which have the power to attract good or ill, in direct accordance with the nature of THOUGHT."

Mrs. A.A.S. of Los Angeles, Calif., a Multiple Sclerosis victim, writes: "I am so grateful for the help it has given me. There is absolutely no known medical help for us. It would be fine if more could learn of the help your book can give."

Carl Payne Tobey, president of the Institute of Abstract Science at Tucson, Ariz., says, "Dr. Pritchard has terrific possibilities. He has started something. In many ways we feel that he has come closer to the truth than other have."

\$3.00

Live Beyond Your Limitations

By CELIA BARRIE

Here is a stimulating yet readable book that you will want to keep and value as a friend. You will learn to live vitally, joyously and free from strain by adding another dimension to your inner resources, through a more profound self-knowledge, intuition and psychic contact.

Those who have met this stimulating writer, who gives the impression of a natural unaffected intellectual brilliance, cannot doubt the sincerity of this profound book.

This magnetic personality with a bold infectious enthusiasm for exploring the inner realms of be-



ing, takes us on a journey of inward penetration, letting fresh air into the dark corners of the mind and opening up our creative capacities; so leading us, through self-discovery, not only into a greater mental clarity to meet our everyday problems, but towards wider horizons and psychic perception into a fuller appreciation of living and a deeper experiencing of all the wonders and joys beyond the limited scope of the material.

\$2.00

"Be ye transformed by the renewing of your mind." Romans 12:2

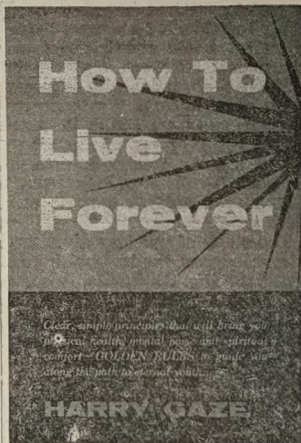
How To Live Forever

By HARRY GAZE

"You are a sculptor in flesh and blood. As a sculptor can chisel the appearance of eternal youth or old age from the identical block of marble, so you can mold yourself in either likeness."

Harry Gaze

Harry Gaze, the beloved minister, teacher, and friend of Emmet Fox, shows you how to use all the power of your intelligence and energy to achieve complete rejuvenation. Through the use of scientific prayer, he shows how positive thoughts and constructive emotional energies can be used to build for you a more abundant life.



This handbook for living healthfully youthfully and joyfully, gives you mental and spiritual exercises for daily use — the cumulative effect of which is to reeducate your deepest resource—your subconscious. Here are Golden Rules. Affirmations and Bible texts that put your subconscious to work for you, that provide you with thoughts, feelings and habits which will preserve your body's resiliency keep your mind functioning dynamically, positively.

How to Live Forever gives true nourishment to the spirit. As you read it, you get the feel of life-renewing attitudes. It contains words to create these attitudes and to help absorb them — words to be spoken, thought, visualized and dramatized, words to put zest, vitality and creative power into your life; words that will bless, renew, inspire and heal.

Study the chapters on: rejuvenation, cultivation of faith, creative concentration, habit formation, constructive integration, memory, health and healing, success and

prosperity. Look at the twelve Golden Rules that sum up each chapter and outline a perpetually renewing way of life. Learn the sets of Affirmations after each chapter—short positive statements for every day in the month, reminders that are stepping stones to an evergrowing success.

Never before has the practical mind science of the New Thought movement been so lucidly presented. Never before has scientific prayer been so clearly defined so that you can use it to help you live a life full of health, success and happiness.

HARRY GAZE

World renowned lecturer on the principles of Practical Metaphysics, Divine Science and New Thought, Harry Gaze has spent more than 50 years accumulating his knowledge of spiritual and physical rejuvenation. He is one of the pioneers who helped shape and influence the New Thought movement.

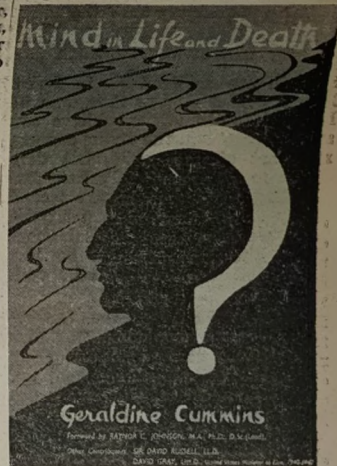
\$2.95

Mind In Life And Death

By GERALDINE CUMMINS

This new book presents a refutation of scientific materialism. Here is presented some of the most recent and outstanding evidence for the survival of the individual after death.

Some cases have been taken from the records of the Society for Psychical Research. Others are published for the first time, including the remarkable evidence for the survival of PPresident Franklin Roosevelt and his secretary Miss Le Hand, and the veiled warning of his death six weeks before it occurred. This latter case was investigated and checked by a member of the Roosevelt family under the auspices of the S. P. P. R.



This book should be welcomed by members of the churches as it re-establishes through empirical evidence obtained under rigorous scientific conditions the fundamental belief that man has a soul and that it survives death.

In addition to the chapter on the Roosevelt case the book includes: — The Position of Psychical Research at the Present Times; Cases of Apparitions seen by Two or Three Persons; an instance of Haunting following a Suicide; Remarkable Instances of Out-of-the-Body Experiences — An Experience reported by Lord Geddes; Psychical Research with the late Canadian Premier, Mr. Mackenzie King; Seven Cases of Facts apparently unknown to anyone living, given by mediums and afterwards verified; Influence of Mind on Matter; etc., etc.

\$3.00

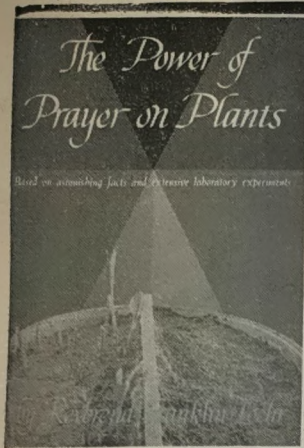
The Power Of Prayer On Plants

By Franklin Loehr

A distinguished Presbyterian minister with an impressive scientific background, Dr. Franklin Loehr had long been anxious to explore some of the tangible results of prayer and to assemble concrete data on its positive physical force. In this remarkable book he describes the carefully controlled experiments he

(Continued On Page 16)

(Continued From Page 15)



and his associates at the Religious Research Foundation performed to establish the effect of prayer on growing plants.

The Power of Prayer on Plants is a startling record of botanical and spiritual interrelationships. Needless to say, Dr. Loehr's discoveries are of tremendous religious and scientific importance and suggest ways whereby the power of prayer might be scientifically used to control or prevent disease, to lessen or eliminate pain, and to provide relief from tension and anxiety.

In any case, that prayer can and does have a significant effect on plant growth has been irrefutably proved by the laboratory experiments detailed in this unusual book, a book which readers, regardless of their religious backgrounds, will find stimulating and informative.

\$3.50

You Do Take It

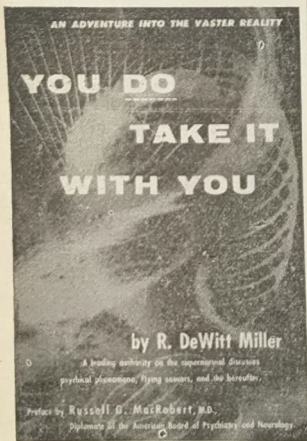
With You

An Adventure into the Vaster Reality

By R. DeWITT MILLER

"We are as dead — in fact much dead — now than 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 sifting 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-exploding conceptions.

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 all of us: "The survival of 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.

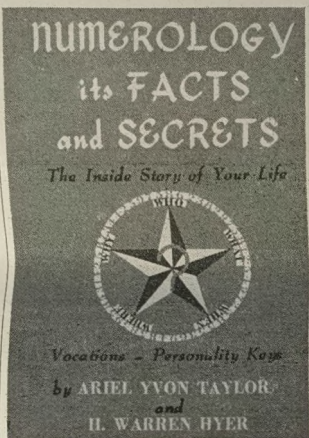
\$3.95

Numerology—It's Facts Secrets

By Ariel Yvon Taylor and H. Warren Hyer

Fortune and fame are in your name! Whoever you are whatever your problem, NUMEROLOGY will help you to a better understanding of life.

Ariel Yvon Taylor and H. Warren Hyer, two of the foremost authorities on the science of numerology, give you in their fascinating book simple arithmetic formulas that enable you to answer such important personal questions as the following: How does my name affect me? What is my true vocation? How can I improve my present conditions?



How can I attract my own happiness and success? How can I get a certain desired reaction from every individual? How can I harmonize my home and business environment? How can I govern in business the reaction with different types of customers? What chances of happiness have I with the man (or woman) of my choice? How may I achieve greater success or happiness by a change in my name? How may I analyze a name and birth date?

The study of numbers gives you a knowledge of the law which governs your life. As a wife, it helps you to understand your husband better and win his approval. As a husband, it enables you to be the real head of your home and an acknowledged success in the business world. As a mother, you will find it an invaluable aid in handling any child with a decided mind of his own. As a teacher, it will give you an understanding of each pupil. As a young man, it enables you to find true vocation and thus save you money and time in "arriving." As a young woman, it gives you the opportunity to be popular, happy in your right work, and attractive. As a salesman, it provides you with a forehead knowledge of your customer. As a businessman, it gives you a tip as to the best selling mediums. As an artist, it gives you the key to the character for each type you wish to portray. As a writer, there's a wealth of material from which to choose your characters to make them absolutely true to life.

Whatever your goal, NUMEROLOGY — ITS FACTS AND SECRETS will help you achieve it without delay or frustration.

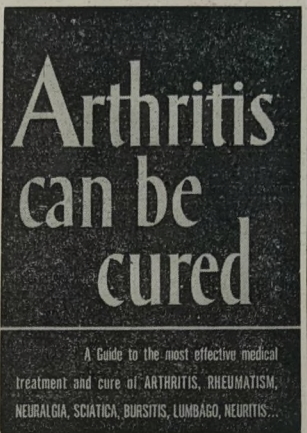
\$3.00

Arthritis Can Be Cured

By BERNARD ASCHNER, M. D.

In Arthritis Can Be Cured, Dr. Aschner tells how he and his colleagues have treated and cured many thousands of patients suffer-

ing from the varied crippling and painful effects of arthritis and other rheumatic diseases. These results have been accomplished consistently over a period of more than forty years of private and clinical practice. Since arthritis is officially considered to be an intractable and almost incurable disease, Dr. Aschner insists it is of the utmost importance that patients suffering from these diseases (and their families, upon whom in most cases the financial and emotional burden rests most heavily) know that this pessimistic view is by no means justified.



Dr. Aschner states: Arthritis can be cured! Painful prolonged suffering can be eliminated: Incapacitated persons can be returned to active useful occupations! Family finances need not be undermined!

In this challenging book the author discusses all known facts and treatments of arthritis and related diseases he tells why much publicized wonder drugs failed — why diet alone can't cure arthritis — why oil treatments are ineffective — and why most operations are unnecessary. But, most important of all, he discloses the methods and techniques with which he has achieved rapid and permanent cures.

Dr. Aschner's methods are derived from the classical system of medicine. His treatment is not aimed at a single area or organ but at the person as a whole. It is scientifically classified as humoral medicine rather than cellular. Dr. Aschner explains why he had to depart from the currently popular medical concepts to pioneer a modern medical treatment based on exhaustive study of the accumulated knowledge and skill of the entire body of medical history.

\$3.95

KNOW YOUR MAGNETIC FIELD By W. E. G.

A Remarkable Book About The Possibility Of Healing Through "Laying On Of Hands"

This is a remarkable book about the possibility of healing through the "laying on of hands." The theory presented, that of electricity as the Life Force and Body activity, is new only in the sense that it has been revitalized of recent date and the author sates that those who have seen the results in practice have called it "miraculous."



A BOOK ABOUT HEALING

CHRISTIAN

The author feels we accept without question the influence of the moon and tide; we never dispute the movement of the sun and the planets controlling the changes of

the season; we accept the magnetic electrical field governing planetary action, but we are usually skeptical that the sun and planetary movements influence our personality and affairs. Since we are only another form of creation, why should they not regulate our efforts too?

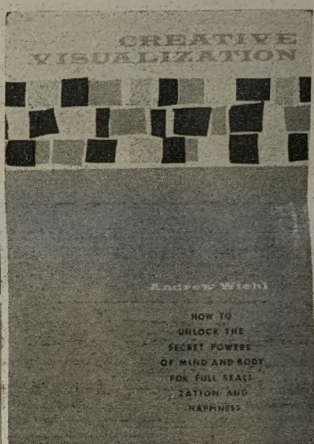
He points out that the Bible shows some people in ancient times had the understanding and wisdom to heal through the laying on of hands. He feels that the laying on of hands was their method of distributing human energy. His opinion is that it was the common and accepted practice of healing them.

This is a very interesting, if controversial work and all the author asks is that the readers approach the subject with an open mind so he may get enlightenment and a knowledge of himself and man's power for recuperation. The book was originally written by a nurse about a friend whom she found to have an uncanny power for good.

Cloth, Price \$2.00

Creative Visualization

The secrets of Creative Visualization can change our lives and provide us with a means to attain the objects of our dreams, says Andrew M. Wiehl in this probing study of human motivation and human ambition. Let us but use to good advantage the amazing powers of the mind, and all doors will open to us. Constructive thinking — which can be learned through simple rules laid down in this volume — is man's most important ally in the search for earthly happiness.



Also important in the quest is a sound undertaking of the relation between man's conscious and subconscious minds. This relationship Mr. Wiehl outlines, and offers through provoking discussions of Good/Evil, Death/Reincarnation, Hope/Fear, and many other of the vexing problems that have occupied men's minds for centuries.

Each of us can change the course of our lives by practicing painstakingly the tenets of Creative Visualization — that is, by learning to concentrate with great force on the objects of our desire, so that external circumstances are altered to our advantage. To do this effectively requires study and perseverance. In a few simple exercises, Mr. Wiehl puts us well on the way to effective Creative Visualization and sound constructive thinking.

"When you have become an advanced student in the science of Creative Visualization," says the author, "you will possess control of your conscious mind and many wonderful things will happen to you. Doors will open up for you, people will turn to you, and opportunities will present themselves. You will have just begun to live."

\$3.00

Psychic Pitfalls

Has the great advantage of being written by a man whose work as a novelist and sociologist has found its home in many lands, amongst people of all races and creeds. Thus, while it is an exhaustive and sober examination of many aspects of psychic science, its refreshing approach to the subject attracts immediate interest.

The work is based upon a quarter of a century's study and travel in four continents, coupled

PSYCHIC PITFALLS

SHAW
DESMOND

with the access which the writer has had to all branches of Eastern and Western thought. It includes chapters on Telepathy, Prophecy, Mediumship, and Astral Projection, and as such it is one of the most comprehensive surveys of psychical research that has ever been produced.

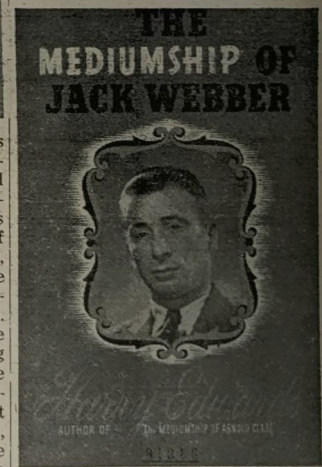
Much that Mr. Desmond says may cause a searching re-examination of many of the theories and traditions hitherto accepted without reserve. But as the Founder of the International Institute for Psychical Research in London no one is better qualified to inject new thoughts and ideas into this great subject.

\$3.00

The Mediumship Of Jack Webber

This volume, containing thirty-six full-page art plates illustrating the physical phenomena obtained through Jack Webber's mediumship, is one of the most outstanding psychic books ever published. For by means of the infra-red ray, many phases of physical phenomena have been photographed for the very first time.

Among this outstanding series are the first photographic records of The Astral Body in an exteriorized state, the process of dematerialization, ectoplasmic "cables," and the levitation of objects.



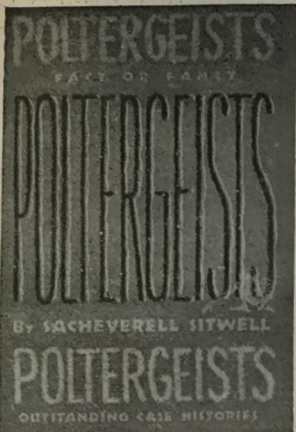
The photographs referred to were obtained during the sixteen months from November, 1938, to February, 1940. Never before has such a comprehensive range of remarkable seance photographs been secured in so short of a time through the mediumship of one individual.

By SACHEVERELL SITWELL Illustrated

The word poltergeist flits in and out of the newspapers. It means "noisy ghost" and is applied to a distinct class of phenomena that keeps cropping up, only to be dismissed as pranks engineered — somehow — by mischievous youngsters. In this delightful though disturbing book, Sacheverell Sitwell, the famous English stylist and historian, gathers the best of the abundant written evidence of poltergeist activity and examines it dispassionately. He does not attempt to explain away the total mystery, which is a deeper one than the newspaper reader may have supposed; he leaves little doubt that poltergeists do exist.

(Continued On Page 17)

(Continued From Page 16)



and that no purely natural explanation can account for them. His analysis of the evidence of many reliable (even skeptical) witnesses of such hauntings reduces the area of mystery but leaves the central darkness intact. This phenomenon differs from ordinary haunting and witchcraft. The poltergeist has a peculiar behavior pattern: fires are mysteriously lit, tunes rapped out bells rung, windows broken, dishes smashed furniture tumbled, blows struck, bedclothes dragged from the bed; there is much levitation; there is almost always a young person living in the afflicted house. In the end he or (usually) she confesses, the haunting ceases and the mystery is supposed to be solved. But, as the author shows, it has only begun. The most famous and best authenticated cases on record are closely scrutinized: The drummer of Tedworth, Willington Mill, the Enniscorthy case, the Great Amherst Mystery, the appalling story of Councillor Hahn, a Sumatran horror and a terrifying story from Flammarrion.

One of the most interesting of them is the haunting of Epworth Rectory, the home of John Wesley's family. Part of the account is in the words of Wesley himself — certainly a truthful, if somewhat misguided, witness, Sitwell's book is an enthralling piece of detection in which the criminal is revealed but the mystery remains. No reader can doubt that this mystery, like others lurking behind the convenient apparatus of reason, is very much alive and kicking.

Sacheverell Sitwell is the youngest of the three remarkable offspring of Sir George Sitwell, whose portrait has been drawn full-scale in acid by his elder son, Sir Osbert. Sir Osbert is in the front rank of English poets; Sir Osbert's great family memoirs are among the most solid literary achievements of the century; and Sacheverell — poet, art critic, authority on ballet, history and ornithology, to mention a few of the treasures of his well-stocked mind — has spread out intellectual banquets that have given unfailing refreshment and delight year after year since 1922. Though the Sitwells have cherished standards very different from their father's, the picturesquely apologetic with which they pursue their fancies and passions are inherited straight from a venerable Sitwell past. Sir George, after all, once boasted that "he captured a spirit at the headquarters of the Spiritualists, London, 1888." a poltergeist?

\$5.75

The Sky People

By BRINSLEY LE POER TRENCH

This is the fascinating story of the Sky People who have been visiting our planet for millions of years. You will learn from this startling, but scholarly book that Apollo, Hermes, Prometheus and other Greek Gods, together with the Egyptian deities, Osiris and the Biblical Angels, were all visitors from Outer Space.

They came down to earth and mingled with mortals, bringing much-needed light and wisdom at critical periods in our history. Subsequently, after their withdrawal they were worshipped as Gods, which they did not desire.

The whole of history is revealed

before the reader's eyes through the pages of this absorbing book. Immense research has gone into its preparation and the author has reached some remarkable conclusions.

His researches indicated:
... That the Garden of Eden was on another planet.
... The Sun is a cool body and all the planets have an equable climate.
... The real identity of the two Angels who visited Lot in Sodom, and went into his house and did talk, wash and eat.
... That the Earth is going through another critical period in its chequered history. That we are approaching most momentous times, and that our extra-terrestrial visitors are coming back here once more in their space craft.

THE SKY PEOPLE

BRINSLEY LE POER TRENCH



Indeet, during the last twelve years hundreds of thousands of people all over the world sighted these ships of light. They have been photographed, filmed and tracked on radar innumerable times.

In the author's own words: 'Yes the occupants of these craft have always been with you. They are with you now, although you pass by in the street without noticing them — your friends, THE SKY PEOPLE.'

\$4.00

The Unseen Helpers

By REV. BERTHA FISCHER

Death is not the "curse of man" — it is a blessing. So asserts the author of this highly revealing and astounding book which calls on man to understand and accept what spiritual law teaches and affirms. Spiritual law "teaches that death is a natural law of the material; that through operation of this law the soul is released from the laws of mortality."

The UNSEEN HELPERS

A Testament of Faith



Reverend Bertha Fischer, D.D.

To illustrate her premises, Rev. Fischer cites many of her own experiences in spiritual materializations.

These materializations are what the author refers to as "unseen helpers," courage, understanding, protection and peace of mind to the living.

The author also explains her "control, Sadie" — automatic writing which has helped her and hundreds of others through the trials and tribulations of her early search for faith and understanding of God.

Most important, this book shows that there is life after death; that only after death does man attain

perfection regardless of his previous life, should he choose to progress. \$2.50

Joan Crawford and Gloria Swanson, the Movie Stars, keep thin with Cider Vinegar

— Yet Eat All They Want!

Y-o-u Too Can Reduce!!

Without Dreary Diets—

Fatiguing Exercises—

Or Nasty Expensive Drugs—

Cyril Scott, famous health expert, tells and shows you HOW in his book,

"Cider Vinegar —

How To Reduce"

—safest cure for overweight!

\$1.25 p.p.

Order From

Psychic Observer

The Sacred Mushroom

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 parapsychology and extrasensory perception have resulted in many exciting and often baffling discoveries.

THE SACRED MUSHROOM

Key to the Door of Eternity



ANDRIJA PUHARICH

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.

r. 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. \$4.50

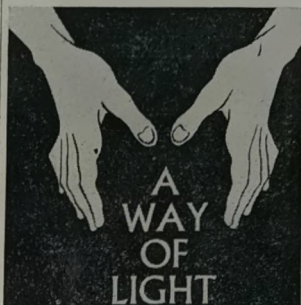
A Way Of Light

By THOMAS E. CAMPBELL-BEST

In nine years of Spiritual healing Mr. Campbell-Best has been instrumental in healing thousands of people suffering from every conceivable disease and disorder. Before that time, working as a psychological consultant, he frankly admits today that he did not give a great deal of thought to God, believing, as do many psy-

chologists, that the law of cause and effect has little to do with God. It was his wife who awakened in him an interest in Spiritual matters. They sat in prayer and meditation, and a new way of healing began to unfold before them, a way that seemed almost too simple yet, when put to the test, resulted in miracles of healing.

Mr. Campbell-Best began to realize that fear, or the repression or frustration of free will, was the cause of the majority of today's diseases and disorders. It was then that he was able to comprehend and accept the simplicity and truth of the inspiration that God gave him regarding the illnesses of those who came for healing. Unbelievers, as well as those who believed, went away healed and happy, freed from emotional disturbances and physical ailments.



THOMAS E. CAMPBELL-BEST

The Truth about SPIRITUAL HEALING
by one of the World's great healers

A Way of Light recounts in detail the inspiration that Mr. Campbell-Best found by turning to God; it answers the many questions regarding healing that need to be answered. It also gives the simple, frank truth regarding the beginning of emotional upsets in people, and how they act as barriers to God's power of healing. One of the subjects dealt with in all its aspects is mankind's misunderstanding of the sexual and creative instinct. Never before has this subject been treated with such absolute truth, yet so simply unfolded.

For the last four years Mr. Campbell-Best has had a large healing center in Glasgow, conducting healing services all over the British Isles and America. Previously he ran a healing centre in Londonderry and conducted services throughout Ireland. Early this year he returned to his wife's birthplace at Winchester, where he is forming a new centre.

Those who read this inspired and extremely practical book will really experience the truth of the words, "The Truth will set you free."

\$3.00

Faith For The Atomic Age

By JOSEPH FALCON

A PLAN FOR UNITING THE RELIGIONS OF THE WORLD

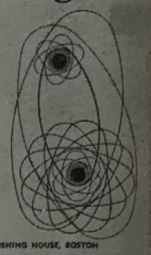
In this atomic age the human race must seek a means to counteract the menace of the atom in every way possible. Joseph Falcon, the author of this timely book, suggests one practical way is to inaugurate a unification of religion, to bring reason out of chaos. This condition can be accomplished by disclosing the true purpose of life.

The "United Nations" was organized for the purpose of uniting the military nations of the world with the hope of eventually establishing universal understanding and peace in the world. To establish this, religion, too, must be unified. The author claims we should also inaugurate a religious organization such as a "League of Religious Immortality" for the purpose of uniting the religions of the world and eventually bringing universal understanding of God, the Prince of Peace. He especially promotes the religion of spiritualism, which he feels is a modern and progressive religion suitable for the atomic age. The author also gives many examples of spiritual experiences which help to show the importance of this rapidly growing religion which could well be "the religion of tomorrow."

Faith For The Atomic Age

By

JOSEPH FALCON



THE CHRISTOPHER PUBLISHING HOUSE, BOSTON

Mr. Falcon is zealously striving to call the attention of the people of this century to the fact that the military era is approaching its end. A true religion and the conversion of all people to it will be the goal which all mankind must strive to reach. This search for a true religion is the Supreme Quest, and the nation that discovers this truth first will have the advantage and will lead the world. It is the sincere hope of Joseph Falcon that America will be the nation to reach this goal.

A splendid volume of inspiration and sound messages that will guide one to a richer life.

\$4.00

The Pulse Test

By ARTHUR F. COCA, M.D.

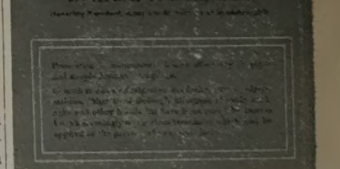
You hold in your hands a bold new medical idea pointing to unsuspected food allergies as the frequent cause of a long list of ailments.

Dr. Arthur Coca, one of America's foremost medical specialists, discovered years ago that allergy no longer means merely hay fever, asthma or an outbreak of hives. It can also mean high blood pressure, diabetes, epileptic seizures, gastric ulcers, "that tired feeling," migraine headaches and nervousness. Indeed Dr. Coca's discovery sheds new light on much of what ails the health and well-being of mankind.

This book presents to the general public — for the first time — the revolutionary Pulse-Dietary Technique first released to the medical world in Doctor Coca's monograph Familial Nonreagence

THE PULSE TEST

By Arthur F. Coca, M.D.



Food Allergy now in its Third Edition.

Dr. Coca's dramatic findings are based on a simple, easily-proven premise YOUR PULSE RATE IS ACCELERATED BY THE FOODS AND SUBSTANCES TO WHICH YOU ARE ALLERGIC.

By taking the absolutely safe and harmless PULSE TEST pioneered by Dr. Coca, you may learn the principal cause or causes of your ailments — and then eliminate them.

This book was written for you. It should be read slowly and carefully. It contains facts, examples, a method and a challenge that has already brought new health and happiness to numerous men and women.

It opens the door to a new world of good health

Arthur F. Coca, M.D. is an immunologist of considerable international reputation. He is Honorary President of the American Association of Immunologists. He was the founder and first editor of the Journal of Immunology, now

(Continued on page 18)

(Continued From Page 17)
the foremost publication in the field.

Dr. Coca received his M.D. at the University of Pennsylvania. He took graduate courses at Heidelberg University in Germany.

Who's Who In America reports that he was a chemical assistant at the Cancer Institute of the University of Heidelberg; bacteriologist for the Bureau of Science in Manila; instructor in pathology and bacteriology at Cornell University; Clinical Professor of medicine at the Post Graduate Medical School of Columbia University; Medical Director of the Blood Transfusion Association of New York.

Dr. Coca was Medical Director of Lederle Laboratories for 17 years until his retirement. He is a member of the American Association of Immunologists; the American Society for the Study of Allergy; the Society for Experimental Biology and Medicine; the Society of American Bacteriologists; the American Association for Cancer Research; the Harvey Society; the New Jersey Medical Society; the Society for the Study of Asthma and Allied Conditions; the William Pepper Medical Society, and Alpha Omega Alpha.

He is the author of *Familial Non-reaginic Food-Allergy, Essentials of Immunology for Medical Students*, and co-author of *Asthma and Hay Fever in Theory and Practice*.

He is a contributor to *Tice's Practice of Medicine* and has written extensively for medical journals throughout the world. Among the editorial boards on which he has served are those of the *Journal of Allergy* and the *Journal of Investigative Dermatology*. He is currently on the editorial board of the *Journal of Applied Nutrition*.

Dr. Coca resides with his wife in Oradell, New Jersey. \$4.95

Life And She

FLORA CULP PETERSON

A Book That Provides Entertainment Instruction and Inspiration
"When the earth was in the astrological sign of Capricorn, and snow crystals were drifting down on the northern Indiana farmstead, a flaxen-haired, fleck-eyed female child was born to Mary and Joseph Culp." With these opening lines, Flora Culp Peterson introduces herself to her readers.

A true Capricornus, she possesses many of the characteristics attributed to people born under this zodiacal sign, as the reader will



discover after perusing her inspiring autobiography. As a child, Flora was quiet, serious, having talent for the creative, including a flair for poetry, art and amateur dramatics, a practice frowned upon by her strict Mennonite ancestors. Following her high school graduation, Flora was undecided as to her future, and eventually tried her hand at teaching school and photography; but, being practical, she returned to the teaching profession for fifteen years.

Her marriage to Roy Peterson brought her to the state of Washington, and then to Canada. Capable of much endeavor where opportunity is afforded, the Petersons accepted the offer of the Canadian Government to pioneer in unsettled Calgary, Alberta. Both were ambitious and strove to cultivate this new settlement, enduring many hardships, until it became evident that this semi-arid land was not the land of opportunity they had anticipated. Disillusioned,

they returned to Washington.

During her early life, Flora considered herself an agnostic, being unable to believe the teachings of her church. She was later introduced to the study of Extra Sensory Perception, renewing her respect for religion. Her account of psychic experiences is fascinating, all accompanied by Biblical references which parallel similar manifestations.

Retirement provided her with ample time to investigate the psychic realm and she soon became accomplished in automatic writing. A large portion of her book is devoted to poems and adages received from the spirit world.

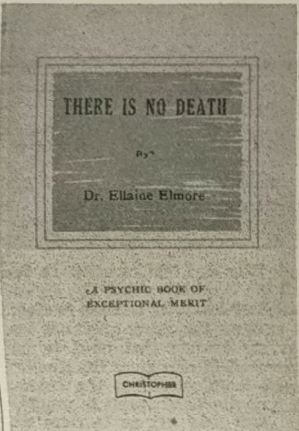
\$3.00

There Is No Death

By DR. ELLAINE ELMORE

A Record Of Psychic Experiences That Will Add Knowledge To Faith

Writer, lecturer, psychoanalyst, with wide interests and sympathetic understanding of human need, Dr. Ellaine Elmore, approaches the Science and Philosophy of Spiritualism as THE Religion, the answer to the way of Life, Here and Hereafter. The day will come, she asserts, when to disbelieve in the



reality of psychic phenomena will be but to plead ignorance, and to scoff will be accounted foolishness. There are some who have learned a little of what exists beyond the veil, from those who have gone on before, and in consequence have had their vision enlarged.

A tenth generation American, Dr. Elmore was born in her grandfather's home, a big rambling red brick house near the water at Norfolk, Virginia. As evening shadows fell in the great rooms, lighted only by lamps, haunting fears persisted in her childhood; as she grew older, she determined to seek out the causes and stamp them out, resolved that her children should never experience fear as she had done. In a crowded busy life, she lectured and wrote continuously, always resolved eventually to grapple with the subject of fear, tracing it to its very roots.

Now compiled in book form the Doctor says, "There Is No Death" is a faithful record of my experiences, and I have but done my duty in recording them. Some may accept them, others suspend judgment, while many doubtless will disbelieve, arguing that without deception, such things cannot occur. The facts are there and failing to face them does not alter them. Recently a dear friend crossed the last long bridge. Very soon in a seance she spoke to me, demanding to know, 'Why don't they tell us what to expect?' I'm telling them, Florence!"

We now present Dr. Elmore's newest volume, "There Is No Death," in which she relates actual experiences which will bring into the hearts and minds of its readers the truth of immortality, while proving that there is life beyond the grave. A book of spiritual consolation which dissolves all fear of death and adds knowledge to faith.

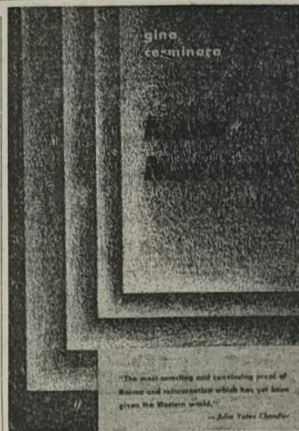
\$2.50

A quiet best seller since its original publication in 1960—now in its 11th large printing—this is the book that Morey Bernstein, author of *The Search for Bridey Murphy*, called "a signal for the beginning of a new phase in my life."

Many Mansions

By GINA CERMENARA

The concept of reincarnation is



common to many Eastern religions, but Western thought has tended to overlook it. This volume explores some important evidence for what the author calls "the magnificent possibility" that reincarnation is a truth.

The evidence is impressive. In the files of the late Edgar Cayce, the greatest American psychic of our time, Miss Cermenera found what is probably the most remarkably documented body of psychic phenomena in the world.

Sceptic or believer, the reader will find this an exciting and often beautiful book, free from cant and self-delusion. The profoundly moving facts and statements of Edgar Cayce's readings are here assembled into a philosophical order—the basis of a way of thought that offers a far new horizon to everyone interested in the meaning of human life.

\$4.00

Concerning Subud

The Story of

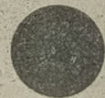
A New Spiritual Force

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,

Concerning SUBUD



The Story of
A NEW SPIRITUAL FORCE

J. G. BENNETT

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 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.

\$3.95

The Seas Of Life

By CHARLES MASON

What do you understand by "God," and "Life," and what do you ask of "Life?" Are you satisfied to take all you can from the earth and your neighbour, and how would you describe your responsibility? What do you know of your etheric body, the "Mansion" you are building, and have you viewed that "Mansion" as it is today?



The Editor takes you through the early course of his life, and what he was taught, refers to questions which remained unanswered, and deals with his search for truth.

If you do not seek for truth, if you prefer trash, sex, crime, sloppy sentiment, or are not interested in your future, then do not read this book, it is for people who think. It is your responsibility.

\$2.50

These Chariots Of Fire

By EDMUND BENTLEY

Author of—

Far Horizon

The World Is My Ashram

This is an autobiography with a difference. The author has recorded against a background of wandering childhood, turbulent youth and questing manhood, a series of psychic phenomena which combined to force his life into certain unusual channels. His probe for many occult answers to his search for spirit reality took him to the heart of the Spiritualist Movement in England, where he met and has described men and women famous for their psychic and occult powers and leadership. He has had unrivalled opportunities to make friends with famous personalities and he takes his readers behind the scenes in many a drama whose conclusions are now brought to light. This author of the late Hester Dowden's life story has found a wealth of exciting incidents in his own life.

THESE CHARIOTS OF FIRE



to regale those mystics who enjoy seeking a solution to problems connected with the Unseen. His sojourn in an ashram in Northern India introduces new light to mysteries connected with yoga and the deep paranormal states of the human mind and soul. He concludes his chronicle with a vivid analysis of various techniques of spirit healing in South Africa, amongst Indian, Bantu and European races.

\$2.50

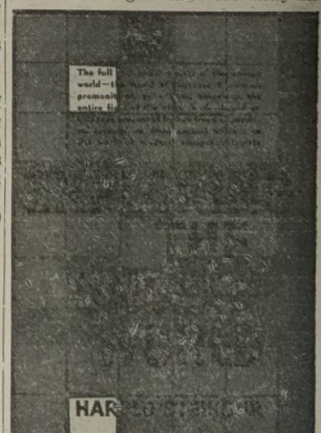
Exploring The Unseen World

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 subjects 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.

Harold Steinour graduated "With Distinction" in Chemical Engineering from the University of

(Continued On Page 19)

(Continued From Page 18)

Southern California, and received a Ph.D. in Chemistry at Caltech in 1928. Since then he has been a research chemist in industry, engaged in recent years in literature research.

Always an omnivorous reader, with a bent toward philosophical books, it was perhaps natural that he should start reading in the psychic field. He soon had read enough to convince himself that extrasensory influences were not all poppycock, as so many people assume. In discussing these matters with associates, he met, however, with so much incredulity that he decided to write his own book on the subject. He then went to work in earnest, devoting all his spare time to the reading of between two and three hundred of the best books on this subject and the related sciences, plus innumerable articles on experiments in parapsychology. In addition, he sat with Arthur Ford, the medium, and received information that made him take his psychic ability very seriously. He has also had very close acquaintances whose intelligence and integrity he respects, who have sat with psychic sensitives and learned things from them which were capable of being verified.

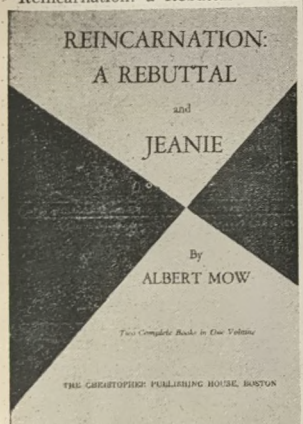
Mr. Steinour is a member of the American Chemical Society and of the general scientific research honorary society Sigma Xi. He is also a Fellow of the American Association for the Advancement of Science, and is listed in American Men of Science. \$4.95.

Reincarnation: A Rebuttal And Jeanie

By ALBERT MOW

A Revealing Guide To Spiritual Salvation.

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.

"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.

\$2.50

Evidences of Immortality

By ALDA MADISON WADE

An Account Of Extraordinary And Wonderful Spiritual Experiences.

This book is an unusual depiction of many wonderful spiritual experiences witnessed by the author in his search to answer the age old question: If a man die, shall he live again?

Born in Wayne County, Michigan of puritanic ancestors. Mr. Wade was always taught to be rigidly devout in his religious observations. Being of a devout nature, he joined a church which held that immersion was a requisite to salvation.

EVIDENCES OF IMMORTALITY



ALDA MADISON WADE

Author of 'The Light and Dark of Spirit Worlds' and 'The Shrine of The Mystery'

Longing for advanced education when he reached his teens, the author worked his way through high school and college. One requirement of his courses led into the realm of natural science, where he received his first introduction to the doctrine of evolution.

Eventually this doctrine changed his entire view on religion, and his conflicting ideas led to his being dropped from the membership of his church. Many years later, when he found a denomination which accepted the evolutionary principle of creation, the author once more became active in church work.

At no time in his transition from the narrowly fundamental to the broad modern interpretation of scripture did he surrender the thought of immortality. This interest was more than a matter of just his early religious training, but more so the result of a number of actual experiences as the years advanced.

Among these experiences, the outstanding one seems to be a visit from his first wife, Mary Warner Wade, some ten years after her death. In this visit, she instructed her husband to travel to Camp Chesterfield for a seance, where at the same time a young woman was being visited by her mother. Following the advice of his wife, Mr. Wade attended this seance where he was destined to meet Marianna Purk, the young woman, who later became the second Mrs. Wade. Marianna, too, has since passed away, and in her memory, the author has written into his book "A Letter to Marianna in Spirit," telling of their meeting and happy life together.

\$2.50

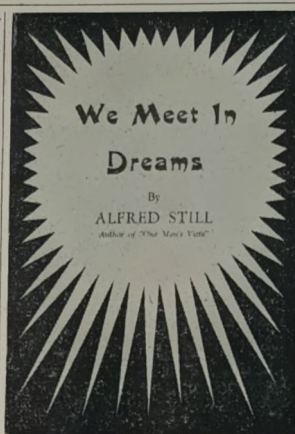
We Meet In Dreams

By ALFRED STILL

An unusual feature of this book which it shares with its predecessor, *One Man's Vista*, is the introduction of the reader as one of the "characters." At times the reader is a man and sometimes a woman whose reactions are anticipated by the author, and who occasionally offers comments and critical advice.

The book *We Meet In Dreams* is divided into three parts entitled respectively *Dawn*, *Noon*, and *Dusk*. Part I consists essentially of a few short stories presumably composed by the writer in his early years. Several of the fictitious characters in these stories find their way into the later chapters where they furnish their emotional quota to the writer's introspective speculations.

Part II contains a number of



essays supposedly written by the author in middle life. Included among the chapter headings will be found: *Strife; Fear; Meeting and Mingling; This Life; Solitude; and Values.*

In Part III we have further accounts of adventures and excursions by the several characters, not omitting the Reader who accompanies the writer in his search for an answer to the questions: Who am I? Who are You? What is the meaning of the word self?

This book cannot properly be referred to as a novel, but it is fiction, bordering on fantasy. There is more than a streak of philosophy running through it, and this may be thought of as a philosophical fantasy. In narrative form, Mr. Still presents in a series of quite personal and even intimate essays what is, in effect, a psychological autobiography. *We Meet In Dreams* consists of a series of short stories and essays not very obviously linked together, but actually telling the story of the awakening and gradual development of one man's mind. This writing is quite serious in its purpose, but is written in a style to interest the general reader.

We Meet In Dreams reveals the story of the Writer whose mental processes and development are being presented in symbolic form. The story is enriched by a wide culture and imbued with native British wit, which makes it a perfect companion volume for Mr. Still's *One Man's Vista*.

\$4.75

From The Seventh Plane

By WINIFRED WILLARD

"FROM THE SEVENTH PLANE" is a fascinating reading. Emphasizing the closeness of earth and spirit worlds and their interdependence one upon the other, it is a book of practical and inspiring lessons.

No mystical trappings are involved. There is no suggestion of supernatural phenomena. They are frank, straightforward lessons from one who has always been a student and a teacher.



Winifred Willard

I am a writer. Most of my thirty odd books are novels in the lighter vein. I am a grandmother. Nothing of the mystical or supernatural is in my background or personality.

The Counsellor of these pages was the President of my college. Winifred Willard is my dear friend. I know intimately all those mentioned in this book except the "receiving station" of the earlier messages.

I read the original manuscripts as Doctor Willard recorded it on the typewriter word for word as it came to her fingertips. I read it again in finished form, then in

galley. There were deletions for brevity. Personal messages to the close group of friends were deleted as not pertinent to the general theme. But no blue pencilling was done on it.

A surprising effect of our first reading of these messages aloud together, was that unconsciously we discontinued using the past tense in speaking of The Counsellor. Since there is no death, there can be no past tense in life, in friendship or in love.

I was surprised that The Counsellor was able to make earth contact so soon after his transition and delighted that he retains the familiar and loved characteristics of his life here—his naive surprise at the suddenness and ease of his passing which he had dreaded; his pride and pleasure in accomplishing converse with the earth; his frequent reference to "classes," "lessons," "teachers," showing the same ardour there as here for education; his slightest word of censure or reproof followed as always with quick, warm words of praise. Service was the keynote of his earth life. So it is not surprising that the work assigned him there is in continuing service.

Even those skeptical of the form of these communications must be impressed by the dignity, the naturalness, the sanity of the lessons. The virtues which he recommends for earth dwellers in preparation for "higher classes" there, are sometimes surprising but always reasonable and inspiring.

His frequent reiteration that "There is no death," entirely banishes the dreaded sting of it and denies the grave all trace of victory. Instead the final earth adventure is portrayed as a pleasant journey into a pleasant land, not far away, where there are exciting new lessons to be learned and thrilling new jobs to be undertaken, without hardships and rich in joy.

As an antidote to the timid fear of transition and to the emotional pangs of parting, I heartily prescribe this book. Ethel Hueston

\$3.00

Health, Success, And Happiness For You

By IRWIN F. KRIMM, Ps.D.

ARE YOU IN PERFECT HEALTH? A FINANCIAL SUCCESS? HAPPY? If you are not — or not completely so — and sincerely wish to improve your lot in life, you can do a great deal for yourself if you only desire it enough.

Here is testimony on success and happiness through health from a man who is an authority on health through rational living. In this book Irwin F. Krimm, Ps.D., informs you in a most practical manner on things you have always yearned to know, such as:

How to be gloriously healthy all your life

How to LOOK and FEEL young and beautiful

How to work yourself up to making money

How to treat yourself for many ills

How to grow luxuriant hair; achieve long life; become a perfect lover; control at will the sex of your unborn child; experience menstruation and menopause without pain; overcome sexual impotence in men and frigidity in women; get rid of bad habits easily and permanently; avoid colds — and ACHIEVE PEACE OF MIND.

HEALTH,
SUCCESS,
And
HAPPINESS
For You

IRWIN F. KRIMM, Ps. D.

To hundreds of vital questions that arise from everyday problems you will find answers in this book. Its contents can be of tremendous importance to you—in fact, can lead to a turning point in your career.

HEALTH, SUCCESS, AND HAPPINESS FOR YOU will open your eyes to many things you have never suspected before — things you yourself can do, now, to build a richer, fuller, more gloriously abundant life. Read it today—and discover how to live happily, successfully, rewardingly tomorrow!

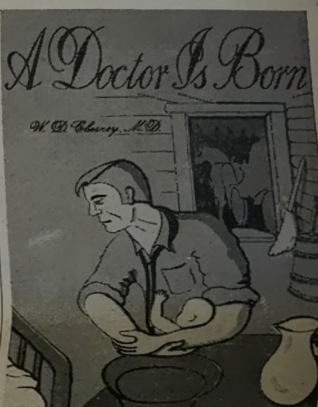
\$3.50

A Doctor Is Born

By DR. W. D. CHESNEY, M. D.

Here it is at last; a book by a doctor who dares to tell the truth about medical trade unions, malpractice, kick-backs, fee-splitting, unnecessary surgery, ghost surgery, food poisons, poison sprays, drug monopoly, medical rackets and a host of other crimes against the traditions of the Hippocratic Oath.

These are the lifetime notes of a General Practitioner, now too old to practice, but determined to reveal the evils that medical monopoly bottled up for a half-century. Here is a fearless indictment, backed up by documentary proof, of the terrible menace to public health of power-mad and money-mad medical associations, to say nothing of the all-too-many doctors to whom their Hippocratic Oath is meaningless.



It is not an attack upon doctors in general, nor on the practice of medicine in toto; it is directed only against those knaves whose nefarious practices must be exposed to save the lives and health of thousands who will suffer or die needlessly because of greed, carelessness and ignorance. Many good doctors know the truth, but cannot speak, because to do so would mean personal financial disaster, and ousting from practice.

Dr. Chesney pulls no punches, and can prove every word he says.

\$3.50

"REVEAL THE SECRETS OF THE FOUNTAIN OF YOUTH KINGDOM IN THE HIMALAYAS!"

HUNZA LAND

By Dr. Allen E. Banik

and Renee Taylor

Art Linkletter, the famed MC of the People Are Funny television

HUNZA LAND

THE FABULOUS HEALTH AND YOUTH WONDERLAND OF THE WORLD...

BY: DR. ALLEN E. BANIK AND RENEE TAYLOR



HUNZA MEN OVER 90 YEARS OLD

program, who sponsored Dr. Banick's trip to Hunza, says in the introduction to *Hunza Land*, "The people and their curious customs, (Continued On Page 32)

A Buttercup On His Tongue

(Continued From Page 1)

skeptical of the why-explanations given for them! In other words, I don't believe "nutin about nut-in." So, Messers Brown, Heisenberg and Burridge, are crazy! Messers Brown and Burridge hope you are too. Crazy enough, that is, to finish reading this set of printer's hieroglyphics.

Who is Hugh A. Brown? What justification has he, or can we give him to foster these ideas? Why must we even listen to him? But after we have listened, what should we do, how should we act?

Mr. Brown is an electrical engineer, a graduate of Columbia University. He has been gathering data concerning these frozen buttercup eaters and the events leading to their coldness for 40 years. He may not have THE answer, or AN answer. He may be wrong or crazy. But a little thought spread over his words will reveal he has brought together some highly interesting ideas—ideas about which we may well give heed. What we as individuals are able to DO about these matters, or what we as a nation can do about them is far from clear. Perhaps it is already later than we think. As we will see, Brown indicates our entire Earth civilization could be affected. The problem, then, if any, is a world problem, a riddle which will touch every single one of us, a result which, if it happens at all, few of us — a mighty few of us — can survive!

Whatever is done must be done by the world's people as a whole, not by just one country or one block of countries. This, because even if we are successful in saving most of Earth's present civilization standards, we will NOT be able to maintain the present status quo!

The least Earth's people should do, I think, is to make an exhaustive study of this particular problem FROM THIS SINGLE POINT OF VIEW, covering the region involved, the Antarctic. The study should be conceived along lines of the now famous IGY effort, using ALL the world's scientists, the information gleaned equally available to all the world's peoples. After that, what to do about the indications found—if any—should be decided upon by all world peoples, because if the problem exists at all, correction of it, by any means known at present, will produce results which all peoples will have to live with — probably forever after.

To state the principle simply, Mr. Brown believes the ANTARCTIC ICE CAP IS GROWING at the rate of SEVEN TRILLION TONS of additional GLACIAL ICE PER YEAR! Because Earth does "wobble" as it spins on its axis, like a spinning top wobbles just before falling over, he believes this tremendous and increasing ice weight will one day reach that point where it will topple the Earth from its PRESENT AXIAL POSITION to a NEW axial position. During the toppling and the establishing of the new axial position, he believes several drastic events can, and probably will happen.

Says Brown, "The South Pole ice cap might grow indefinitely, except for the fact that the earth wobbles and the wobble throws the rotating ice mass off-center from the earth's Axis of Spin. The eccentric centrifugal throw of the

wobbling Ice Cap will force the globe to roll around, sideways, to its direction of rotation, when it reaches its maximum permissible growth; something like the way a spinning top, dying out, falls over on its side. Land areas will roll under the water and the oceans will be swished, in a flood of water at terrific speed, over mountains and plains."

Continuing, Mr. Brown indicates, "The earth will tip over like an overloaded canoe towed behind a power boat in a circle, because of the weight and gyrations of this rapidly growing ice cap; which is a deadly menace, the creeping assassin and the divinely ordained executioner of our civilization, unless we intervene drastically and promptly."

In addition to great water damage such an earth flip-over would cause, the wind impairment should also be considered. This because Earth's atmosphere, while an extremely thin fluid, is not sufficiently mobile to follow such erratic earth movement fast enough to prevent great differences in pressure developing over much of its surface. Tremendous winds would surely follow. Wind is air rushing from a high pressure area to a lower pressure one. The atmosphere does not tolerate pockets of varied pressure to exist within its structure for long. It is constantly seeking to equalize them. While water would probably tend to flow over the land in the general pattern influenced by the direction and movement of the flip-over, the air, because of Earth's varying surface altitudes, would tend to generate highly confused, twisting and eddying movements. Many of these would reach extreme tornado proportions.

Mr. Brown believes such a cataclysm would be nothing new in Earth's history. He concludes the earth has spun on several axes during its life. The one prior to the present axis passed, he says, through the Sudan Basin in Africa. This giant basin, Mr. Brown concludes, was covered by a tremendous ice cap. Because the floor of this basin is so noticeably rising at present, and has been so rising for a long, long time, Brown feels this now quite-near-the-equator spot was once terribly compressed by ice weight. If the Sudan Basin was one Earth-pole, then the opposite pole would have been somewhere in the South Seas, presumably around the Phoenix or Samoan Island groups.

Such pole positions could make the present Arctic and Antarctic areas much nearer the equator — that is, the THEN equator, NOT the present equator line. The buttercup eaters, the mammoths, according to Brown, "Have provided us with the first reliable forecasts that the South Pole ice cap is growing and is not a remnant of an ice age of some 30,000 years ago."

"Mammoths are found BURIED ALIVE in Siberian tundra, their stomachs and teeth full of grass which grew in a much warmer climate. One had an unchewed buttercup on his tongue."

This could only indicate whatever happened to the mammoths, happened almost lightning fast. Presence of grass and buttercups in the mouth would be strong evidence the animals were not frightened by anything. An unchewed

buttercup on the tongue would indicate pretty plainly there was little, if anything, to distract the animal's attention from its eating when the blow fell!

Similar vegetation to that found in the mammoth's teeth and stomachs is also found where he lay. This is good evidence that when he died and froze he was on, or very near the spot where he was eating. What happened was titanic!

The first frozen mammoth was uncovered in Siberia during 1799. Since then many others have been found so enough is now known about them to complete the picture of their physical qualities. They were big. One specimen in the Leningrad Museum measures 17 feet, 2 inches from forehead to tail-end, and stands nine feet, four inches high. This beast has tusks which, measured along the outer curve, are nine feet, six inches long!

An animal this size would weigh tons. To deep-freeze so large a quantity of flesh, probably held at a living temperature of from 80 to 100 degrees, and beneath a heavy, wooly coat, would require a most extreme drop of outside temperature. Because no disintegration of the grasses is found in these beast's stomachs we can only assume the drop of temperature was cataclysmic low. Otherwise the grasses would have had time to disintegrate somewhat by remnant body heat before freezing if that freezing had been slow. If events had not taken place almost lightning fast the buttercup on the mammoth's tongue would have been swallowed or spit out! Present scientific explanations do not adequately cover these empiric facts. Only some "crazy" promulgation like that of Mr. Brown's will answer.

Remarks Mr. Brown farther, "These mammoths were minding their own business and quietly feeding in a warm, salubrious climate when suddenly their stamping grounds were rolled around past the north pole. They were tossed in a super-hurricane and buried in dirt, sand and debris, which immediately froze solid and is now called tundra. That land area is presently named Siberia. More than 40 life-like corpses of quick-freeze, deep-freeze edible flesh mammoths have been found buried alive. The one we know most about died in an upright position by asphyxiation and with numerous broken bones!"

Latest IGY findings show many previously-held ideas regarding the Earth are incorrect. Especially does this seem true concerning Antarctica. We do not know that this vast Continent holds any buried civilization remains. Nor do we know if it has any animal remains. If it does have either of these, or extensive plant life, we would have to conclude its climate was not always that of the present. But advanced scientific techniques have shown some of our former ideas of this region are considerably in error.

First of all, Antarctica has about one fifth LESS land area than once thought. The rest is ice! A high, three-ridged chain of mountains divides the main land mass, at least one peak of which extends above the ice and remains bare continually because it is hot. It may be the remains of an active volcano — old enough to smoke!

Mr. Brown says, "About 1570 CUBIC MILES of water in the form of snow are piled upon Little America each year. Around 65% of this ice escapes to the oceans by evaporation and the yearly

flow-off of many thousands of ice bergs."

Now of course, Mr. Brown's fears that the South Pole ice cap is growing so fast could be wrong. If the ice cap remains constant, is not growing, it would seem any alarm regarding this matter was unfounded. But if the ice cap IS growing — even moderately — we should be dutifully concerned. The faster the ice cap expands the more concern we should have — and the sooner we must get at doing something about it.

First then, IS the ice cap growing?

A symposium on Antarctica, held in Helsinki, Finland, on Aug. 3, 1960, by the International Union of Geodesy and Geophysics says, "Yes, the ice cap in little America IS growing." Dr. Puots Shoumsky, Soviet polar explorer, says the South Pole ice cap is advancing at the rate of 293 CUBIC MILES of ice per year! The ice cap growth was corroborated by Dr. Malcolm Mellor of Australia, and Dr. F. Loewe of France.

That we may have something to compare by, the volume of water in Lake Erie is 109 cubic miles, that in Lake Ontario, 377 cubic miles. Thus, the rate of ice growth over Antarctica EACH YEAR lies between the volume of water in Lake Erie and Lake Ontario.

Thus it would seem we do face a problem. If so, is there anything we can do about it? The answer is definitely, "Yes." But that "yes" is not unqualified. We will have to choose among unknowns. For this reason, as I suggested earlier, a complete study should be made of the proposition by ALL Governments, and scientists of the World. This because both the affects of doing something or doing nothing will touch the entire world, or at least, all those countries having sea coasts.

We CAN materially lessen the ice in Antarctica. But if we do we will raise the ocean levels of all seas, not by a foot or two, but by many feet! Some calculations say if ALL the ice were melted at BOTH poles, ocean levels would lift between 200 and 300 feet! Such a rise must completely engulf every harbor facility in the world. Added to this disaster is the drowning of thousands of acres of productive land now used to feed mankind, thus drastically cutting food supplies which are all too short. Not only would present sea coast lands be inundated, but flooding sea waters would travel considerable distance up most major rivers, thereby increasing devastation to additional crop land.

Of course, no one believes ALL the Arctic and Antarctic ice needs melting to keep our present civilization safe. But how much does need melting, and what are we to do with the water therefrom? Millions of dollars of damage would be done to New York Harbor alone if water there rose only 10 feet! What happens to Holland in a 10-foot ocean rise? Taken world around, loss sustained by only a 10-foot rise in ocean levels could run into the fantastic billions!

Despite astounding tons of water placed in "cold storage" each year over Antarctica, all oceans appears to be rising anyway. This may be because some Arctic ice is melting. It may be because, as Mr. Stephen Riess points out, Primary water — new water — water which has never seen Earth's surface before, is constantly being MADE inside Earth and forced to surface by terrific pressures there. The level of all oceans may be rising because certain land areas are slowly sinking. For instance, some scientists now think eventually that much of California may split from the continent. This will not happen soon, of course. But if you observe the map you will see this process is not too fantastic. Already a beginning is made in the Gulf of California on the south and San Francisco Bay on the north. Between these two, the giant San Joaquin Valley fingers down to the Tegachapi Mountains, Imperial Valley and the Mojave Desert slicing up from the south.

How can we control ice forming

in Antarctica? By making more icebergs! Two suggested ways of splitting off additional bergs present themselves. One is immediate, the other for the future when we have gone deeper into space.

The immediate way is to split off more bergs with explosives — more bergs made each summer than new ice forms each winter. Such means would have to be a yearly effort. Of course, studies need to be made where least explosives can free most ice. These areas which now seem likeliest spots are along what is known as Wilks Land, between the American Highlands and Victoria Land. Icebergs from this region would melt into the Indian Ocean.

Another extensive area would extend southward from Palmer Peninsula toward Queen Maud Land. This covers the Weddell Sea floor and icebergs from here would melt in the south Atlantic. Both areas are far removed from commercial sea lanes. Natural sea currents would move icebergs out of these areas into warmer waters so they might melt more quickly. Also, both above areas have splendid sea-access for rapid-escape of the bergs. Moreover, their launching waves have broad expanses of water in which to be absorbed so a minimum of damage would result from such cause.

In choice of explosives we have the common variety and atomic ones. There is hardly any comparison between them in effectiveness. The atomic explosives are thousands of times more powerful. But atomic explosives are also much more expensive. Too, they form large residual radiation. This radiation could affect sea life, hence man-life for hundreds of years to come.

Also there is possibility heavy atomic explosives might set in motion sleeping Antarctic seismic forces. These could unleash highly disruptive volcanic action. This volcanic action in turn, could melt more ice than desired and cause great damage otherwise, from rising water.

While these problems are complicated they are not beyond solving — especially in view of our present access to electronic computers.

Looking into the future and space platform possibilities, greater general control of Earth's climate seems a logical consequence. Through use of space platforms and large mirrors, sun light of ice-melting intensity, even in the Antarctic cold, could be directed against the ice cap, either to melt it away to any predetermined extent, or merely to keep year deposits of snow in check.

That frozen mammoth with a buttercup on his tongue is trying to tell us something — something pretty important, it seems to me. Are we listening? Do we want to listen? Though we may not agree on what the message is we are trying to be told, should we not attempt to make an all out effort to find WHAT the message is?

We know the earth "wobbles" as it spins on its axis. At present there seems little man can do to eliminate this wobble. We know frozen mammoths have been found with buttercups on their tongues. We know the Antarctic ice cap is growing. We know the IGY findings are making us change many of our previously-held ideas about our Earth, how it is made, how it is arranged.

While each of the above is of consequence in itself, taken together, they should cause concern. While we do not know what the time element may be in this case, there is one — as in all things. We yet may have grace before the grave. But how long? There may be no need for panic, but we do owe it to ourselves and to our civilization to investigate this matter more fully, then act, if need be, on the findings. We are the "us" in the present status quo. The mammoths were the "us" in the status quo they knew as they chomped the buttercups. We can see what happened to them. Do we want a like to happen to us?

PSYCHIC DOG MASCOT SENSES TRADEGY

In "International Spiritualist Review," is a report from "This Week," by Jhan and June Robbins, giving a good example of an animal sensing disaster, at a distance. During World War II, near Tunis, a six-man bomber crew had a mascot mongrel named Flak, who associated only with his own crew.

Although "missions" were irregular, Flak always seemed to know when his masters' plane was about to return. A few minutes before their plane arrived, the dog would trot to the flight-line to meet it.

One day, about noon, his crew being on a mission, Flak began to howl with grief. When the planes

returned, and circled the base, Flak did not go to the flight-line.

He seemed to know already what the others learned only then: the plane bearing his masters had been shot down over Italy at the time when he began his mournful howling.

Thanks to "Fate" Magazine. Highlights — Powell

POLTERGEISTS

(Continued From Page 1)

clusion as to the explanation of the strange "bombardment." Finally, he decided to call some neighbors. Sr. Alfredo Pierossi and his wife were the first to arrive. Scarcely had they arrived when the strange happenings renewed again. Other neighbors were also arriving only to witness, stupefied, the continuous rain of stones.

The "bombardment" went on in the presence of all until 16:30 P.M., when about 200 pieces of stones were found scattered all over the house. Not one of the stones hit anybody or broke any glass.

Sr. Cid, who is a respected landowner in Itapira, made an appeal to those who were present: he asked them to make no comments on the facts in order to avoid his home getting over-crowded.

But on the next day and the subsequent days, the phenomena went on occurring, becoming stranger and stranger every time. The whole town started commenting on the "haunted house."

The next day, the phenomena appeared again at the same hour, but, this time, they were even stranger: instead of stones, the "bombardment" was carried out with kitchen utensils, pots, vegetables.

Some particular thing filled the people, who were present, with horror. The shopping bought that morning on the market, was kept in a closed cupboard in the kitchen.

Suddenly, a piece of mandioca leapt on the floor. Glances of surprise were exchanged, while Sr. Cid, in a relatively calm state of mind, caught the mandioca and put it back into the cupboard, isolated from the others that were in the basket.

But, as soon as he turned his back, after having shut the cupboard, three pieces of mandioca leapt in front of him, falling to pieces upon the floor.

He turned quickly to the cupboard that was still shut, and, opening it, found that the mandioca he had put in the cupboard separated from the others was gone.

COLD EGG

Sr. Cid de Ulhoa Canto is a Catholic, one whose faith fully keeps the commandments of the Church. Therefore, he decided to call the Rev. Henrique de Moraes Matos, vicar of the parish, to bless the house.

The vicar came on the afternoon of the second day. Scarcely had he arrived, when the mysterious "flights" began to take place again.

Being a zealous priest, the Rev. Henrique, instead of losing his nerve, payed careful attention to the trajectory of the flying objects.

A berry of red pepper (paprika) hit the chair, on which he had just been sitting an instant after he had stood up from it. He decided to bless the house.

The next day, at the same hour, the "bombardment" began to take place again. The vicar was invited for the second time. This was the third day.

The Rev. Henrique did not find any explanation to the phenomena of which he had been a witness, and, therefore, he made up his mind to administer the rite of exorcism that is applied only on exceptional occasions.

However, before employing this remedy, the vicar carried out what could be called a "final test." Having learnt of the fact that refrigerated fruits had been appearing all over the house, he resolved to take a note of everything that was in the refrigerator.

Among other things, there was a cooked and shelled egg in the refrigerator. He shut the refrigerator that was in the kitchen and went to the pantry, from where he could observe what was going on.

He soon took sight of something that was flying quickly in horizontal direction and struck against the opposite wall in the pantry. It was an egg without the shell — "rather cold."

He ran to the refrigerator, opened it and found that the egg he had seen some moments ago was

gone.

After the exorcism, the phenomena ceased to appear for 11 days. But this proved to be but a truce, for the flight of objects in the mansion went on again. All the previous phenomena reappeared.

NO TRICK

The exorcism was administered two other times. It meant short "truces" and new "bombardments."

Sr. Cid was continuing his investigations as to the causes of the happenings. Since many of the phenomena were happening near the servant, he began scrutinizing her. Other persons were doing the same.

All of them came to the conclusion that the possibility of a trick was absolutely excluded.

Spiritualists soon drew the conclusion that Francisca was endowed with a "strong mediumistic force that attracts manifestations." They must be simply "joker-minded spirits."

But the servant protested against the accusations, saying that she was not a Spiritualist, but a Catholic and she didn't want to know anything "of these things."

The happenings shocked the whole town. "One can count on the fingers," says "O Cruzeiro," "those persons among the 17,000 inhabitants of Itapira who doubt the authenticity of the facts."

"The authors of the magazine report heard the evidence of several eye-witnesses, all of them enjoying general respect in the town."

The first evidence was given by Sr. Aroldo Costa, inspector of the local police. Three days after the "bombardment" had begun, somebody rang up the police.

It was Sr. Joao Ribiero, Sr. Cid's neighbor, complaining against the throwing of stones upon his house.

The inspector, attending the case, came to the conclusion that the stones were coming from Sr. Cid's courtyard. The inspector met Sr. Cid in the street, and was told about all the happenings that were going on in the house.

The inspector made up his mind to investigate the case. He did everything that a careful policeman is supposed to do in similar cases: examined all nooks of the house and looked after all the movements of the servant. Once a knife fell in the kitchen.

This is the police inspector's evidence:

"The attorney general, Dr. Jose Carlos was also present. He picked up the knife, put it into the cupboard, without forgetting to lock it up."

"After some moments a metallic sound was heard again. It was the same knife, falling on the floor. It was put back on its place, but it fell again."

"While this was going on in the kitchen, stones and fruits were simultaneously falling in various other apartments of the house."

But all this was not sufficient for the inspector to draw conclusion as to the existence of "super-natural phenomena."

He sat down in the pantry, at a place, from where he could observe everything that would happen not only in his neighbourhood, but also in the kitchen.

There was an interval. In a joking tone, Mr. Aroldo Costa said he would like to see a more convincing "demonstration," perhaps a lemon that would hit his head.

Scarcely had he uttered these words when he saw something falling upon the refrigerator. He ran there to examine it, but didn't find anything.

Hardly a moment had elapsed when he felt something—slightly touching his head and then rolling away on the floor. It was a lemon, and, moreover, a very cold one.

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

Moderate

The Rev. Henrique de Moraes Matos is very moderate and careful in his statements. Nevertheless, he doesn't deny to have witnessed this phenomena.

Amongst other things, he mentions the case of the egg that had escaped from the shut refrigerator. As to the nature of the phenomena, he 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."

EVIDENCE

The attorney general, Dr. Jose Carlos de Camargo Ferraz, relates the happenings with great details. He has been present various times in the mansion, witnessing about 100 "cases" including that of the lemon that had hit the police inspector's head "in accordance with his desire."

This is what Dr. Jose Carlos asserts in his written evidence:

"On the basis of my own personal observations and the evidences given by persons of absolute competence, I am in a position to affirm that the facts are authentic and cannot be attributed to any physical causes whatever."

"The witnesses have gone there with the aim of explaining the 'trickery.' Almost all of them had been having doubts. All of them had been suggesting natural explanations."

"Nonetheless, the manifest facts smashed all doubts and hypotheses. Nobody can deny them."

WITNESSES

Sr. Orlando Dini, secondary school teacher and municipal councillor, has called on the "haunted mansion" to "split his sides with laughing." He didn't succeed.

"No sooner had I arrived in the house," relates Sr. Orlando, "when a stone was passing by, 'rubbing my head,' while another that seemed to have been produced in the air, at the height of the female cook's waist, went up to the ceiling instead of falling upon the floor."

The lawyer, Sr. Paulo de Almeida Serra, from among the numerous facts of which he has been a witness, stresses something what he finds "more than extraordinary": He saw something — that looked like an electric socket in the wall.

But it was not, for it was slowly descending, gliding over the surface of the wall. It turned out to be a splinter of tile.

There are many other witnesses, whose evidences coincide with each other. The physician, Dr. Antonio de Almeida da Serra, a materialist, says he has seen "many things," but denies their supernatural character.

Sr. Anisio Simones, a dentist and his son Osmar, also a dentist, have seen "thrilling things." A stone has hit Mr. Anisio on the head, while his son has seen a mysterious tangerine orange flinging down out of the globe of a light.

Sr. Alfredo Pierossi and his wife, among other things, have seen the stone that had left the ground and flown up near the female cook.

IMPASSIVE

The journalist, Sr. Benedito Martins, director of the "Cidade de Itapira" ("Town of Itapira") has, so far not yet succeeded to get reconciled to having seen an orange hitting violently against the wall in its "flight" and yet remaining intact.

There was, however, one person, the most directly struck by the happenings, who maintained absolute serenity of mind: This was Francisca Aparecida Rogatti, the servant.

A simple-maid of 22 years of age, uneducated, she looked at all the happenings as something quiet natural. Huge pieces of stone were falling at a distance of a few centimetres from her, but she went on with her kitchen work with impassivity.

Whenever someone referred to her as the "attractive factor" of the phenomena, she smiled and continued working with her stove.

The investigators from "O

Cruzeiro" visited the mansion of Itapira twice towards the end of May.

The first day, beside the reporters and the master of the house there were present Sr. Jose Carlos de Camargo Ferraz, attorney general; Sr. Paulo de Almeida Serra, lawyer; Sr. Antonio de Almeida Serra, physician; Sr. Rayneri Galdi, psychiatrist and Sr. Victor dos Santos, landowner.

Inanimate objects started falling a few minutes after their arrival.

They couldn't see where they came from, but the succession of various falling objects, such as fruits, vegetables, kitchen utensils and stones, falling almost simultaneously, was impressive.

When the servant was serving coffee on the kitchen table, they heard something hitting against the floor with a metallic clang.

The noise came from the direction of a cupboard adorned with mosaics that stood in the kitchen. In the cupboard that was shut, a small gas lid for gas stoves was found.

Having removed all the external lids of the stove, they found that one of the pipes had no lid. Then a series of most extraordinary happenings followed.

The psychiatrist, Dr. Rayneri, who was visiting the house for the first time, had not yet become convinced. He made several tests with the maid.

Suddenly, a dark object appeared stuck to the wall, at a height of about 1 metre over the stove.

Somebody uttered a cry, and, all present saw something glide down the wall and drop at the feet of the stove. It was a purse of plastics.

REPEATED

Francisca stated that it was hers, adding that it was kept in her room at a distance of 20 metres from the spot. There followed various other phenomena until 2 p.m., when everybody decided to leave.

The maid was about to shut the kitchen door (everybody was in the courtyard), when various kinds of sweets dropped with a great noise, rolling about on the pavement.

Dr. Rayneri went to the door and started talking to the servant. Then two other sweets dropped in the middle of the kitchen.

The doctor exclaimed: "Now, I am more than convinced!"

The next day at 11:40 a.m., the journalists were in the pantry of the mansion. Only Sr. Cid and the maid were with them, the latter busy at the stove. Hardly had they started talking than a large piece of wood dropped at their feet.

After this, an empty can exploded under one of the chairs, while a heavy stove plate fell near the refrigerator. A little later, an oil can dropped in the pantry. Stones of the most various sizes dropped simultaneously in various places.

They rang up the inspector, who arrived at 12:30 p.m.

The "bombardment" went on: objects that had fallen previously dropped in the same places again.

SATISFIED

A toy ship, coming from the passage, rushed down upon the floor of the pantry with such a violence that it was flattened. At the same time, stones were falling in the courtyard, pantry and kitchen. Some of them were falling vertically downwards.

Sr. Cid de Ulhoa Canto, who seems not to have lost his serenity of mind, asked the reporters if they were satisfied with the "demonstrations." They said that they were satisfied.

How would one explain these strange facts, they asked, which suggested the trickery of a sorcerer in a fairly tale? Without seeking to explain the magazine stated that the phenomena certain-

STRANGE DOINGS

Now, if you would like to brush up on your medieval English, let us take a look at these strange doings. They have to do with ancient Ipswich, and are quotes from the "Spiritual Magazine," 1864, which copies it from the journal of a schoolmaster, living in "ye ancient town of Ipswich" near the end of the 17th century.

"Last night, as my wyfe and myselfe were going to bedde, a dreadful noyse was heard about ye house; an' ye sounds increased violently, and seemed to be in the bedde-roome lykwise."

"Ye windowes shook lyke unto a dyce box, and a horrible styneke arose, smelling very much lyke unto brymstone, almoste taking from us our breths. Suddenly ye chairs and tables did move hyther and thither by some unscene hand; anon all was sylvnt."

"Soo ye beddies did rocke and shake terribly, and ye bedde clothes didde move hytherre and thyrre violently. Then yet plastering dide cracke and snappe lyke unto ye report of a pistoll. Soon ye jordan began to move aboute, and it didd jump upon a chair, whyrlinge around right meryie. I clutched it by ye handlee, and ye pottle dide hoppe ane skyppe around ye room all toe our guesste amusement."

No, I didn't know either, but Mr. Webster tells me a "jordan" is a chamber pot.

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THE FLOWERS KNOW

(Continued From Page 1)

medium. Many realize that the flowers and all plant life are a part of God and have an intelligence and use it. Some will have questions about this intelligence; so we are happy to share with you what we have been privileged to learn about trees and plants that bring inspiration, help, and vision into all departments of life's living—body, mind, and spirit.

It is true that plants seem to use the sixth sense that they possess, better than do many human beings. They apparently see clairvoyantly through solid substances, through walls and structures that are many feet thick, also they tunnel through rock for long distances to underground streams and also to find suitable soil.

Royal Dixon who authored, several years ago, the book *THE HUMAN SIDE OF PLANTS*, speaks of many plant experiments. In a special one, as the present writer recalls it, he planted vines between two walls. On the outside of one wall, invisible to the seedlings, he placed a trellis. The vines grew over the wall that had the trellis behind it. He tried the experiments several times and the same thing occurred. Then he placed the trellis on the outside of the other wall, placed other seedlings between the walls and this time they all climbed over the wall that had the trellis behind it. They had a way of knowing where the trellis was, a sixth sense. Their intuition or clairvoyant power seemed to find what was needed.

Many may recall Max Freedom Long's experiments with two peach trees planted under the same conditions rather close together in the same soil with the same amount of water and sunlight. The only difference was that to one tree Mr. Long gave attention and love, while the other he ignored as far as expressing affection toward it—he just took care of its physical needs. The tree that was loved and talked to grew nearly twice as tall, was strong, healthy, beautiful and bent slightly toward the place where Mr. Long came to see and to talk to it. The other tree was spindly, ill-formed, small, unlovely.

Certain summer campers of Glenn Clark's conducted prayer-plant experiments with good results. Dr. Paul Vasse and his wife also conducted prayer-plant experiments and took pictures showing the favorable results obtained.

In his early experimentation, Dr. Franklin Loehr tells of nine prayer-circle members carrying on an experiment of their own with each praying in his own way. The results on corn and wheat were impressive. The prayer corn outgrew the non-prayer corn by 26.14%, and the prayer wheat outgrew the non-prayer wheat by 26.99%.

Work done in prayer-plant classes in a church in Alhambra, Calif., showed positive results. The records to be tabulated and analyzed were sent to a woman who had worked under Dr. J. B. Rhine for a year on his prayer-plant research. Her report showed a 30.6% overall prayer advantage. Thirteen experimenters had performed twenty-eight experiments.

A housewife and mother of Los Angeles, a member of a Presbyterian Church which is noted for deep interest in and use of prayer, carried on several experiments and after she had become thoroughly started in the work, she had a five-weeks' positive period which showed a 52.7% total growth advantage, roots and shoots, for the prayer seedlings over the non-prayer seedlings.

Many experiments, articles and some books, notably the *POWER OF PRAYER ON PLANTS* by the Reverend Franklin Loehr, have proven that flowers and growing things have intelligence and respond much as do animals and human beings to kind thoughts and loving treatment.

All botanists know that between the lower animals and the higher plants there is little difference, and

in many cases scientists are unable to be certain whether they are examining a plant or an animal.

Those who have seen the slow-moving pictures representing plant life for some twenty-four hours, such as the Pillsbury Pictures and similar ones, marvel at the human side of plants.

Since the science of Plant Physiology was started in the 17th century, it has been discovered, as one writer in the New Standard Encyclopedia expresses it, that the vital phenomena in plants are "essentially the same as in animals, though often simpler; hence, plants often furnish the clues for the interpenetration of the more complex activities of animals."

The idea of separate sexes in plants was known in Biblical and Egyptian times. Higher plants reproduce much as do animals." It is, of course, common knowledge that plants absorb material and energy from the outside world, transfer water through their plant bodies, transpire, breathe, secure food, eat, digest, make protoplasm, grow and have movement, which includes responses to many things that arouse their consciousness.

Some plants, similar to the pitcher plants, watch for their prey, close up on it when it arrives, are carnivorous, and devour not only insects, but birds and small animals, in some cases. In the far East some plants are known to be very dangerous to man, in that they are said to twine around such human beings, entrap them and absorb their vitality. Other plants move to change their locality when they so desire, as do the tumble weeds. Such a weed pulls itself up by the roots, gathers itself into a ball, waits for a breeze to blow it where it wishes to stop and then puts down its roots. The writer has recently seen these tumbleweed plants in the far West, that seem to use great intelligence, as they seem to turn and twist into the spot they wish to inhabit—many in different directions with the same breeze.

With plants, prayer can be used as a form of love and affection, with special techniques and with excellent results, though prayer is often but one factor in producing the results. Sometimes other methods besides prayer accomplish the purpose. Prayer in the support of the growth of plants can help even as a tail wind speeds a plant. A weak prayer is only a small vector of force either way, and a poorly directed prayer is like a wind from an angle—only a portion of it is in line with what it is desired to accomplish. We must fit our approach to the level of the plant consciousness, meeting them on terms of their own being, not trying to force them to respond to our level of being. People usually do not have success in praying for dry seeds, but as soon as they give them water they have success. When the life force is set in motion prayer can help it along, but we must always do our part in supplying their needs as far as possible. Let us plant seeds in good soil, give them sun and water, add our love and prayers, and we can see excellent results, as will be shown further by actual experiments. The fact that Dr. Loehr tells in his delay of five years before extensive research in his Religious Research Foundation is very significant—it was for the building first of a spiritual foundation. Self-discipline is strongly recommended for those who would use the powers of emotional prayers.

Interest is also important, even as Dr. J. B. Rhine finds it to be in his ESP experiments. Some members of research groups need new motivation often by the third or fourth weeks of experimentation. Yet what is especially needed are those who view prayer in the responsible manner in which they approach their daily work or the expression of any other talent or responsibility.

Good discipline, a true love consistent and strong, enthusiasm, patient and warm, form an excellent springboard for prayer. Dislikes divide the heart, even as doubt reduces faith.

One experimenter found that a dislike of a neighbor that irritated her interfered with her first prayer-plant seeds, so she threw away the planting and became friendly with her neighbor, and after that did some fine prayer work with new plantings of seeds. When we are prepared, spiritual forces use us in prayer and accomplish results, as with the selfless individual praying, "Thy Kingdom come, thy will be done"—then the powers of spirit flow through the prayers, either for people or plants.

Plants are sensitive things and



REV. ENID SMITH

respond to their environment. Their auras are most interesting to watch at different seasons. Dr. George Starr White, M.D., Ph.D., LL.D., F.D.Sc. London, who since childhood has been able to see auras around plants, animals, and people, and who talks to the flowers, tells us especially about the auras of trees and plants in bud—the distinct portion of their emanation surrounding the buds is not observable during the rest of the season. He says to look at an orchard when there is just enough moonlight to make visible the vari-colored magnetic atmospheres around each blossom. It is a gorgeous, breathtaking sight. After the student of the aura achieves some results, he can attempt to examine a budding plant in its soil. This should be done against a dark background and in subdued light. When the eyes become accustomed to the semi-darkness, the aureola should appear.

In a Spiritualist classic, so considered, the book, *THE MEETING OF THE SPHERES, LETTERS FROM DR. COULTER*, BY Charlotte Herbine, among many other things, we read of the sensitivity of plants and learn that our flower friends can talk more plainly to us in Spirit Land. Dr. Coulter, disincarnate, tells of a certain stately lily that told him that the surest sign in development in man is the love of flowers, and that the flowers, like people, often suffer intensely.

They suffer terribly when people bind them tightly in bunches, or dip the stems in boiling water as they do with pointsettias. They also suffer greatly during their own spiritual involvement.

The pure white lily has gone through a great deal of pain. The individual lives of flowers are not like man's, but they are alive, conscious, intelligent, can express themselves through their own divine natures, and have their rightful place in the scheme of things by the Creator's design. An apple tree told Coulter that its fruit was perfect in form and of a wonderful color because we grow better here than on earth, since our life is not interfered with by others. The worm does not strike at our hearts or hamper our involvement, so our whole strength can go to the creation of color perfume and

perfection." Coulter goes on to say that in regard to multiplying, the flowers may surprise us. They do not increase beyond measure any more than human souls do. They are sent here with a work to do, and they may evolve on different planes, but the spirit of each remains one in various manifestations. Remember that in men's spirit, one spirit may live in different manifestations hundreds of thousands of years, while being the same spirit in the course of its evolution." The lives of flowers have many similarities to human beings, even in their service.

It was our good friend and Spiritualist missionary, Harrison Engel, who in a recent class lecture touched on "the soul of the flowers" to say that "we are better for having smelled the perfume of a flower in our garden, or for having looked into its face, even as we are better for having looked into the face of a child, one of innocence, untouched by the externals that fool us here on earth." He went on to tell of our planting a dirty, brown seed in the ground, and how God kisses the earth with rain and sunshine, and then the soul of the flower begins to move and grow, and out of that comes the color and perfume, and we have a little bit of heaven. In every living plant is a soul, a group of living cells, and in each cell an ego. The soul builds around it a body—thus it is with everything.

Similarly, our friend, Luther Burbank, has come frequently from Spirit Land to the writer to tell of the response of plants to love, kind thoughts, and prayer. Recently he said:

"I am responding to your call. I know you are writing about the flowers and the influence of prayer on plants. I pray as always. I thought I understood on earth the way Nature responded, and particularly the plants, to my touch and my way of living into their way of life. I knew that nothing could die in Nature. I always felt and knew that I would be somewhere, that I would be myself and putter around as I like to do. I did experiment incessantly to eliminate that which was not good that I might have something to show that is beauty, in tune with God Himself. I am now able to say that I live in this beauty in Spirit Land. You would be surprised at the laboratories and the experimental work we have here. On earth I had my trusted few for years. I look occasionally to some that are still carrying on. I am doing much the same work as I did on earth. I come when I can love the garden and see God's love blossom. Plants will cooperate with those that understand them. When I was experimenting with cross pollination, some of the plants did not respond well. I used to talk to them and show them that they must cooperate or I would toss them aside. After awhile we came out successfully.

I would like to say this to your public: If mankind would take its pattern after things that grow in nature and set his sights to a high level and love and efforts expended in incorporating others into his own life, then we would have a garden of Eden in mind and spirit—then would be the kind of world that good people are seeking. I see things in my own way through the light that shines through me. There must have been something in me that gave the inherent ability to express so that man could have more varieties of beauty to look at. Good morning." And Luther Burbank was gone.

Prayer with plants can be used for negative or positive results, and oftentimes a negative result teaches a positive truth. An important lesson came from a Seabury School experiment in which the experimenter was a successful negotiator and prevented her seeds from growing well by the method of visualization. She pictured the negated seeds, those that were not to grow well, as being in a desert where there was no water to awaken or sustain their growth. Of course they did not grow, and even the few that came up died. For

positive prayer work she visualized what she wants to take place, sees all the needful things helping, and the plants grow well.

In the experiments mentioned by Dr. Loehr, was a pan of seeds that a woman had scorned and disdained and heartily disliked. There poor seedlings seemed to writhe and twist under the negative power showered on them. Likewise, in the example of a row of rosebuds planted by Dr. Rebecca Beard, among which was a scraggly one she had nursed for some time, until one day, in a burst of irritation she is reported to have said, "All right, then, you go ahead and die!" And the next morning it was dead. Anger, jealousy, pride, hatred, and other emotions that kill plants can also harm or even, in certain cases, kill human beings.

One experimenter, a female member of a prayer group had done well with her plants until the third week. The fourth week her husband interfered with progress. She had put her pans of seeds on the shelf behind some dishes, and he discovered the hidden things, and angry at her, said, "What the deuce are these things doing here!" After that the poor seedlings were a sorry sight. In like manner, we recall what happened to the fig tree mentioned in the Bible that the Master Jesus was irritated with because it was putting forth a show of leaves and could be expected to have fruit on it to satisfy hunger. The next day the disciples called attention to the dead tree that the Master had cursed.

One must love the seeds and plants they want to grow. Thoughts produce patterns, and feelings build into qualities. People with "green thumbs" use the emotional powers of plant encouragement. We give them our love, joy, compassion as we earnestly desire their best expression. Feeling as thought is a thing a reality, a force. Plants have to be loved, just as little children in a founding hospital have to be loved to survive. When large numbers of them were found to be dying, though everything else but affection was supplied, the doctor hired a person just to love and fondle and talk to the babies, and they survived. Wise doctors now prescribe loving care as regularly as they prescribe feeding formulas. Love is necessary to life.

Sometimes a positive result follows when one of two experimenters has to be shown the real effects of prayer on plants. Such was the case with a couple from Santa Monica, Calif. The husband took

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BARBANELL

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was the medium's husband. John sent his love to "my favorite blonde," his 13 year old daughter who always sits in the home circle. There was a homely touch as he asked his wife to be told that, though their dog was fretting at home, he was keeping an eye on their beloved animal. He announced that he was bringing some apports, a score of sea shells later taken away by sitters as souvenirs.

"A completely different voice came next, one which spoke in soft, modulated accents, and said its owner had served in the R.A.F. He made a beeline for my wife who was close to the cabinet, allowing her to feel his materialised hand, covered with ectoplasm which frequently billowed from the cabinet over her.

"His contribution was the recitation, seemingly impromptu, of a long poem on Survival. He was responsible for an ingenious communication. "The Hawk is here," he said, which Ralph Rossiter, SAGB secretary, understood, even before the communicator added "Black Hawk . . . his name is Powell . . . This is my beloved son.

"Ralph of course will never forget dear old Evan Powell, that wonderful physical medium whose guide, Black Hawk, was responsible for virtually saving his life when it seemed that he was condemned to suffer from T.B.

"The phrase "My beloved son," was one that Evan always used in referring to him. I could not follow, until Ralph explained it later to me.

"Then came a communicator — I was told he is a regular visitor — who must be complimented on his virtuosity, even though most of us could hardly understand a word of what he said. His was the longest communication, delivered in his native "Geordie" dialect, that you could have cut with a knife. I had to ask some of the regular circle members — six of them were present — to interpret him. His voice was high pitched and he was always in character.

"Another regular visitor followed, May, a Cockney flower seller, so proud of her hair that she went all round the circle trailing it over the sitters.

"Finally the chief guide said he would try the experiment of an infra-red photograph being taken, but he could not promise success because of the heat. Some of us were asked to leave our seats, unlink hands and to stand or kneel in front of the cabinet. I could hear his deep voice urging the medium to stand up. Icy cold breezes came from the cabinet, with constant billowings of ectoplasm.

"He gave the signal for the photograph to be taken. Alas, it was not a success, for all it revealed was a large rectangle of ectoplasm, above which is part of a draped face.

Nevertheless he provided a striking demonstration by coming out of the cabinet. There he stood, dressed from head to foot in snow-white ectoplasm, illumined by a soft light, which flickered, he said, in tune with the medium's heart beat.

"This he explained was his "soul light." He did not venture far from the cabinet, but some of those closest to him were able to make out his dusky features.

"Even this did not conclude the seance, as some thought, for Violet made a final appearance saying we could not close until we sang her favorite song, in which she joined."

With a testimony of this kind before us let us now reflect on a recent statement made by "The Pope of Fleet St." that world famous author, orator and Spiritualist for 36 years; Hannen Swaffer, he is now 80 years of age. My one and only meeting with Swaffer personally was nearly 40 years ago when he was stumping the country in the political arena. I never had the pleasure of even seeing him again until I heard

him make the following statement in The Caxton Hall, Westminster, on September 15th. He said, speaking of psychic research, "Its attitude was to explain away every individual phenomenon, forgetting that the whole could be interpreted only by survival." "Psychical research" he continued is like cutting up a man, trying to join up the pieces and then saying 'This is not a man.' Psychical researchers are not likely to tell us anything about the world of Spirit or any phenomena emanating from it, any more than they could tell us with certainty what happens when you pull a lion's tail.

"To examine without prejudice or prepossession and in a scientific spirit those facilities of man, real or supposed, which appear to be inexplicable on any generally recognized hypothesis."

The above quotation is taken from an official description of the aims of the Society for Psychical Research (Great Britain). In other words uncanny things like fire-walking, haunted houses, premonitions, miraculous cures, strange happenings at seances or telepathic messages, are all the concern of the psychical investigator. It is not the object of this research which we must condemn, but rather is it their method of trying to attain their objective.

When a Spiritual healer removes

a large sized goitre in the space of a few minutes, how do our researchers prepare to seek "scientific" explanation? Do they consult or attempt to work in co-operation with the Spirit perpetrators of this apparently miraculous feat of surgical skill? They do not.

Scientific methods are purely physical and belong to the world of living humans. To live in Spirit is to conform to the laws of Spirit. Spirit phenomena cannot be investigated by physical methods alone. The Spirit of man is something which cannot be put in a test tube and measured by the yardstick. The Spirit of man is the man of the Spirit world who does not conform to the standards of scientific measurement.

It may be that with the passing of time some form of reconciliation will take place between the two sciences. Until we have reached that happy state our own research must be conducted on the bases of our own experiences and the testimony of responsible authorities such as Maurice Barbanell and many others who have blazed the trail of Spirit investigation for many years. Their testimony to the reality of survival and mediumship has greater worth and value than all our scientists who attempt only to make the world of Spirit conform to material standards.

PSYCHIC SIGHT

(Continued From Page 9)

or can be made so. Fingertips touch cheeks and express love, slap and express irritation or hatred. Palms caress or disavow. Their range of expression is virtually without end.

What have hands to do with psychic sight? We have already mentioned the sense of touch which, with or without sighted eyes, tells its possessor so much.

That other parts of the human body are channels of communication may be proved in various simple ways. Strip and experiment, allowing a co-experimenter to run fingertips, fingers or palms over the entire body. Obviously such co-experimenter will touch only the extremities; the epidermis, hair, nails, scalp, nose, lips, hips, your fingers, palms, feet, toes. This could be a project of value to the seeker of psychic sight, requiring some sort of record for comparison at different times. For it will be different at different times. People not only are different, one from another, but individuals vary in themselves from day to day, even from moment to moment. And this variation is part of the make-up of the bundle we are calling psychic sight.

During this touching of the human body many things take place, some that may not be desired, or may be. But during such contact the body transmits information to the experimenting hands which those hands may or may not be conditioned to interpreting; which the transmitter may not know is being transmitted. The hands transmit information to the experimenter also.

In this connection here is a fact known to all healers who apply the hands: if the healer sets about his work without first purging himself of irritation, unease, anger, hatred, lust, fear, dismay or other disturbing emotion, he will transmit any or all such emotions to the person accepting the "laying on of hands." Nor do the hands need to be applied to every part of the body, as some healers feel themselves "told" to apply them. Merely to touch with the hands transmits the emotions or their essence, which may be the same thing. If healer and patient are truly en rapport the healer need not even touch the patient, or be in the same room with him or her. He can disturb his patient by long distance, in absentia, just as well, or ill. So this tells not only what the hands can do to the

body, what the body can transmit to the hands of the healer, but what can be done by extension. There is considerable literature on this kind of work which will either tend to prove statements made here, or indicate to the skeptic areas in which investigation may be profitable to the seeker of psychic sight.

A mother takes a crying child into her arms. She holds that child against her breast. She may sit still or walk back and forth, or rock back and forth. She may hum or croon or be silent. The child will, unless already spoiled — spoiled or not he/she will feel — begin to swallow his/her sobs. Sleep can be the end result of contact with the mother and oftenest is. Healing is also transmitted by the mother thus, and grandmothers since time immemorial have "healed" bumps and abrasions of their children's children with mere touches of their lips. Nor is such healing entirely unknown to any age of human being.

Let a boy and girl, a man and women, move closer together if they are attracted to each other. If attraction become love with closer mutual attention, contact is inevitable, and results of such contacts have peopled the world with man and his simbiotes. This magnetic attraction which men call love relies upon virtually every part mentioned in this chapter for its myriad expressions. It relies on parts not mentioned. It is the outward expression of inward urge.

What greater urge has man than the desire to know?

How can man know if he doesn't see, hear, feel, taste, smell?

If man lacks any or all of the five senses, how can he feel and know?

Through the premises and conclusions so far implied in this writing, comes a glimmering of light, to the effect that: man can himself restore lost vision, hearing loss, feeling lack, taste deficiency, loss of fragrance to the nostrils. That by which he may regain a lost sense, adding to it many others not named, is by what we here call psychic sight. It belongs to man already. Like any bounty of the Most High, man has but to put forth his hands to take it.

But he must put them forth early and often, anywhere and everywhere, with determination, wisdom, judgment, patience, if he

The Philosopher's Stone

(Continued From Page 13)

our reason for successful living. Someday the whole world's population will reject materialism and realize that they live for the joyous purpose of glorifying God.

The stone is an embodiment of all generous, noble, courageous, righteous ideals of men, which are manifestations of God's THOUGHTS implanted in the cerebrum of man's brain.

The Devil in man is represented by the libido of man's brain. God, through the subconscious, represses the libidonic or sinister, impulses. That is why there is Godliness in men. God teaches men to distinguish right from wrong, but it is up to men to properly interpret these teachings. God can only SHOW them not to vacillate in the face of evil temptation; but it is up to the man not to fail God. God rules the goodness of our brain, but it is our individual "devils" (not "Satan") who try to lead us astray. We must sever these sinister bonds with the "devils," or else our quest for the Stone of Peace will be fruitless. We must quaff deep of the waters of goodness, so that God will give us the strength to deflect our evil impulses.

Today, the struggle is unnecessary, because God has shown us that we must not struggle with our fellow men because the consequences will be grave.

Our supplications rendered to God must be the purest, sincerest, most unselfish, self-sacrificing thoughts from our brain. We must have an immaculate conception of AESTHETIC love, and must reject sensual love. In other words, our brains must love and worship spiritual beauty. Our love of God and humanity must be a resplendent, vital, vigorous thing. The gallantry and valor of our hearts and souls must serve the plans of God. We must sacrifice our possessions for the betterment of mankind. Generosity means a rejection of the Devil and acceptance of the Lord. The "dog eat dog" way of living is evil, iniquitous, and an indictment of your soul.

would have psychic sight to the degree he desires.

Man loses sight often by being too lazy to use it.

Man listens lazily and, gradually, not at all. That which is not used, including hearing, gradually departs.

Man touches, not caring, or does not bother to touch to know, and the sense of touch is partly lost.

Man cares not for fragrances and eventually is unaware of them though he may take note of smells.

Man takes food for granted and doesn't bother to taste it.

It all works the other way, in the direction of psychic sight. But man himself, the seeker, must turn himself about and strive with all his might for the coveted attainment. If he does he will attain. What a man truly wants he will have. So man should be careful what he wants.

And again he should exercise care from the beginning in acquiring, or re-acquiring, psychic sight. If the seeker is patient and painstaking he will not violate the warnings of his own growing perceptiveness which causes some part of the body, some extremity let us say, to protest:

"For the time being, this is enough!"

And;

"If you use this amid dangers, make sure first that you have it in sufficient quality to be safe."

Extremities convey such warnings. The outer of man channels information to his inner.

PSYCHIC LORE

(Continued From Page 14)

tioned. Moreover, if it were all imagination, is it not extremely probable that, among the countless races and people scattered all over the world, we should find, here and there, some "beliefs" and ideas that are unique, arising in one locality, and among one tribe or group of people, only. This, however, so far as I am aware, does not occur, except possibly very rarely.

In "Two Worlds," Maurice Barbanell touches on the point I have raised. He quotes from C. R. Probert, honorary publicity officer of the International Spiritualist Congress, who "bombards" newspapers with informative bulletins.

His latest pronouncement opposed the idea that modern Spiritualism is a "typical Yankee crank religion," as he gives examples of ancient and modern psychic phenomena, pointing out that similar powers have been and are exercised by peoples scattered all over the earth.

"The Hopi Indians of Arizona (whose IQ is higher than that of the average New Yorker) are psychic: the Mayas of Yucatan practiced mediumship: the Maoris of New Zealand are well versed in psychic lore, and see and communicate with spirits: and the Aborigenes of Australia know as much about what we call "Spiritualism" as we do.

"The Scott Lapps, living within the Arctic Circle, and speaking a language that goes back 2000 years, are described as 'the most psychic nation on earth.' Their beliefs are identical with Spiritualism."

Probert adds: "When such varied races accept and practice Spiritualist tenets, can we afford to regard them as freakish and absurd? When these beliefs have been known and used over such vast periods of time, in so many lands, dare we scoff at or disregard them?"

Only at our peril, would be my guess, and if we are content to be bigoted, narrow-minded, unrealistic, illogical.

A somewhat parallel example is the fact that parties of medical men are just now scouring the world, investigating what have been regarded, in the field of therapies, as superstition, old wives' tales, witchcraft, and the like, and delivering the opinion that 90% of these old traditions have in them something valid and useful.

Highlights — Powell

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WHAT THE BIBLE SAYS ABOUT THE POLAR MYSTERY AREA

Reprinted From Ray Palmer's Flying Saucer Magazine

All through ancient literature there are mysterious references to strange places on the Earth which are not to be found today. The primary reference, of course, is the Garden of Eden. Centuries of argument have failed to locate this biblical location, the birthplace of man, and in fact, no place on the surface of the Earth can be even remotely linked to the biblical description of its location, which is quite definite. There are many ancient books available to be studied, and even ancient maps, one in particular drawn on a projection never understood by modern cartographers. In this article, however, we will limit ourselves to a very sketchy search into the Bible for direct references to now unknown areas of the Earth's surface.

"He stretcheth out the north over the empty place, and hangeth the earth upon nothing." — Job. 26:7

How many of us have read this verse in the Bible and passed over it with a puzzled shake of our head? What does it really mean? In our analysis of the statements made in the Bible, we must necessarily set up a standard: either the Bible makes sense, or it does not. Either it is a book of gibberish, or it is literate and descriptive. Either it is historical and factual, or it is fantasy. Either it is the word of God, or it is not. The choice is yours. But if we assume that it is not fantasy, but factual, we are forced to categorize it also as literal. To say that it is allegory is to duck the issue. Allegory can be interpreted any way mental calisthenics dictates. Let us, therefore, proceed on the assumption that the Bible is attempting to record facts, as comprehensively as possible, within the limits of language and the concept of the day in which it was written.

It is necessary to read more of the book of Job to enlarge on this single verse, so that those who will argue that anything taken out of context is invalid will be satisfied. Before we discuss the meaning of the quotation, let us list more from Job:

"He bindeth up the waters in his thick clouds; and the cloud is not rent under them.

"He holdeth back the face of his throne, and spreadeth his cloud upon it.

"He hath compassed the waters with bounds, until the day and night come to an end.

"He divideth the sea with his power, and by his understanding he smiteth through the proud." Job. 26: 8, 9, 10, 12.

"Which maketh Arcturus, Orion, and Pleiades, and the chambers of the south." Job. 9:9.

"Out of the south cometh the whirlwind; and cold out of the north.

"By the breath of God frost is given: and the breadth of the waters is straitened."

"Fair weather cometh out of the north: with God is terrible majesty." Job. 37: 9, 10, 22.

"Hast thou entered into the treasures of the snow? or hast thou seen the treasures of the hail?"

"Which I have reserved against the time of trouble, against the day of battle and war."

"By what way is the light parted, which scattereth the east wind upon the earth?"

"Who hath divided a watercourse for the overflowing of waters, or a way for the lightning of thunder;

"To cause it to rain on the earth where no man is; on the wilderness wherein there is no man;

"To satisfy the desolate and waste ground; and to cause the bud and the tender herb to spring forth?"

"Hath the rain a father? or who hath begotten the drops of dew?" "Out of whose womb came the ice? and the hoary frost of heaven, who hath engendered it?"

"The waters are hid as with a stone, and the face of the deep is frozen." Job. 38: 22-30.

Since this article is written with the theory that the Earth is hollow and has a hole leading to the inter-

ior at each pole, picture this condition in your mind as you review what the book of Job has said in the foregoing quotes. As we proceed northward, and we come to the place where the surface begins to dip into the hole (Arctic explorers have marveled at the unnatural fore-shortening of the north-south horizon, while the east-west horizon remains its usual apparent distance), it is easy to see the literal description in Job's: "He stretcheth out the north over the empty place . . ."

Viewed from space, the Earth would seem to be completely spherical, and the hole would not in any way change the regularity of the sphere. We can easily understand this when Job makes his reiterated mentions of the clouds that cover the hole (Polar explorers curse the eternal fog). Particularly in: "He holdeth back the face of his throne, and spreadeth his cloud upon it."

This same phenomenon is visible on the planet Mars, whose polar "ice" caps (some astronomers have calculated them to be snow as thin as an eighth of an inch in depth) might actually be perpetual clouds that conceal an opening.

For those who say this is a secret that cannot be kept, note how Job explains how it is kept: "He hath compressed the waters with bounds . . ." "By the breath of God frost is given; and the breadth of the waters is straitened." Truly the ice has been an eternal barrier to penetration of the far north. "The waters are hid as with a stone, and the face of the deep is frozen." Why would Job, who lived in a tropic land, and who could know nothing of frozen oceans, speak thusly? What area is he speaking of? Not the Mediterranean, certainly, nor the Atlantic, or the Gulf of Arabia. He can be speaking only of the Arctic ocean, and specifically as a barrier to that place, hidden from man.

Those who have objected to the hollow earth on the basis that it must be perpetually dark, are also answered by Job. He says: "Dost thou know when God disposed them, and caused the light of his cloud to shine?" (Job. 37: 15). "By what way is the light parted, which scattereth the east wind upon the earth?" In many places in Job, the reference to the light of clouds is made. Light caused by clouds, and not by the sun.

The constant reference to the east in the Bible is significant, also. In ancient times, the cardinal points of the compass were different than they are now. The earth was divided into two hemispheres; one was called the north, the other the south. East and west were vertical directions! East was down, and west was up. Even today we speak of "going west" when we die. Thus Job's reference to the way light is parted, somehow connected with the east wind, is significant. He is asking if we know how the east is lighted, that is, the interior of the earth.

Is there more in the Bible about this? In Genesis, we have the following: "And the Lord God plant-

ed a garden eastward in Eden; and there he put the man whom he had formed." Genesis, 2:8. Why eastward? Why not westward, or northward or southward? Where was the Lord God standing when he planted the garden in Eden? He planted it in a specific location (a location which becomes meaningless if we use our modern concept of east) which could be designated by no other direction than eastward. When Adam (Lost books of the Bible) went back to look into Eden with sorrow, after his expulsion, he climbed a mountain, as high as he could go, and "the garden was yet 18 cubits above him!" Admiral Byrd's "land in the sky"!

"So he drove out the man; and he placed at the east of the Garden of Eden Cherubim, and a flaming sword which turned every way, to keep the way of the tree of life." Genesis, 3:24. How would Cherubim placed only on the east of the garden prevent Adam from re-entering? Also, the flaming sword which turned every way reminds us of the Aurora. In Genesis 4:14, Cain says: "Behold thou hast driven me out this day from the face of the earth; and from thy face shall I be hid; and I shall be a fugitive and a vagabond in the earth; and it shall come to pass that every one that findeth me shall slay me." This seems quite specific; no place on the face of the earth for Cain! In the earth, he says. Is this substantiated anywhere else? In Genesis 4: 16, we have: "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." Here we have it again — this reference to east of Eden, and this time specifically linking the inside of the earth (as opposed to the face of it) with the direction east. So Nod (like Adam's place of banishment, only further) is east of Eden, and specifically, below it. Further from the opening to the surface than Eden.

How then, did they get back to the surface? Job 9:9 mentions "the chambers of the South," indicating that an opening also exists at the South Pole.

Can we find references to the inside of the Earth anywhere else in the Bible? "For thou has said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north." Isaiah, 14:13. Reference is made here to Lucifer, who was cast from heaven into the pit. "Yet thou shalt be brought down to hell, to the sides of the pit." Isaiah 14:15.

"Now that he ascended, what is it but that he also descended first into the lower parts of the Earth?" Ephesians, 4:9.

"He made darkness his secret place; his pavilion round about him were dark waters and thick clouds of the skies.

"Then the channels of waters were seen, and that foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils.

"He sent from above, he took me, he drew me out of many waters.

"He brought me forth also into a large place; he delivered me because he delighted in me." Psalms, 18: 11, 15, 16, 19.

Perhaps of greater interest are references in the Bible which may be considered prophetic, and which might refer to the present day. We have already quoted from Job 38 as follows: "Hast thou entered into the treasures of the snow? or has thou seen the treasures of the hail? Which I have reserved against the time of trouble, against

the day of battle and war." Does this seem to say that hidden beyond the frozen north are treasures which are reserved for the time of trouble? In light of the fact that many declare that we are in the time of trouble, this might be interesting to pursue. Read then, in Revelations, 9:11, the following: "And they had a king over them which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon." Follow this with verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

The Euphrates is one of the four great rivers which flow out of Eden. If we look at the globe, we will find that the oceans are parted into four major sections by land masses surrounding the Pole. Since the other three rivers mentioned in Genesis, as emerging from Eden, have never been found, and the Euphrates of today has failed to give us a clue as to the location of Eden through lack of the other four rivers, might we conclude that the four angels are to be loosed from a river inside the Earth, under the domination of Abaddon?

Let us go to Job, 26:6 (American Standard Version) which says: "Sheol is naked before God, and Abaddon hath no covering." Here again we have the pit (sheol), or as the King James Version gives it, hell, exposed to the view from heaven (naked before God); and Abaddon without a covering (Abaddon is translated destruction in the King James Version).

Proverbs, 15:11 says: "Sheol and Abaddon are before Jehovah." Once more the pit and Abaddon are linked. In the King James Version the same verse reads: "Hell and destruction." In all these cases, examination of the original Hebrew shows the King James Version to be incorrect in its translation, yet it would be well to read all versions of the Bible, if you intend to follow up the research which is being instigated in this article.

In Psalms, 15:15, we read: "Let them go down alive in Sheol." Obviously, then, it is possible to go into Sheol (the pit) while still alive. This cannot be the grave, or death, or hell. It must be the realm of Abaddon, which lies in the far north, covered over by eternal clouds, inside the earth, to the east of Eden.

Refer back now to the Cherubim placed to the east of Eden to prevent Adam from re-entering the garden, and reconcile this with Ezekiel, 11:22, which says: "Then did the cherubim lift up their wings, and the wheels were beside them." In Chapter 3 of Ezekiel, he is taken by these same creatures with wings and wheels over the river Chebar. Psalms, 99:1 tells us: "Jehovah reigneth; let the peoples tremble; He sitteth above the cherubim; let the earth be moved." Hebrews, 9:15 says: "And above it cherubim of glory overshadowing the mercy-seat; of which things we cannot now speak severally." Apparently here further mention of cherubim is not permitted.

Could it be that cherubim, having wings and wheels, above whom is Jehovah himself, and who have the important job of guarding the Garden of Eden, and who carried Ezekiel great distances in a very short time, are actually flying saucers (so-called) and that the Bible tells us that they come from inside the earth, specifically through a North Polar opening, where a prince named Abaddon reigns, who is destined to loose his hordes upon the surface of the earth during the time of trouble prophesied by many Bible prophets, during the time of battle and war?

This article is written only to show that the Bible is a rich and fertile field for research which seems to confirm this fantastic theory which we have brought forth in FLYING SAUCERS. This article is the result of only a cursory examination of the Bible. A thorough search would reveal astounding things. There is much concerning the mysterious "Kings of the north and south" and particularly in the prophetic portions of the Bible which we have not

Briefly About . . . By William Geiger

RESOLUTIONS

Let's make some worthwhile resolutions to remember throughout our life time on earth, the better to enjoy life in the hereafter. Therefore I resolve to use more frequently those old-fashioned words like "Please," "Excuse me," and "Thank you."

Resolve To: Make no promise to friend or foe unless prepared to keep the promise. A promise is like a vow and one must be very careful about making it.

Resolve To: Increase the number of dear friends I now have and be worthy of their confidence in me. Under no circumstances will I want to misjudge them, rather, I'd like to see only the good about them. This insures joy and peace.

Resolve To: Be very kind to, and considerate of, the little people who may be my neighbors. Among them may be one who will grow up to be an outstanding spiritual philosopher and prophet.

Resolve To: Appreciate all kinds of weather; never find fault with rainy or snowy days. It is impossible for me to make any changes; Mother Nature decides what is best.

Resolve To: Never argue with anyone because one of us may lose temper and a beautiful friendship can be wrecked. We have a right to our opinions, however, we would do better to explain our viewpoints and reach harmonious agreement.

Resolve To: Never blame someone else for my troubles or worries. As with fortunate circumstances, I am my own responsible production manager. Applicants who want to take over need not apply.

Resolve To: Diligently study the fundamental spiritual law, "KNOW THYSELF." I will not deceive myself, but will endeavor to become better acquainted with the "I-Am"; so will ask my spirit self what is best for me and how to acquire such wisdom. It would be wonderful to discover hidden talent.

Above all else, I Resolve: To be grateful to God for His many blessings bestowed upon me, and to become ever more worthy of greater enlightenment and upliftment.

Many years ago Ada P. Ballenger told a lovely story. In the long ago a certain child was often sent to pick up chips with which to start the fire. As she stepped into the woodhouse it would seem to her there were no chips worth taking. But as she stooped to pick up the biggest one, she would see another and another, until soon her little basket was full. As she thus cared for the duty that lay nearest her she had her reward.

She thought she did not like school and lessons, but worked for good marks because her mother expected them. Later she was glad she had tried to get her lessons and had learned to study; for she then had a thirst for knowledge for its own sake. The mental discipline of doing first things first had opened this avenue, without which she now knows she would have been less happy and less useful.

To one and all everywhere, may this holiday season be most delightful.

touched upon at all. But given this lead, the reader might find a fascinating research spreading out before him.

REGARDLESS

(Continued From Page 8)

truth. Now to find the path to love. I am living for the day when I can share in Violet's creed, — Creed — Brief statement of belief. LOVE conquers ALL.

I wouldn't be surprised if I found myself wishing that I could be as busy on the path toward Truth as Violet is in her way. As, after three years of writing, she was thinking to herself;

Washing, waitin,
Wondering, when
I'll be able to
Lay down my pen.
And her Friends,
Answered;
If you're wondering about
that, you might as
well stop,
Because you'll go pen in
hand, until you drop!

I certainly have been wondering why Charlie started talking to me after all this began with Violet. Some fifty years of my life were lived without a word from this Charlie, and then suddenly he made himself known to me. How can we account for this, or is my case completely unrelated to Violet's?

So far, I just cannot believe that Charlie and Violet's Friends are of the same nature. To me, at least, Charlie never lived before as a human, and, too, if all this is that same subject, how do we account for those persons who seem to attract spirits they feel are evil?

Hugh answered, "We usually find just what we are looking for, don't we? That is proved to us every day by the human companionship we choose. Perhaps these persons, you mentioned, are thinking so strongly of the bad element in the world, that all else has become secondary to them. This would be enough to attract evil here as well as over there. Though I prefer to think of evil as being an underdeveloped level of understanding, rather than a demon with a permanently twisted personality."

But I still cannot see how Hugh's theory of Love can fit into this picture.

"Love is present in all things," Hugh said. "The higher the level of understanding, the more obvious Love becomes. Though you haven't admitted it you must know that Charlie loves you because of the way he cares for you. He hasn't been steering you wrong, has he?"

No, he certainly hasn't. In fact, Charlie has been quite accurate and, oddly enough, most of his help has come to me while I have been driving my car. One time in particular I was going out of town and Charlie told me to drive carefully, not too fast, and to have the car under control at all times. That seemed like a big order for a nice bright daylight drive, but he told me that the Highway Police were checking cars, so I followed his advice. After driving nearly eighty miles I was stopped by a police road block! My car and driver's license were checked, found to be in order, and I was soon on my way. But in all my thousands of miles of highway traveling, that was the only time I had been stopped by police, and Charlie had told me it was to happen!

Yes, Charlie has warned me of many things, and in each case he proved to be correct. I have been warned of tractors, farm machinery, and, once, even of hogs being loose on the highway. Luckily for me, I heeded each warning and was driving slow enough to avoid an accident.

Now that I look at it in this way, I guess Charlie must love me. During one trip early in the morning, I heard, "Go slower and watch out for livestock." It was still dark, so I drove even slower than usual after a warning. After only a few miles, the headlights brought out the form of a cow standing on the pavement, and had I been going at my usual seventy miles an hour, you can guess what might have happened! Another time, I heard, "Watch for horse," and you can be sure that I did

just that. But after driving nearly one hundred miles and nearly forgetting the warning, yep, you guessed it, on a hilly winding road there was a horse lying dead, having been struck by a car only a few minutes ahead of me.

Then, too, some of Charlie's help doesn't come in the form of warnings. One morning I was leaving early and I had neglected to get gasoline for the car, but, being familiar with the route, I anticipated no trouble in finding some along the way. However, it was too early for the small town stations to be open for business. When the gas gauge was getting near the empty mark, I began to worry. All at once, I heard, "You can get gas at (I heard the town's name), and I was hoping that this was true. As I drove up to this station, that Charlie had referred to, the owner was just climbing out of his car, and he said that he was opening an hour earlier than usual because he had extra work to do!

Then sometimes something a little different. I went to bed early one night because I had to drive about one hundred miles to work the following morning. In the middle of the night I awoke for no reason and I "knew" the area would be covered with fog the next morning. I was so sure the "feeling" was correct, I didn't get out of bed to check. In the morning, heavy fog was, indeed, covering the road I had to take!

One weekend a couple of years ago, after working out of town all week, I was driving by the local college campus which has several buildings, including a large church. I found myself wondering which one of these buildings was to burn down. It surprised me for I hadn't even been thinking of a thing like that. I did tell Violet when I got home, but then I promptly forgot all about it. On the following weekend visit, Violet asked me whether I had heard that the college church had burned down! I felt shocked, and I could barely believe it had happened. So another credit goes to Charlie. Although he did not come right out and say that the building was going to burn, I will always think that was what he meant.

But, what power does Charlie have for him to see these things before they happen? In my way of thinking, it does not matter whether he predicts hours or years ahead, he just HAS TO KNOW or he couldn't be correct so many times! Of course, I know some of the arguments against this line of thought because I have spent so much time, in the past arguing against what I am now trying to prove, and coincidence is one such argument. You see, I have learned that coincidence is the word to use when you do not want to admit that there is anything unusual! But, in my case with Charlie, the predictions have been too many and too accurate. Another point that rules out chance is that when Charlie says cow, it turns out to be a cow and not a tractor.

I am reminded, however, of the warning a couple of weeks ago and the familiar voice, "Look out for deer on the highway." That was the first time for that one, but I kept my eye open for deer. Where I felt the deer should have been, there were sheep, instead. Now, that was the first time I felt he was wrong about anything since we had our little difference of opinion. I wondered whether I had misunderstood him or if there was a deeper meaning that I was overlooking, but the warning kept me on the lookout and that was all that really mattered. I did remain curious about it until nearly a week later when Hugh looked up the word in the dictionary and an obsolete meaning of deer was ANY ANIMAL!

But, now, let us return to Violet and listen to what she had to say about what has happened to her.

I had a position on a pedestal taken,
And when I toppled off I was much shaken.

I knew this was for me,

and not to be mistaken,
For someone else, who
needed to be shaken.

This awakening of mine
has been ego shattering,
Of brains (thoughts) I was
left only a smattering.
As the spirits moved in
and begun Their battering.

Yes, and They have not quit, yet! Just about anything that makes her think she is doing OK and They waste no time in telling her that she is not so smart. So, in my way of thinking, They are harsh taskmasters, but she loves Them and won't listen to me when I try to tell her that I think They are too mean to her. Of course, Hugh says that They have entrusted her with so much information that They must necessarily make completely certain she will not forget her training. I don't know about that.

Hugh said, "Violet and I have enjoyed so many of the fun things to do with Them, perhaps we look at the rough parts differently than you. In fact, for quite sometime in the future when I might get stuck on some big world problem and I would have to say, 'Wait, while I run and ask my Mother!' We get a big laugh out of that. Sometime, when you are in the mood, I would like to have you think back to Violet's days before Them, and perhaps you will discover just how much more refreshingly wonderful she is now!"

Row-de-dow two men and
a cow,
Into a new era I'm peeking.
What do I see there, under
a chair,
The ghost of a 'dead' man
is peeking!

If I tell this to someone,
He will go on the run,
And shaking his head,
will stare.
He will rush out to tell,
And then he will yell,
Surely, she can't be . . .
all there!

And that is just what some are doing, too, and even before they have heard more than a word or two of her story. Oh, well, sticks and stones . . . She wishes to say a few words that describe just how she feels.

"When people might hear of your discussion they may think I am different. I'm not conscious of being other than myself. I am just a human being as I always have been and as everyone else is."

And she is just as human as she sounds, too. Perhaps that is why people search her out to tell her their troubles. She must radiate feeling even without words!

Another thought They sent her, and though it might be stretching the truth a bit, it is just about true, anyway.

You would need to take a
great many looks,
Into a great many books.
To receive an education
as liberal,

As this, from us you receive
non-verbal.

At least, They seem not at all bashful about singing Their own praises! This next one applies to all of us.

If you don't want it known,
Don't even think it.
Cause We can hear you
think,

And can run around and
tell it!

It seems They can come up with a lot of good thoughts put in a way that is for easy reading. In keeping with the season, the following one from Violet found its way.

When the winter winds
are chill,
And of cold you've had
your fill.
Just settle down beside
the fire,
And listen to Us 'til you
retire.

Follow the line of least
resistance,
And We will give you
much assistance.
You'll be surprised how
this thing works,
When you let go and see

how this thing perks.

It doesn't seem to work with me, and, of course, it couldn't be my fault! And another short one to Violet.

Keep thinking and working
all the time,
We will be sending you
many a rhyme!

The slave drivers! They believe in keeping her busy all the time.

I wish They would give me a little to think about because I seem to be drying up. They can start on me just any time! Keep thinking. What better advice is there to give anyone when you get right down to it? Most of us spend hours and hours watching television when half that time spent in thinking would be to our own advantage. But, it is difficult to think when you are out of practice, and in my case more difficult with no practice at all! Actually, I think that some people believe they are thinking when they have to decide which program to watch on television or when they are deciding what to buy for dinner. If only I had started this thinking habit, years ago. I thought I was always thinking, but, now, while trying to discuss Violet's story and how we are all taking part in her new life, I see that I have been mentally resting.

Day after day her Friends from Over There send her rhymes, and this is what she says about Them!

They use Their charm,
But twist my arm.
To keep me in trim,
For Their every whim!

The next one came after I did some complaining.

Martin asks for material,
a pile,
All done up in a refresh-
ingly new style.

That's a big order and he
may have to wait awhile,
While I send to head-
quarters and then wait
awhile.

In this next one her Friends tell her.

Violet, Oh, Violet, your
faith is showing
As you wish for more to
be a knowing.
So, We will tell you which
way the wind's a blowing,
And you go right ahead
and let your faith be
a showing.

All this sending has not
been for naught,
It has been done so you
would be taught.
To listen to all this, has
taken some heeding
Your reward will come by
successful succeeding.
It's a good thing they didn't

send me a rhyme like that one. Smacks of the way they offer you a reward in the Bible. Do as you are told, without question, and you won't get anything in this life, but you will get your reward in Heaven.

Hugh said, "Oh, you mean how silly we would be if we Believed, just so we might find those gold streets and diamond studded goodies?"

Well, as long as I don't believe in an after life I'll take my diamond studded goodies now! Her reward to come by successful succeeding! Whatever that means!

And, yet, with Violet They persist—

Go right ahead without
hesitation,

Go right ahead with
meditation.

In meditation your thoughts
slowly simmer,

Then of understanding,
you see a glimmer.

There will be few diversions,
so filled with interest.
As you delve into this
deep puzzle,
with such puzzled interest.
TO BE CONTINUED

IN DOUBT?

-read-

West Doubt

"SOUND" THEOLOGY

The orthodox religions are a good example of "sound" theology as they are based and are sustained on preaching, and the louder supposedly the better, instead of demonstrable truth. This is in direct contrast to Spiritualism which has as its basis, demonstrations of the reality of spiritual presence. Orthodoxy is therefore primarily a church and religion of man while Spiritualism is a church of God; as only God can bring forth on earth the manifestations of spirit. Spiritualism operates in the silence, believing that one must "Be still and know that I am God," and that "He leads me beside the still waters and restores my soul."

Loud talking is almost always a sure sign of ignorance; and the hell-fire and damnation shouting of the orthodox is a sure sign of theological ignorance, and an occurrence that almost completely prevents any influx from the peace and serenity of the spirit realms. All tyrants and dictators have been noted for their ability to sway the multitudes by their loud talking, and "much speaking." Loud speaking is a sure sign also of religious tyranny and the abolishment of free thought, by creating fear. Our creator is a God of eternal love, justice and mercy, not a tyrant, and his true ministers do not teach man to fear Him.

In Spiritualist churches lectures are given that keep reason foremost; coercion by means of fear is missing. By removing the mental obstacles instilled by orthodoxy, a spiritual influx and enlightenment can enter the life. The preaching of the orthodox baffles and puzzles an audience because even the ministers are only giving out their interpretation of a book. They have had no experience with spirit reality. They also must conform with the interpretation given by their superiors altho they might personally disagree with it entirely.

Because of theological mistakes, and false and inaccurate records and opinions handed down from

(Continued On Page 32)

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PARTING THE CURTAIN

(Continued From Page 4)

know of a most significant event in the life of modern orthodox religion that shows a trend back to reincarnation. Dr. Leslie D. Weatherhead, pastor of the great City Temple (Church of England) in London, has come out with several booklets openly endorsing reincarnation.

In one entitled *The Case For Reincarnation* he recites an incident which far outranks the Bridey Murphy presentation as cogent evidence. 'A little girl in a certain family speaking only Italian had been for some years in childhood in the care of a French nurse, and the latter had taught her to sing a pretty little French song. She sang it so often that her parents became quite familiar with it. At possibly the age of eight she had died.

A few years later another girl child was born to the couple. This girl had no French nurse and had no contact with French. Imagine the amazement of the mother when one day she heard the second daughter sing this very same French song! "Where did you ever learn to sing that song?" she asked the child. "Who taught you this pretty song?" "Nobody; I just knew it in my own head," answered the child. This was nine years after the death of the first child, when she was six years old.

Not only this; the mother, pregnant again three years after the first child's death, had an experience matching the recurrence of the song in its wondrous character. Quoting Dr. Weatherhead: "She insists that she was wide awake when Blanche appeared to her and said, in her old familiar voice, 'Mother, I am coming back.' The vision then melted away. . . . The new Blanche resembled the old in every possible way." (Dr. Weatherhead quoted the incident from the famous work by Dr. Raynor Johnson, *The Imprisoned Splendor*, and in a footnote says that Dr. Johnson had introduced him to the two people concerned.)

We have ourselves personally known two other married couples who related to us that they had had what to them was positive knowledge that a second child born following the death of a previous child was the same entity coming back to them. So we have to say to Mr. Montgomery that there is what appears to be irrefutable evidence that a soul may be reborn to the same parents. And these things do strengthen the presumption of veridicity in the Bridey Murphy case.

Personal Proof

Evidence, yes, we may have, but "evidence is not proof" insists Mr. Montgomery. We have already dealt with this contention. All that this can mean is that by "proof" our critic refers only to physical or sensual data, which can not be supplied in the case of things experienced by subjective consciousness. These things carry their own proof to the person having the experience of them; but they can not be proved to others. Yet are we to throw out (Continued On Page 28)

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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.

CALIFORNIA

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

El Monte
National Federation of Spiritual Science, Church No. 171, 517 Stewart St. Services: Sunday, 9:45 A.M.; Devotional 11 A.M.

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

Lawndale
American Spiritualist Church, 1451 Larch Ave. Services: Sun. 1:30 P.M.; Thurs. 2 P.M. Message Circle. Pastor: Rev. Agnes M. Rice, Phone Osborne 6-8047.

Long Beach
Universal Temple of Wisdom, 2141 Gale Ave. Services: Fridays 7:30 P.M. Pastor: Rev. James G. Carson; Sec'y: Patti Carson. Phone HE 7-2665.

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

Universal Chapel, 1001 W. 69th St. Services: Wed. 2:30 and 7:30 P.M.; 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 2-2211; Sec'y: Irene Faust, Phone CL 5-1060.

Spiritual Church of Friendship, Services: Sunday 11 A.M. at rear of Pastor's home, 2423 W. Del Amo Blvd., Thurs. 2 P.M., Unfoldment class, Tues. 7:30 P.M., Rev. Hazel Sladek, Pastor, Phone FA 8-2008.

Foundation of Universal Truth, 1015 So. Manhattan Place, Services: 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.

Richmond
St. Jude Temple of Mercy Truth Center, 257 - 5th St., 3rd Floor. Sunday School 9:30 AM; Blessed Service 11 AM; Special Service 3 P.M.; Sun. & Thurs. 7:30 PM. Healing and Prophecy. Bishop Divine Ruth Turner, Pastor, Healer, Seer, Prophetess, Prayer Line Beacon 2-1625. For consultation Beacon 2-1624. Co-Pastors: Rev. Julius Thurston, Asst. Pastor, Rev. Willie Walker, Rev. Alan Dollar, Rev. Charles B. Turner, Minister of Music, Rev. Albert Wheeler, Rev. Alfred Holley.

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.

Sacramento
Universal Spiritualist Church, 3340 M St. Services: Sunday 7:30 P.M. Pastors: Rev. Robert Mobley and Rev. Minnie Mobley, Phone Gl. 1-1895.

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 Talbot 5-3366.

San Francisco
Golden Rule Church of Spiritualism, 615 Faxon Ave. Services: 1st and 3rd Sun. 2 P.M. Minister: Rev. Beatrice M. Burnham; Sec'y: Priscilla Hull, Phone: JU 7-2491. (P-491)

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

Temple of Harmony Spiritualist Ch., 433 West Ellsworth Ave. Sunday: 7:30 and 7:30; Wed. 7:30 P.M. Rev. Ida Fleming; Allan J. Miller.

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The First Church of Divine Light, Inc., 383 Park St., Hartford, Conn. Services: Sun. 3:00 P.M.; Wed. 8:00 P.M. Mr. Clifford Doucette, President. Phone Rev. Wm. Cook, Ch.-6-6187.

The Spiritualist Temple, 758 Asylum Ave. Services: Sunday 7 P.M. President: Arthur Francis.

DELAWARE

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

DISTRICT OF COLUMBIA

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

FLORIDA

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.

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.

Holly Hill
First Christian Church Spiritual, 1531 Center St. Services: Sun. 3 and 7:45 P.M.; Thurs. 7:45 P.M. Pastor: Rev. Eldred Brady, Phone Clinton 2-3588. Sec'y: Emily Maloney, 318 Live Oak Ave., Daytona Beach, Fla.

Lake Worth
Grace Memorial Psychic Science Church, I.G.A.S., 611 Lucerne Ave. Services: Sun. 7:30 P.M. Rev. Harry A. Tufts, Pastor; Rev. Geo. C. Gertz, Co-Pastor. Phone JU 5-5627.

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 Stalter.

Temple of Divine Presence, 6311 N.E. 1st Ave. Services: Sun. 11 A.M., 3 P.M., 7:45 P.M.; Thurs. 8 P.M. Pastor, Leah R. Silvers, Sec'y: Matthew T. Vincotski.

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

Church of Revealing Faith, N.W. 71st St. and N.W. 4th Ave. Services: Sun. 8 P.M. Minister: Rev. M. L. Sackett, Asst. Pastor: Rev. Frank Mead.

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

Spiritual Center, 853 - 15th Ave., South, Telephone 52-8813. Lecture, Messages, and Party Sat. Eve. at 7:30; Classes Wed. and Thurs. at 7:30 P.M. Healing and individual counsel. Pay-research, Rev. Florence Cole Heckman, Director.

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Church of Eternal Light, NSAC, 1505 East Osborne St. Services: Sun. 7:00 P.M. Healing: 7:30 Lecture and messages: Thurs. 8:00 P.M. Ch. C. Pastor: Mary P. Stephens, Phone WE 8-1544; Asst. Pastor: Rev. C. V. Elbertson, Phone Lakeland MU 3-2474.

The Christ Spiritualist Church of Tampa, 401 E. Broadway, Services: Sun. at 3 & 7:30 P.M.; Wed. 7:30 P.M.; Healing period half hour before above services. Rev. Dr. Lillian Fryer, Pastor, Rev. Mary R. Dowling, Co-Pastor, Phone 8-3593.

Co-operative Spiritualist Church, N.S.A.C., 115 South Packwood, Services: Sun. 7:00 P.M., H.M.; Wed. 7:30 P.M., Minister: Grace Turnbull, Phone NE 1-9518. Sec'y: Alice B. Sloane, 2419 No. Lincoln.

Silent Prayer Sanctuary, 3602 West McLean Ave. Healing Service: Tues. 9:30 to 11 A.M. Other services: Sun. 10:00 A.M.; Wed. 8 P.M. Phone Albany 2-4417. Leader: Sophia Shaffer.

Friendly Church of Christ, 1551 N. Milwaukee Ave. 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.

Spiritual Science Ch. No. 3, 1715 West 64th St. Sun. 3 and 8 P.M. Minister: Rev. John Skinner, Phone: HElock 4-9181.

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: Fred Brown, Sun. Service at 7 P.M. Pres.: Deo. Fry, Phone IN 8-7793. Co-Pastor & Sec'y: Elsie N. Traver, Phone TR 4-9867.

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.

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

Liberal Psychic Science Church, 344 W. Altgeld St. Services: Sun. 2:45 & 7 P.M.; Wednesday 7:45 P.M.; Healing Service Tuesday 7:45 P.M.; Class Thursday 10 A.M. & Friday 7:45 P.M. Social last Saturday of each month: Candlelight Services, night of July Moon on each month. Minister: Rev. Anthony Camardo, Phone: Capitol 7-5333.

First Spiritualist Church of Divinity, 6148 South Ashland Ave., Founder: Fred 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.

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

First Spiritualist Church, 993 North Edward St. Services: Sun. and Wed. at 7:30 P.M. Pastor: Rev. Grace W. Brown, Phone 423-8032.

First Spiritualist Church of Freeport, 514 West Stephenson St. Services: Sun. 7 to 9 P.M. Pres.: Wm. Franklin Sloggett, Phone AD 2-7614. Sec'y: Leona M. Nickel, 227 E. Jackson St., Freeport, Ill.

LeRoy
J. T. & E. J. Crumbaugh Spiritualist Church, 102 S. Pearl. Services: Sun. 2 P.M., Motion Pictures; Potluck Dinner; Wednesday 9:30 P.M., Thurs. 7:30 P.M., Pastor: Mrs. Daryl N. Winters, Pastor, Phone 962-2066.

United Science Mission, 217 South Rockton Ave. Services: Sun. and Wed. 7:30 P.M. Minister: Rev. Blanche McCarl, Phone 8-7912.

INDIANA

Fort Wayne
Fort Wayne Spiritual Science Church No. 9, 1201 Maumee Ave. Services: Sun. 7 P.M.; Tues. 2 to 4 P.M., Rev. Pearl Lower, Sec'y: Eve 7:30 P.M.; Last Sat. of each month is Party Night, 7:30 P.M. Public cordially invited. Prayer group meets each week at the Temple. Please send your needs to Mrs. Leona Kregel, 1523 St. Marys, Phone: A 50472. Rev. Wm. E. Walt, Pastor, 1122 Pemberton Drive, Phone E 5036.

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 Johnson, Sec'y: Ethel Blackburn, 1141 N. Park; Treas.: Pearl Heald.

The Indianapolis Branch of The True Spiritualist Church, 2206 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.

Holy Quietness Christian Spiritualist Church, 813 West New York, Phone: ME 5-2721. Rev. J. A. Worland, Pastor; Rev. Del Davidson, Co-Pastor; Rev. Elsie Worland, Pres. Services: Tues., Thurs. and Sun. 8 P.M. Healing and Messages by Mediums.

The First Spiritualist Church, 62 South Miami St. Services: Sun. 7:30 P.M. Treas.: Lois Fouts.

IOWA

First Spiritualist Church of Clinton, 409-411 South 1st St. Services: Sun. 2:30 P.M., followed by Spirit. Growth. Pastor: Rev. H. Louise Miller Pres.: Elmer L. Oxley, Sec'y: Grace L. Struve.

MAINE

Waterville Spiritualist Church, Waterville, Maine. Services: Sunday evening at 7:30. Mrs. Teola Cook, President. Vesta Pushon, Secretary.

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.

Temple of Wisdom Spiritual Science Church, 500 E. 39th St. Services: Wed. & Sun. 8:00 P.M.; Bible Study Sun. 10:30 A.M. Basil W. Dennis, Pastor, Phone CH 2-4604.

MASSACHUSETTS

Amesbury
First Spiritualist Church, Waterbury, O.O.F. Hall. Services: Sunday 3:30 P.M. Pres.: Edward Jack, Sec'y: Ethel Grant, 156 Main St., Amesbury, Mass. Phone 1355-M.

Boston

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

Brooklyn

First Spiritualist Church, Green and Glenwood Sts. Services: Thurs. 7:30 P.M.; Sun. 3:30 P.M., Healing Service 5:00 P.M. Vice Pres.: Hazel M. Lathrop; Sec'y: Gladys E. Connors.

Westfield

The Golden Eagle Spiritual Shrine, 82 Montgomery St. Services: Mon. 7:30 P.M.; Thurs. 2:30 P.M. Reading, healing class service, private and by mail, love offering. Pastor: Rev. George M. Bates, Phone, Logan 8-5071.

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

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 Malters; Sec'y: Gladys White; Treas.: Daisy Miers.

Benton Harbor
First Church of Higher Spiritualism, 887 East Empire. Services: Mon. and Thurs. evenings at 8 P.M. Pastor: Rev. Zenas Disbrow, Phone Walnut 5-5381. Sec'y: Mrs. Shirley Disbrow.

Detroit

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

Spiritual Helpers Church, 9109 Harper Ave. Services: Sun. 7:15 P.M.; Message Circles Mon. & Wed. at 7:00 P.M. Rev. Harriet Rae Smiley, D.D.; Sec'y: Mary Madeline.

Metropolitan Spiritualist Church of Greater Detroit, MSSAC, Ferndale Women's Club Bldg., 1256 W. Nine Mile Road. Services: Sun. 7:30 P.M., Oct. thru June—2nd Sun. of month, 2:30 and 7:30 P.M., with church dir. 5 P.M. Pastor-Pres.: Margaret McDaniel, JUniper 8-2723 (Clawson). Sec'y: Irene Livemore, 7127 Farnum, Inkster, Mich., Phone PA 1-1050.

Flint

The Flint Spiritualist Church, 118 East Belvidere Ave. Services: Sunday 7:30 P.M. Pastor: Rev. Pearl Reinhardt, 412 McCreey St., Flint, Mich. Phone CE 9-1022.

Spiritual Episcopal Church, Dartmouth and Ave. "A", Sunday 7:30 P.M. Minister: Rev. Noah Rice, 515 West 2nd Ave.

Universal Spiritualist Chapel, 1014 Leroy St. Services: 3 and 7:30 P.M. Sunday, Phone State 2-1933. Pastor: Rev. James Tingley, Sec'y: Mrs. Ella Gulick, 115 Ellery Ave. Phone State 2-1262.

Pontiac
Church of Spiritual Fellowship, Malta Rd., 82 Perkins St. Services: Sun. and Thurs. 7:30 P.M. G. Vincent Myers, President. Dorothy Boomer, Secretary.

MINNESOTA

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

Minneapolis

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

The Spiritualist Episcopal Church, 3248 Park Ave., Phone TA 3-7915. Sunday services 3:30 and 7:30 P.M.; Refreshment 5:30 P.M.; Thurs. Day, 7:30 P.M. Ladies Guild meets the first Thursday of each month. Rev. Clara S. Johnson, Pastor.

St. Paul
Spiritualist Episcopal Church of Divine Truth, 496 Holy Ave. Services: Sun. 11 A.M.; Tues. 1 P.M., Private Consultations; All Message Service first Sunday of each month at 7:30 P.M. Pastor: Rev. Ethel Colby Holzman, Phone CAB. 7086.

MISSOURI

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

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

Burket Spiritualist Church, Inc., 2653 Natural Bridge Ave. Services: Sunday 10:30 A.M. Acting Pastor: Florence G. Ware (Licentiate). Sec'y: Dorothy M. Russ, 1856 Switzer Ave.

NEW JERSEY

Glen Rock
Guiding Star Spiritualist Church, 348 South Maple Ave. Rev. M. McHugh Balbirski, I. G. S. General Missionary. Phone Gilbert 4-0946.

East Orange

Church of Spiritual Harmony, 7 Hollywood Plaza. Services: Wed. and Sun. 8:00 P.M.; Tues., Thurs. and Fri. 1:00 P.M. Minister: Rev. Connie Clark, 144 Hollywood Ave., Phone OR 4-6514.

Elizabeth

Fifteenth Church of Psychic Science, 115 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 P.M.; Thurs. 8 P.M., Healing Services. Pastor: Rev. Mary R. Wood, Phone CAP. 2-1604. Sec'y: Betty Phillips.

Newark

Psychic Science Temple, 532 Springfield Ave. Services: Wed. 7 P.M., Rev. Oortha 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 Maluch. Wed. 1:30 and Thurs. 7:30 P.M. MOTHER TEMPLE OF PSYCHIC SCIENCE, Services: Tues. 1:30 and 7 P.M., Rev. Dortha C. Dencer, Pastor.

Rumson

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

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.

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, Phone Humboldt 2-1773.

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.

NEW YORK STATE

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 3176.

Cortland

Sacred Temple of Harmony Church, 85 Homer Ave. (I.G.A.S.) Services: Sun. 7:30 P.M. Pastor and Pres. Rev. Marjorie Newman; Sec'y and Treas., and Asst. Pastor: Rev. Goldie Sampson.

Jamestown

Jamestown Spiritualist Church (G.A.S.), 503 E. Second. Services: Sun. 7:30 P.M.; each 4th Sun., 10

CHURCH DIRECTORY

(Continued from page 11)

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

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

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.

Little Cedar Spiritualist Church Room 401, 101 West 72nd St. Services: Sun., Tues., and Fri. 7 P.M.; Wed. 1:30 P.M. Minister: Rev. Beulah Brown; Phone: TRafalgar 3-7880.

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. Sam Ram Mandal, Director. Other active pastors: Dr. William Hirsch; Dr. Carl Abbey; Rev. Wilson, Rev. Basins, and Rev. Frances Parker. Mail address: Dr. S. Mandal, 42-72 Kissena Blvd., Flushing 55, N. Y. Phone IN 3-5827.

Chapel of the Eternal Star, 237 West 72nd St. Services: Tues., Wed., Fri., Sat. and Sun. 7:15 P.M. Minister: Rev. Rose Ann Erickson. Phone: TRafalgar 7-3113.

Fourth Spiritual Science Church, Inc. Studio 1010, Carnegie Hall, 56th St. Entrance: Sunday Services 11 A.M. Healing, Messages: Tuesdays 5-7 P.M., Messages. Telephone AX 7-0342.

The National Congress of Healers and Spiritual Consultants, Inc., 211 West 57th St. Fri. 8:30 P.M., Devotional Services, Lectures, Healing with Prayers, Music and Color Therapy. Founders: Pastors: Rev. George H. Clark, Pres. and Rev. Elsa Strassburger, Secy., with local and visiting Pastors. Mail address: 983 Ogden Avenue, New York 52, N. Y. (JE 6-2457).

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; Secy.: Trulia W. Jones, 116 73rd St.; Phone: 3-2918.

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; Secy.: Mrs. S. Copenhagen.

Syracuse
First Spiritualist Church, 535 Oakwood Ave. Services: Sunday and Wednesday at 7:30 P.M. Pastor: Mrs. Margaret H. Tice, Phone HO 8-5638. Secy. & Treas.: M. Frances Morse, 152 Holland St., Syracuse 4, N. Y.

Wayside Spiritual Church, 220 East Washington St. Services: Sun. 7:30 P.M. Pastor: Rev. Luania Caley, Phone GR 9-5235. Secy.: Rev. Gertrude B. Brown, 802 Turtle St., Syracuse 8, N. Y.

OHIO
Akron
St. Paul's Spiritualist Church, 60 North Arlington St. Rev. Clara Stull, Pastor. Services: Sun. 7:30 P.M.; Wed. Message Service 7 to 9 P.M. Wm. Irwin, Pres.; Ada C. Richards, Secy., Phone SH 9-3555.

Cincinnati
Temple of the Open Door, 1268 Coolidge St., Mt. Washington, Cincinnati 30, Ohio. Leaving Government Square, Bus 24 to Coolidge St. Services: Second and fourth Sun. every month, 2:30 P.M. Phone BE 1-7195. Rev. G. E. Mills.

Universal Brotherhood of The Cosmic Age (Occult Science Temple), 3756 Reading Rd. Services: Sunday only 9:45 A.M. Master Teaching, 10:45 A.M. Morning Worship, 7:45 P.M. Special Evening Service, Rev. Emil J. Schmidt, Leader, Phone Woodburn 1-0506 or Montana 1-8597.

Tower of Light Church of Spiritual Science, U. S. A. Membership, 2420 Copelen St., Half Square West of Peeples Corner. Services every Sun. at 2:30 P.M. and Message Service every Wed. at 7:30 P.M. Evening classes throughout the week. Lessons by mail also. Pastor: Rev. Paul N. Straky, Phone Av 1-2497.

Cleveland
The White Temple of Spiritual Faith, 1885 Fulton Road; Services: Sun. 3 & 7:45 P.M.; and Friday 8 P.M. Rev. L. L. Peterson and Rev. Shirley May Grampa, co-pastors. Phone WO 1-6160.

Memorial Spiritual Church, 19204 Pawnee Avenue, Sunday Worship 7:45 P.M. — Sermon, Messages and Healing. All Message Service the last Sunday of each month. Mary W. Laymon, Secretary. Phone Ivanhoe 1-6732.

Dayton
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 & Mulbert Sts. Services: Sun. 7:30 P.M. Acting Pastor: Leverne Kuhn of Columbus, Ohio. President: Franklin Holland, Phone CL 6-2202, Dayton, Ohio.

East Liverpool
First Spiritualist Church, 245 West 8th St. Services: Sunday and Monday 7:30 P.M. President: Sara H. Bowerstock; Secretary: Mary M. Martin, P. O. Box 501, East Liverpool.

Psychic Center of Truth, 1174 Pennsylvania Avenue. Services: Sat. 8 P.M. President: Nellie Hughes. Secy.: Roberta Zimliski.

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.

Youngstown
First Spiritualist Temple, 323 West La Ciede Ave. Services: Sunday 3:30 P.M. Pres.: Phoebe M. Crowley; Secy.: Donald L. Bailey, P. O. Box 6, Lake Milton, Ohio. Church phone: ST. 8-9134.

OREGON

Canby
First Spiritual/Religious Ass'n of Clackamas Co., Inc., Rt. 1, Box 575, Services every Sunday morning 10:30. Phone Canby 5903. Pres.: Rev. Lloyd Huffman, Canby, Ore. Secy.: Mrs. Ruby Vigilius, Rt. 1, Box 575, Canby, Ore.

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

PENNSYLVANIA

Allentown
First Spiritualist Church of Allentown, Oak and Poplar St. Services: Sat. 7:30 P.M. (All Messages); Sun. 2:30 and 7 P.M. President: E. E. Myers, Phone UN 8-0779 Bethlehem; Secy.: Ruth M. Myers, 22 East Goepf St., Bethlehem.

Charleroi
Church of Divine Guidance, 215 Washington Ave. Services: Sun. 8 P.M. Sar. Ackard, Associate Minister.

Philadelphia
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.

Second Association of Spiritualists, 1418 Walnut St. Services: Sun. 7:30 P.M. Pastor: Rev. Alda Neige, Phone Locust 7-6580.

First Association of Spiritualists, N. E. Cor. Master & Carlisle Sts. Services: Sunday 3:30 P.M. and 7:30 P.M. Pastor: Rev. Melvin O. Smith, Phone Poplar 3-0577. Secy.: Mary Moore, 970 Allengrove St.

Pittsburgh
First Church of Spiritualists, 256 Bogaugh St. Phone MU. 2-3876. Services: Sun. 7:30 P.M.; Thurs. 2 and 8 P.M. Pres.: Mrs. Sarah Taylor; Secy.: Marion G. Clark, 927 Milton St.

Reading
First Spiritualist Church, 1047 Penn St. Services: Sun. 7:30 P.M.; Wed. 7:45 P.M. Pastor: Rev. Clara Senior; Secy.: Mrs. Mary Baker, 344 S. 4th St.

Wilkes Barr
Second Spiritualist Church, 22 Public Square. Services: Wed. & Sun. 8 P.M.; Minister, Augusta A. E. Ridler, 114 Academy St., Phone Valley 2-0433; Secy.: Helen S. Thomas, 202 South Main St.

TEXAS

San Antonio
Universal Soul Science Temple, 421 Brooklyn Ave. Services: Fri. and Sun. 6 P.M. Healing and Resident Seminary. Rev. C. A. Williams, Pastor and Teacher, Phone Capitol 7-8048.

VIRGINIA

Norfolk
The Light of Truth Spiritualist Church of Divine Healing, 20th and Onohunda 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.E.S. I.G.A.S.

Memorial Spiritualist Church, 307 West 37th St. Services: Sun. and Wed. 7:30 P.M. Pastor: Rev. O. Ed Kemp, Secy.: Miss Florence Siebert, Treas.: Ida C. Dresh.

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.

Truth Seekers Foundation Center, 1603 West Gate St. Services: Last Sunday of each month at 3:15 P.M. Classes by appointment. Spirit greetings. Pastor: Rev. Amy L. Jefferys. Rev. Merle B. Rosey, Secretary.

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.; Regular Service 7:30 P.M. Pastor: Fern Ballus, 2400 Jaeger St., Phone RE 4-1137; Secy.: Nella 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 Moen.

Seattle
Universal Spiritualist Library, 3009 Arcade Bldg. Books for rent and periodicals for sale. Mediums and attendance 10:30 A.M. to 4:30 P.M. All welcome. President: Ada B. Johnson; Phone SU 3-0449; Secy.: Walda Soliakke; Phone ME 2-6095; Librarian: Emma English.

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

WISCONSIN

Milwaukee
Christian Unity Spiritual Science Church, 2603 W. Atkinson Ave. Divine Service: Sunday 9:30 A.M.; Divine Healing by appointment. Rev. Walter F. Krahn, Pastor; Phone Hilltop 5-2712.

Christian Spiritual Church, 2544 North 27th St. Services: Sunday 10:30 A.M.; also at 8:00 P.M., Class and Healing. Minister: Rev. Otto Fredricks.

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

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

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

True Spiritualist Church, 2378 North 27th St. Services every Sunday and Wednesday 7:30 P.M. Rev. L. Nesbitt, Pastor; Phone DI. 4-7655.

CANADA

Calgary, Alberta
First Spiritualist Church, 402 7th Ave. East Services: Sun. 7:30 P.M. Pres.: Ed Potts, 322 3rd Ave. S.W.; Secy.: Treas.: Mrs. Collett, 818 4th St., N.E.

PARTING THE CURTAIN

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discount all personal experience because we can not weigh or measure or photograph the marvelous things that occur to us subjectively? If this is demanded, we would have to discredit about nine-tenths of all human experience, even that registered by our senses. We can see, hear, touch, taste or smell all kinds of things, but Mr. Montgomery says that is not "proof." If our sensual experience of things and events gives us no proof of their actuality, the only thing we have to go on is evidence, and our critic will not even accept evidence. But at any rate evidence does challenge us, and if that is cogent enough to be convincing, we must accept what it offers and rate its value according

to its nature and its general cogency.

Since no scientist can accompany a soul at death, stay with it during its discarnate interval and watch it re-enter a new mother's body and thus return to earth — and science even in that event would demand "proof" of our observations and conclusions — the case for reincarnation must rest on the deductions of logic based on the general premises in the human life situation, or upon whatever factual data or attendant circumstances may be found predicable in each claimed instance. Such factual data found, for instance in the Bridey Murphy case were the subconscious memories brought to the surface by retrogression of consciousness under hypnosis. In other cases there have been positive memories of the past life in open consciousness; in many cases psychics, mediums, sensitives have seen a past life and its incident for others.

Evidence of this sort must be weighed for its authentic character, as the Bible advises that we must "try the spirits." People are not likely to "believe" when the evidence is weak; on the other hands, the evidence may be, and in thousands of instances has been, so strong as to leave no alternative to belief. Certainly some of the circumstantial evidence in many cases comes as near to proof as anything science would have a right to demand. Generally those who refute the claims of either Spiritualism or reincarnation demonstrate that they have never examined the evidence for the one they presume to criticize. Particularly in the case of Spiritualism a goodly number of men eminent in science undertook the investigation of its claims with the boasted intent to lay all its ghosts forever, presuming all of it was fraud which they would be clever enough to show up, but ended by becoming its stoutest supporters.

Mr. Montgomery says that we have only "hypothetical syllogism" on which to base our conclusions

as to what both Spiritualism and reincarnation prove. Science itself works by the hypothetical method, making guesses as to the cause of things, then experimenting to determine whether the guess is the right one. It is considerably different in regard to both Spiritualism and reincarnation. Here it is a matter of trying to find a scientific explanation to account for a multitude of actual data which life itself presents. The data are the messages, the visions, the reports of mediums, the dreams, the psychic intimations and a variety of phenomena and manifestations experienced by thousands of people, which we seek to account for by a hypothesis that will stand up under the test of reason.

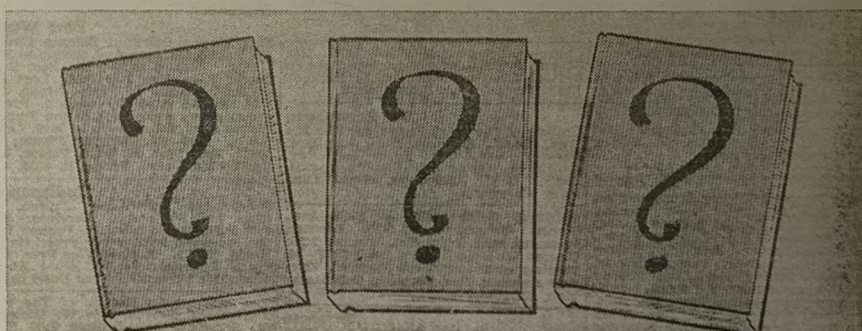
In much of the material the nature and content of the messages and visions virtually certifies to its cause. Where physical evidence can not be used to certify the reality of the phenomena, our only and final criterion must be reason and logic. If our premises for logical reasoning are true data, our syllogisms should give us truth, or at least conclusions that are clearly logical.

Both Are Possible

So, then, we are next told that the world of reason can not permit both Spiritualistic theory and the reincarnation hypothesis to live in peaceful coexistence in our thought world. "If Spiritualism is true, then reincarnation is false," is the verdict of this logician. "Both cannot be true any more than daylight and darkness, or positive and negative or plus and minus." Naturally daylight and darkness can not both be the state of things at the same time and the same place, yet they each have their share of every day's time and exist side by side quite peacefully. Positive and negative are always true and they do exist in immediate conjunction with each other, for such is the nature of polarity; and the plus of one force of this polarity means the minus of its complementary brother.

(Continued on page 30)

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stage. This advance toward a rationale is very important, too, since the mechanistic trend of biology has made it hard to think of any kind of survival as plausible enough to warrant investigation. The extensive evidence of close dependence of mental function upon brain structure and physiological process, both in the evolution of the species and in the developing individual, in illness and injury and old age, makes the hypothesis of personal survival seem highly improbable. Without the bearing of the psi researches on the hypothesis of a nonphysical component in man to bolster interest in the survival question, it would stand a poor chance of active investigation as the situation is today.

It is, in fact, a good question whether it is wise to try to come back from the old survival hypothesis as such. It may be more profitable to continue to put all our efforts into the psi researches in the hope that they will eventually clear up the whole question of the nature of human personality and incidentally discover what our post-mortem destiny may be. This course may even be the most direct way of dealing with the issue of spirit survival. It has already led us to an experimental confirmation of a psychocentric or mind-oriented psychology, as against the current cerebrocentric type that is orthodox in academic circles today. Also, the experimental study of psi has pretty well established itself, at least in a small way, and it is likely to be continued. To resurrect the older issue of disincarnate agency today will be a major undertaking, if it can be done at all. It may be poor strategy to try.

We have, however, still before us the challenge of the already existing evidence for survival. There is, moreover, a great deal of it; and, even though it is not adequate for a scientific conclusion, this material still has to be explained. The kind of evidence that led such societies for psychical research. So Lodge, Hodgson, Hyslop, Prince, and McDougall to a personal acceptance of the survival hypothesis clearly deserves to be studied until it can be accounted for in some satisfactory way. At the very least the survival hypothesis must be accorded the status of a counterhypothesis in the consideration of the evidence assembled by the societies for psychical research. So long as there is reason to think that this evidence may have been accurately collected and appraised, and may have been correctly interpreted, we have to concede as students of science that there is a possible case for spirit agency. So important a block of evidence relating to so significant an issue constitutes in itself a starting point for research. Accordingly, we must turn to the problem of survival, even though we intend also to pursue with unabated energies the main lines of the psi investigations.

We are, as I have said, not ready at the present moment to design a conclusive test of the survival hypothesis. This difficulty, however, is due as much as anything else to our general ignorance as to what the normal personality is in life itself, and what its powers and properties are in the corporeal state. So ignorant is general psychology on this score that, if there were time, another ten- or twenty-year research detour would be in order next for the purpose of clarifying further what a range of variation the living personality can undergo to approximate the manifestations credited to spirit agency. But we dare not delay any longer, if we are to attack the survival problem while a lively enough interest for the undertaking still exists.

As it is, therefore, we cannot expect to be able yet to see how to close in finally on the survival issue, and it is not necessary to do so in order to advance. Rather, a clear and promising course of action is possible, even as things are. It divides into two provisional programs which supplement each other, both of them designed to furnish us with a body of knowledge from which we can later plan the crucial studies that should bring us the final answer.

We need, first of all, to learn everything we can about the more

significant kinds of things that supposed incorporeal personalities or spirits are seriously reputed to do. The case must eventually rest on whether or not differences can be established between this range of phenomena and those of which the living are capable. Accordingly, a roundup of all the claims of spirit agency must necessarily precede any conception of an adequate test of the survival hypothesis. Yet primary as this step obviously is, it has never been taken in any systematic way; there has never been available anywhere a research staff adequate to such an undertaking. Therefore, no one has ever yet been prepared with the necessary background of information to plan an intelligently crucial experiment which would discriminate between spirit agency and its counterhypothesis. There have been many extraordinarily able and devoted men and women who have given attention and study to the matter, but they labored under great handicaps, as pioneers generally do, with little assistance and undeveloped methods, so that their basis of judgment was a necessarily limited one, and for the most part their researches incidental and avocational.

If we do not by this time recognize that the survival problem merits full-scale attention from a corps of trained research workers, then it is to my mind plain that we hardly understand it and its difficulties at all.

The big research job on the survival problem immediately ahead would, therefore, be that of making a survey and study of all the more distinctive types of manifestation or behavior attributed to spirit agency, especially all of those that lend themselves to study and experiment. Spontaneous experiences that suggest spirit agency should be collected widely from every cultural group. Exceptional individuals who experience, either spontaneously or systematically, what appear to be spirit influences should be sought out, if they are living and available, and thoroughly studied for common characteristics. Their cooperation in experimental research might be very important. Unusual types of "spirit" phenomena too from the whole cultural range will be of interest in this preparatory collection, since distinctiveness is at a premium. In fact, the search must be directed toward all manifestations that identify the hypothetical state of incorporeality or spirithood. The most peculiar, perhaps even the least credible, phenomena may be the most discriminative, if they possess any merit at all.

We must be prepared, of course, to process mountains of trash down to molehills of useful clues and indications. Methods of sifting will have to be developed and adapted to the task, but they should not give great difficulty. Naturally, none of this collected material will be regarded as evidence of survival, no matter what its source or nature. Authentication of reports of phenomena of interest will not even receive primary emphasis in making the collections, since proof is not our purpose at this stage. On the other hand nothing will be rejected from consideration so long as it offers any reasonable suggestion of spirit causation and its way and conditions.

Such an analysis of apparent spirit phenomena should also include all similar phenomena attributable to living individuals. For example, along with the study of apparitions of the dead must go a comparably diligent search for similar cases of apparitions of the living, including of course the barely alive, the drugged, the entranced, and the like. It would in fact be wise to buttress such a study with the better verified accounts of physical and physiological effects obtained in consequence of such mental disciplines as that of yoga.

It goes without saying, too, that the insights derived from the survey will be joined with all those obtained from the survival studies of the past. Safeguarded as we are by the nature of scientific method itself, we can reach out widely for these trial insights and need have no fear of their range so long as we keep them classified as hypotheses to be subjected to experi-

ment. From the exhaustive analytic study of the collected records of all sorts of supposed spirit manifestations certain leads or suggestions may be expected, if there is any reality back of them. Most of the material will almost certainly be of little help and will not stand clear of counterexplanations. The combined factors of exaggeration, self-delusion, suggestion, and the like will account for the bulk of it. But there may be residues of unexplained elements sufficiently recurrent to stand out above all the irrelevant matter in which they come embedded. If there are, they should tell us what it is that we need to know to plan a good experimental approach to the problem, namely, what distinctive things a hypothetical disincarnate personality may reasonably be expected to do.

We need not limit our study, however, to this spontaneous material. If there is enough interest to support it, a second and more active kind of exploration may be conducted to find out what our spirit friends, if they exist, can do. If the world is eager enough to find out reliably about the question of survival, we can launch a more positive and aggressive program of research to expedite our advance. The idea would be to set up appropriate conditions designed to evoke and foster spirit manifestations if possible without waiting for their spontaneous occurrence. Any such cultivation of communication or other phenomena should, of course, follow lines suggested by the more encouraging results obtained in the past, and in the search for those which are most conducive to results might take on a wide variety of forms and directions.

The general aim would be to go as far as we can in every way to provide the atmosphere, the opportunities, and the conditions to facilitate the cooperation of any disincarnate agency there might be. It is reasonable to think that, if any interoperation between the living and the disincarnate is possible, it would be greatly dependent upon the conditions, especially the psychological ones. We shall do well, therefore, in this more direct approach to take the hypothesis at its face value and attempt to cultivate initiative and ingenuity on the part of the hypothetical spirit intelligences themselves. Only by taking the survival view with full sympathy and integrity can we hope to test it effectively.

Any such effort to reach out to possible spirit personalities would require group action, and for such purposes very special groups or teams would be needed. It would be elemental wisdom to include in them the most experienced and apparently gifted mediums, along with persons who fully accepted the hypothesis of spirit agency and who believed themselves to have experienced it. Into this "reception depot" should be brought selected persons reputed to have powers of experiences suggesting spirit origin, with a view to culturing a renewal of the manifestations.

Careful supervision will be called for in these group explorations. The guidance of such a team should, of course, be under the most capable and judicious scientific direction. However, it is important to allow things to develop without any unnecessary inhibiting influences, and to wait until an interesting effect is obtained to follow it up with conditions that help to explain it and determine its significance. The laying down of safeguards before there is anything to investigate is a fatal policy in parapsychology research. The only precautions at the start will be those required to help the participants to avoid deceiving themselves. Recording and observation should be unobtrusive.

Such a program of exploration must be given great freedom of operation. We need not, therefore, anticipate very far at this point just what directions its advances might take. Results are always more important in determining research policy than plans made in anticipation. Every effort should be made to encourage pioneering (Continued On Page 30)

THE QUESTION OF SPIRIT SURVIVAL

(Continued From Page 3)

relationships, a series of solid steps forward in the larger undertaking of the survival problem itself.

Let us observe more specifically, at this point, just what these psi investigations have done to the status of the survival hypothesis. Quite plainly they have given much aid and expansion to the opposing telepathy hypothesis. Now that we know on a more reliable experimental basis that telepathy does occur, that ESP operates clairvoyantly as well as telepathically, and, moreover, that ESP to some extent at least transcends time-space barriers as well, we have to deal with a much more formidable counterhypothesis than we did twenty-five years ago. In addition we know that ESP works unconsciously; hence, the medium may be quite honestly unaware of sources of knowledge coming to her through ESP. There is some evidence from Soal's recent experiments with Mrs. Stewart that the cooperator (sitter) could be a telepathic sender without consciously thinking the thoughts that are transferred and that the medium could draw information from more than one source at once, regardless of distance and even without knowledge of the sender's location. Probably there is much more still to be added to this picture of our experimentally-founded knowledge of ESP, since we are obviously only a part of the way through the study of that capacity.

If we suppose, then, as we must, that a given medium may well possess an exceptional amount of psi capacity and that this capacity may and probably does work even much better under her informal conditions than in the laboratory, there is nothing as yet on record from the studies of mediumship that cannot be explained by the sort of "omnibus hypothesis" into which we have expanded the old counterhypothesis of telepathy. (It is recognized that the mere possibility of explaining the results by this counterhypothesis is no argument that it is the correct explanation; but we must reduce the number of possibilities to a single one before a conclusion is in order. There are in some mediumistic utterances, as we recognize, subtle personal impressions of appropriate purpose and awareness

which are most convincing to many people who have experienced them. They are too subjective as yet to possess evidential value; but this is not to say they are beyond the reach of scientific study. If genuine, they will lend themselves to observation and study by methods adapted to the character of the effects themselves.) The setback which the psi research findings give to the status of the survival hypothesis would not be so serious if it ended with reflection only on the past researches on survival. For, as it is, none of the old studies really meets the newer standards for the handling of mediumistic material in any case.

What is worse, however, this more complicated psi-combination counterhypothesis makes it seem practically impossible to design a crucial test of the survival hypothesis at this point. It is extremely difficult to see at present what a spirit personality could do through a medium that could not be explained as well or better by the powers now ascribable to the medium herself. Certainly it takes no greater stretch of the imagination to credit such psi-abilities to the living medium than it would to a disincarnate personality. For most people it would be easier. As a result the task of proving survival has been rendered enormously greater by the advances in the ESP and PK work.

On the other hand, the evidence that psi transcends space-time-mass relations gives considerably greater credibility to the spirit hypothesis. If by spiritual we mean nonphysical, we have come a long way rationally toward recognizing at last the possibility of survival when we grant, as the psi researches have forced us to do, that the mind has properties that are nonphysical. Mortality is a space-time effect, and to be immortal would be to transcend the bondage of these physical dimensions. We might say then that the psi researches have established a limited soul-theory of the living man, but have left to further investigation the question whether this nonphysical self can endure beyond bodily death.

Personal survival then has become a much more reasonable possibility, even though no reasonable way of proving it is in sight at this

The Question Of Spirit Survival

(Continued From Page 29)

steps in the group's activities, both by the supposed incorporeal as well as the corporeal membership. We shall, of course, be following up the leads given by spontaneous cases and by earlier studies of mediumship. In much of that work the effort at devising a crucial test appeared to come from the deceased personalities themselves. It seems possible that a great deal more might be achieved in the same direction, more in variety and design as well as in quantity, if every known advantage, psychological and physical, can be provided to facilitate the investigation. With the stress on novelty and variety and with the explicit objective in mind of finding effects characteristic of the discarnate status, we can hardly help making some strategic progress toward our goal.

Such a direct approach to the hypothetical spirit personalities themselves should give us a good working conception of what they can and cannot do to demonstrate their existence. We can then take care of seeing what is scientifically acceptable and what is not. We must suspend judgment meanwhile on all questions that depend on these preliminary studies; they will have to be made before we can expect to know what form the more conclusive research on survival will take.

Even stated conservatively, any such scientific research program on the problem of spirit survival will appear a presumptuous one. Every realist among you must wonder how such an undertaking can be carried out, how it can be supported, and by whom it will be done. The decline in interest in the problem which I have mentioned is a serious handicap. Physicalistic theories of man which make the survival hypothesis look too absurd for investigation dominate academic and professional thinking. Even among the leadership of the churches there is no sign of any appreciable awakening to the need for scientific evidence of a spiritual world. There are, of course, the Spiritualists and related groups whose doctrine recognizes to some extent the value of such evidence, but their practice is to accept demonstrations that offer reassurance without proof. Such uncritical action makes it harder than ever to obtain scientific help even on the soundest research projects connected with survival.

On the vital matter of research funds and facilities, there is today nothing to compare to the prospect there was in the first quarter of the century when large grants were offered universities if they would take up research on the survival problem. The iron is no longer hot; we may be striking too late. At any rate, no research on survival will go far without the provision of the necessary financial support, and that promise of such support has not even appeared on the present horizon.

There are, however, some more hopeful considerations that may have force. Quite obviously our present knowledge of man offers a tragically inadequate foundation for good human relations. All our existing institutions together are not saving society from the major menaces to its happiness. There is confusion instead of clarity as to the principles on which human happiness can best be sought and promoted. The fundamental knowledge we need for the derivation and support of the main values in our way of life is simply lacking. If we are to get it, if we are to preserve this way of life, we shall have to change the traditional practice of keeping science out of this sacred area of human values. We shall be driven to this scientific invasion, I realize, only when the threat of world chaos in human

affairs spreads far enough to galvanize us into challenging "this believing world" into becoming a self-discovering world. But the time for that may be close.

Perhaps we have only to start such an awakening. Possibly the world is waiting for a more progressive intellectual leadership to challenge authority and tradition again and draw to its support the renewed aspirations of great numbers. Interest must surely be reawakened in the survival inquiry—indeed, in the whole great topic of man's basic interrelation with the rest of nature—if some valid glimpses can be had of something there to be revealed. If there are any signs of progress, however small, encountered as the research goes on, these may be counted on to justify increased confidence and the investment of further interest.

The final outcome of any true research program is, of course, impossible to predict. No careful reader of science would expect to foresee the end result with accuracy; he will rather be prepared for surprises. But although scientific discovery has seldom confirmed the speculative pictures drawn in advance, it has always in the long run shown the discoverer more than he had ever dreamed he would find. We shall doubtless again, as discoverers have always done, find new horizons opened up by the results of our inquiries and find still more inviting research objectives ahead. No one but the overconfident dogmatist will likely be disappointed.

The reason we cannot help but gain in this research, whatever its outcome is that we are not merely setting out to test an abstract theological hypothesis; rather, there are some real phenomena to be explained which have raised the question of survival and which are well enough established to warrant further inquiry. If it turns out that they are not to be accounted for by the survival hypothesis, then we shall have to find something else that will explain them, something it would be important in any case to know.

Let us frankly consider this possibility of a negative answer. Suppose that the most careful and exhaustive studies which the fullest resources at our command can enable us to make will bring us to the conclusion that all the manifestations that have suggested spirit agency can be satisfactorily duplicated through the more fully understood and controlled powers of living persons, what shall we say? If we should find the normal human personality able to achieve all the things attributed by the more reliable scholarly observers to spirit agency, we shall by that time have so expanded our conception of man's place in the universe and so enriched him in his powers of adjustment to his larger world that a few of us except the historians will even think to look back to the original form of the question with which we set out on the research, any more than we ourselves look back on the outgrown theological speculations of remoter times.

But let us look, too, at some of the consequences of finding that there is something in man that continues. We cannot speculate far, however, without supposing something more. What is it that survives. How much? For how long? Under what limitations? These are only a few of the many questions over which the mind runs when the possibility of survival is contemplated. All this querying indicates what a flood of research interest and action would be released by the first trace of incontestably genuine evidence on which we get our scientific fingers. Nothing so provocative has been yet known in science; the discovery of a new hemisphere is but a poor comparison.

However limited a concept of survival one contemplates, he cannot think of any but the most revolutionary consequences for humanity. For one thing, so much information would be required to make survival an even half-realizable possibility that there is no way to make a small discovery out of it. The social significance of a factual underpinning of a small part of the present religious struc-

ture would be incalculably great. The correction of the dangerous imbalance in modern thought brought on by the one-sided upbuilding of the physical basis of life would be a major consequence in itself.

It would be in the realm of practical human relations, however, that the greater harvest of consequences might be expected. The religious vision of the ages has converged upon the focal objective of so dignifying man by identifying him with a transcendent order of reality (called divine) as to secure for him the respect and fraternal regard of his fellows. But this objective has not been achieved in practice because the case has rested thus far only on the intuitive insight of the seer, the "revelation" of the prophet. As the critical powers of mankind have developed, however, most of us now require hard facts for the establishment of a principle that runs so strongly into counterinfluence from our crude native impulses. Give this principle some hard research data to justify it, and the status of scientific verification, and an ethical renaissance may well follow.

The topic has been the question

PARTING THE CURTAIN

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All one has to say to refute categorically Mr. Montgomery's dogmatic statement is that if Spiritualism and reincarnation can not be true any more than daylight and darkness, they can be true exactly as daylight and darkness are true. The fact that we have daylight does not occlude the fact of darkness. We have both, in alternate succession. So we have Spiritualistic phenomena when the soul has left body and lives in spirit; and we have reincarnation when it gets tired of golden streets and longs again for this good earth.

It seems obvious from his strange reasoning here that Mr. Montgomery must be under the impression that the reincarnation theory brings the soul back to rebirth immediately after death. Of course it can not be both a spirit in heaven and the soul of a body on earth at one and the same time. But only on that weird supposition could there be any sense to our critic's "logic." Only thus would they be incompatible. Spiritualists who endorse reincarnation — and many do — do not have to give up their Spiritualism. This covers the life here and the life over there; reincarnation covers both spheres likewise. Both theories credit the soul with life and consciousness, at one time here, another time there.

The two ideas are not contradictory or mutually destructive; they do not clash, conflict or destroy each other, as here claimed. They complement each other, as both find their rightful place in an embracing scheme of life. Souls migrate back and forth between earth and heaven, as the Bible represents them descending and ascending the Jacob's ladder that, it definitely states, connects earth with heaven. Indeed the symbolism of this Biblical construction is a strong presumptive endorsement of the reincarnation thesis.

It is curious to see how a concept or theory can strike different people in almost diametrically opposite ways. Mr. Montgomery thinks of reincarnation as "only a phase of paganistic materialism." Most people who subscribe to it regard it as part of a very high spiritual philosophy. Are we to think it materialistic because it brings souls back out of the beatific life in heaven and plunges them again into material bodies? If so, it is logically inescapable that God thought some materialism was necessary for the souls of his children, for he sent us at least once down into matter.

Also God evidently created matter. Would God shrink from the

charge of "materialism?" He could put up a good defense against this accusation, by reminding us that he could create nothing without matter. Surely it is silly to ring up the charge of "materialism" against souls coming to earth. And why also describe materialism as "paganistic?" The ancient pagan world was certainly less materialistic in its philosophies than in our modern Western Christian world. Mr. Montgomery may wake up some day to find that it is no longer the fashion to stigmatize the ancient pre-Christian world as benighted heathen worshipping material idols of wood and stone. The pagan world has given humanity the highest of all its spiritual philosophies.

Tables Are Turning

We are aware that it has long been an inveterate penchant of Christian mentality to put down the pagan world as worshipping nature, the lower, the external, the physical aspect of the universe, and reading the presence of a deity in every natural object; whereas, on the contrary, Christianity lifted the mind of man to the worship of spirit and spiritual verities, and that this brought in the new dispensation of Christian love. This is hardly the place to extend the discussion into this field, but it may be said in passing that the pressures of historical reality have forced a quite drastic modification of view in this area. The great revival of the study of what is called ancient wisdom has put "pagan" status in pretty favorable position in comparison with the record of Christian civilization.

While there was much raw, crude elemental brutish barbarism in the ancient day, some of it surviving into the present, we at any rate do not read of the fiendish ingenuity of torture, the iron maiden, the rack, the roasting human flesh and the gas chambers of which Christian culture is able to boast. The charge of materialism against pagan society is quite irrelevant. What could be more heathenish than Torquemada with a prayer-book in his hand! We are coming to a more equitable evaluation of world cultures.

If the pagan teachers and philosophers were gross materialists, living in the range only of the bodily interest and ignoring the life of the spirit, we need more of their brand of materialism. For they promulgated a theology that kept the balance even between the forces of spirit and matter, since the law of polarity requires that, for its most beneficent operation, all life rests and must rest on the point of equilibration between the two poles of being, the positive charge being carried by the spirit, the negative by the body. To despise matter as evil — which most religionism has done — is as pointless and insane as to condemn the negative pole of electricity and hallow and sanctify the positive. One half of the polarity can be nothing and do nothing apart from

entific method has both a problem and something real to attack, and parapsychology has a mandate.

What are the prospects for a proper cooperative research on the problem? This discussion should help us to determine the answer to that. Young as parapsychology is, it is now mature enough as a branch of science to proceed with the research if the world is ready to support this growing science to that extent. I am confident that the combined efforts of the university parapsychologists and those more especially associated with the societies for psychical research can muster and train the personnel. We can now count on the co-operation of scientists from all the fields related to the problem area, from mathematics to cultural anthropology. No one will expect us, of course, to proceed without laboratories and endowment and facilities; they are as vital to this type of research as they are to any other. It would appear incredible, therefore, that the relatively modest resources required could become the limiting factor in such a research program in a world so starved as ours for knowledge of human destiny, a world that has not yet found either peace or peace of mind.

its counter balancing equipoise with its opposite. Ancient Egyptian wisdom so well understood this great law that it called this world, in which soul and body are thus equilibrated with each other, "the Lake of Propitiation and Equipoise."

Mr. Montgomery admits that a number of great men, including Plato, Pythagoras, Wordsworth and Dr. Cannon, were advocates of reincarnation. Does he assume that these men — and thousands more who could be named — were so stupid as to believe that a soul could be a spirit in heaven and a soul on earth at one and the same time? Could Thomas A. Edison and Henry Ford be guilty of such "dumb" thinking? Both endorsed reincarnation.

It is therefore difficult to follow Mr. Montgomery's reasoning when he says that he can not conceive how a mind can be so muddled as to postulate "a dual relation" between these two theories. For when one analogizes the relation of the two views by the day-night, positive-negative figure, a "dual relationship" is precisely what these two do hold to each other. Each can live only when its opposite dies, and dies when its opposite is born. The relationship is established through their mutual opposition, if by nothing else. You do not have spiritualism when the soul is on earth; you do not have reincarnation when it is in spirit world. Each exists by virtue of its polarization with its other. If the connection between the two could be severed — which of course, and

(Continued On Page 32)

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THOUGH ONE AROSE FROM THE DEAD!

(Continued From Page 5)

it at the soonest possible moment. He dissects the cancerous tissue from the healthy. THAT IS WHAT WE MUST DO WITH CROOKED, CANCEROUS, FALSE MEDIUMS. If we do not do a thorough piece of dissection, then our great, true religion and science will perish.

ABSOLUTE PROOF OF MATERIALIZATIONS AND ECTOPLASM

Most of us take the Holy Bible on Faith despite the fact that it was not accepted by the clergy as canon law until centuries after all of the principals were long gone. There is no proof of the ipse dixit of the writers. There is no proof that would be accepted in a court of law. On the contrary, information obtained through spirit manifestations, served the cause of justice as, for instance, the Chapin Will Case. Men, just as reputable and trustworthy as even Paul—who was a very human man—have proved the existence of ectoplasm, and materializations by employing every one of man's five physical senses. First, every scientific discovery was achieved through the employment of one or more of man's five physical senses. Materializations and ectoplasm, aports, et cet have been proved BY ALL OF MAN'S FIVE PHYSICAL SENSES: 2) If there are two unbiased organizations now existing, they are the British Society For Psychic Research, and the American S. P. R. They have to be shown. They lean over backward in demanding proof. 3) The ASPR PROCEEDINGS records in its issue 1926-1927, Vol 2, page 840:

"THE FACTS HERE CHRONICATED CONCLUSIVE PROOF OF THE EXISTENCE OF MARGERY'S SUPERNORMAL FACULTIES, AND THE STRONGEST SORT OF EVIDENCE, THAT THESE WORK THROUGH THE AGENCY OF HER DECEASED BROTHER, WALTER."

I urge most emphatically that everybody that wants, the truth proving every sort of spirit phenomena, get that volume, study it, and ten thousand records of crooks, will not shake your faith. She was accused by Houdini and the Harvard hypocrites of swallowing great yardages of cloth, and vomiting it up to represent ectoplasm. The skeptics failed miserably because they could not show how the cloth came from mouth, ears, nose, nipples, navel and vagina. In my personal experience, it is well demonstrated that orthodox hypocrites will not stop at any villainy to prevent the Truth to be generally known. We may naturally assume, therefore, that these same persons accused that greatly blessed medium, Marthe Beraud, of swallowing whole ells of cloth and vomiting it up. So one of the greatest European scientists, Baron A. Schrenk-Notzing, did this;

1) The cabinet was thoroughly searched; 2) She was, given a strong cathartic to completely empty the bowel; 3) She was given a strong emetic to force her to vomit anything in stomach, throat or mouth; 4) She was then made to swallow a strong tincture of a dye that would color anything of a physical nature she may have engorged; 5) She was caused to strip stark naked in the presence of reputable witnesses; 6) She was caused to pull on black skin tights, furnished by the investigators; 7) A sort of cap-veil made of strong, fine-mesh tulle was drawn down over her head and thoroughly sewed to the skin tights. No material substance under the vaulted dome of heaven, could have penetrated that veil without leaving definite marks. 8) From three to eight cameras were constantly focused on the medium in the cabinet. ECTOPLASM EXTRUDED THROUGH THE VEIL AND MATERIALIZED INTO HUMAN FORMS, AND PHOTOGRAPHS WERE TAKEN AS ALL THIS TRANSPIRED. Innumerable spirits, part and whole, materialized under these conditions. And you can bet your last kopek there

were no hidden entrances, or trap door while Schrenk-Notzing investigated. The ectoplasm came right through the veil as well as through the skin tights. The investigators attempted to seize ectoplasmic rods and structure, but the ectoplasm was returned in toto to the medium's body faster than the researchers' hands.

SCHRENK-NOTZING WROTE, "MATERIALIZATION IS NOW AN ESTABLISHED FACT!"

One can only devoutly wish that the spirit manifestation in Holy Writ had half the documentary evidence.

THE GOLIGHER CASE

Dr. W. J. Crawford, professor in Belfast Technical Institute, took a non-professional, home medium, Kathleen Goligher for testing the truth, or falsity of Spiritualism. He positively proved the existence of ectoplasm and took many fine photos of it when it was in the act of levitation. Furthermore, he took phonograph records of raps. (Note: No, these were not omnipresent raps made by the big toe joints of the Fox sisters for they had been long 'dead'.) Regarding the source of the power that convinced him, and should every living man, he wrote, "BUT IN ORDER THAT THERE MAY BE NO APPREHENSION, I WISH TO STATE EXPLICITLY THAT I AM PERSONALLY SATISFIED THEY ARE THE SPIRITS OF HUMAN BEINGS WHO HAVE PASSED INTO THE BEYOND."

THE SALMON CASE !!!

Employing Mrs. Salmon as medium, Dr. Paul Gibier, eminent physiologist and Director of Pasteur Institute, carried on the following investigations: Mrs. Salmon was put into a specially constructed iron cage. The door was padlocked and Gibier kept the key in his pocket. Within minutes, after the light was extinguished, LIVING FORMS CAME OUT OF THE CAGE—MEN, WOMEN AND A LITTLE GIRL. SUDDENLY THE MEDIUM WAS APPORTED THROUGH THE IRON CAGE BARS AND FELL FAINTING ON THE FLOOR. In a second and more remarkable experience, Dr. Gibier had a specially constructed wooden cage made, one that was hermetically sealed. Mrs. Salmon was seated in a chair, a ribbon was tightly tied about her neck, out of her reach. Then the ends of the ribbon were sealed to the walls of the cage. And, by the way, this cage, or cabinet was hermetically sealed—that is air proof. In but a few seconds after the bright lights were turned off, a bare hand and forearm protruded from the walls of the cabinet. Then a materialized form appeared outside the cabinet. Then the form of a woman stepped right through the walls. The form was recognized by both Mme. D. and Mme. B. They conversed rapidly in French—a language of which Mrs. Salmon was ignorant. Dr. Gibier watched her for a full two minutes and was able to disclose the following factual testimony. She was slight of build and about 25 years old. ON THE CONTRARY, MRS. SALMON WAS QUITE CORPULENT AND AGED OVER FIFTY. The reader should pay attention to the following facts in view of the charges often made that a medium carries a menagerie, a full wardrobe for men, women and children, false hair of many shades to appear as any woman from Eve to Eva Tanguay; whiskers, mustaches, canes, brooms, spears, Indian accoutrement of all sort, et cet, et cet ad vomitum, into the cabinet.

Fellow Spiritualists, can't you see what ridiculous folks our enemies can be? Do you wonder that common sense forces us to demand, "What are we using instead of brains?" To continue with the Salmon Case: The guide, a little girl of about three feet, next emerged from this hermetically sealed cabinet. Next a tall man who gave Dr. Gibier a hand grip that made him squirm and then dematerialized, melting to the floor, and was gone without returning to the

cabinet from which he came. This closed the seance. The padlock was unlocked by Dr. Gibier. Mrs. Salmon was found as she had been left, still sealed to the wall by means of the ribbon tied about her neck. Complaints have been voiced through the columns of P.O. that the alleged spirits that came from the cabinets of certain false mediums were all of one size and build. Let's think of the seances of the two Eddy boys at Crittenden, Vermont. Col. Olcott was sent to most thoroughly investigate the seances held by the two men, by two large cosmopolitan newspapers. He was not to be deceived. He was to report just what he would certify as true—nothing else. If he found trickery, he was to expose the men as frauds playing on human sympathy.

He went to the Eddy home, lived and ate there. Attended a great many circles and reported that he saw over 400 different materializations of men, women, children, babes nursing at their spirit mothers' breasts. The materializations varied from less than three feet to over six feet. There were Tibetans, Armenians, Caucasians, French, German, Egyptian spirits come to prove there is no death. One skeptic, after attending just one seance, said that one of the boys, in the cabinet, rolled up his pants leg and painted a baby's face on his knee. But he never explained how that babyface-on-knee got up into a spirit mother's arms and nursed. Or, how it grew arms and hands—hands that reached up and patted its mother's face. Nor, did this lineal descendant of Ananias, recognize the fact that the voice of Eddy could be heard speaking with other spirits in a trick-proof cabinet. Col. Olcott gave his unqualified endorsement to these psychic phenomena and his report was published in 1874 in book form, which book went around the world. In closing the Eddy Case it may be well to state that Mr. Olcott provided a delicate platform and weighed many of the materialized forms, and their weights varied from 48 pounds to almost 200 pounds. Eddy weighed normally about 180 pounds.

THE BATH CASE

In 1925, the author traveled from Boston, where he has attended some Margery seances, to Bath, Maine to check on this remarkable case of materialization. A young married woman passed on. In a few weeks she began materializing in the basement of her parents home. First a fog appeared on the floor. It enlarged into a sphere and elongated into a spheroid. Then from it came the full materialization. She spoke, she sang religious hymns. She then asked that 50 of the most reputable citizens be called in and, after verifying everything, to make legal affidavits. This materialization walked out of doors with all these witnesses, chatting the while. The skeptical witnesses were forced by their knowledge that this was the spirit of one they had long known in her earth life, to appear before a Notary Public and make and sign 50 affidavits, Mass. hypothesis? Not by a jugful for she told of events far away, known to no one present, and later proved true. She predicted that her widowed husband would marry another woman and that she would also die in childbirth. This came true to the very finest detail. I saw the affidavits, I saw grandchildren of the signers who had heard from their forebears just what I have set down here.

THE MARRYAT CASE OR THE GHOST OF LADY TOWNSHEND

Raynham Hall, near Norfolk, England, had been allegedly haunted by 'The Brown Lady' for two centuries. In the early thirties of this century, Captain Provand, Art Director, and Mr. Indre Shira, Court Photographer, were engaged to make a survey and photograph Raynham Hall, seat of the Townshend family, that is of the Marquess of Townshend. The interior was magnificent and to obtain all the details flash powders were used. While the Captain was focusing the camera, Mr. Shira called out, "I see a misty form descending the stairs. Quick! Quick!" The exposure was made and on

processing the plate, the form of a lady, was plainly seen as an extra. And, when a positive print was made, it tallied exactly with an ancient oil lifetime painting of this earth-bound spirit. The negative was referred to the attention of some of the most reputable photo experts in England and their opinion was that no trickery had been used in obtaining the photograph. It seems, in order to ask, "Why should any trickery have been expected? These men were there to get photographs of material things—not spirits." A question arises as to whether this was a materialization, or a simple apparition. Captain Marryat's experience proved it a materialization.

Captain Frederick Marryat was known all over the world as one of the greatest authors covering the bounding main, as well as a retired British sea captain. He was also known as having a rather peppery temper. As the Brown Lady was being seen, with increasing frequency, it was thought by some that the Hall was being used, in the family's absence, by smugglers and poachers. Captain Marryat, an invited guest to Raynham Hall, was indignant at these intruders and determined to put a stop to it. He double loaded his Navy pistols and took up his place in the very room where the oil painting hung. For two days he sensed nothing. On the night of the third day, while

discussing a new rifle with two other men, the Brown Lady came down a long corridor, carrying a light. The three men dodged into a side room and waited for the spectre to come up to them. They watched her through the door crack. Marryat strode out in front of her to demand what she was doing there at that time of night. The Brown Lady grinned an evil grin into his eyes. The Captain infuriated, shot point blank into her face. She disappeared forthwith. These facts are fully documented, and the author has a copy of the original photograph of the Brown Lady alias Lady Townshend.

Thus the author could go on by the hour detailing factual, veridical date to prove that there are true materializations. That ectoplasm is just as factual as any material substance existing. False, money-lusting mediums are not going to destroy Spiritualism. Orthodoxy has been trying for twenty centuries—and has failed. Spiritualism has had to take some pretty severe beatings, but like the fabled Phoenix bird, it has always arisen from the ashes, as our great poet Bryant put it:

"Truth crushed to earth shall rise again
The eternal years of God are hers.
While Error—wounded—
writes in pain
And dies among his worshippers."

CAT MEDIUM? DR. ERMACORA

In "Light," Spring 1960, Edmond P. Gibson tells of one of the most remarkable cases in psychic research, recorded by Dr. G. B. Ermacora of Padua, and made public, soon after his death, by his collaborator, Dr. Aureliano Faifer, Professor of Mathematics, Venice, Italy, in 1905.

The two Doctors, experimenting with a deep trance medium, were told by the control that, if a box were made for the medium's cat to sleep in, the control would cause the cat to write with its paw on sooted paper placed in the box. The control insisted that the box be made fool-proof, so that no other cat would have access to it.

Dr. Ermacora made a trunk-size box, with double locks, and a door for admitting the cat to the lower compartment. The cat could then find its way along a winding path around 4 baffles, to a hole in the ceiling, leading to its bed in the upper compartment. The cat grew accustomed to the apparatus, and used the bed to sleep in.

One day, when the two researchers visited the medium, he suddenly went into trance. Dr. Ermacora thumb-tacked a soot-blackened piece of paper to the floor near the cat's bed, and locked the cat in the box. He then asked the control to cause the cat to write "Vittorio."

The medium having come out of trance, the experimenters left, returning the next morning. On the blackened paper, they found, as if written by the cat's paw, "Vitt," the scrawl exhausting the size of the paper. While they were examining the box, in which they found black paw-marks of diminishing intensity, from the sleeping compartment to the entrance door, the cat jumped onto a chair and kept shaking a forepaw, "as if she wanted to write."

The two investigators made 15 of these experiments, all more or less successful. While planning more experiments, the cat fell from the roof of the house, and was killed.

Dr. Faifer's report was printed in the "Luce Embra" magazine, of Milan, Italy, in 1905.

Professor William James, Harvard University, himself, a careful investigator, expressed, in a letter to F.W.H. Myers, confidence in the care taken by Dr. Ermacora in his investigations. Professor James also visited Dr. Ermacora in Padua, and studied the research the doctor was then conducting.

Mr. Gibson considers that "one can feel assured that Dr. Ermacora was not wasting his time with a fraudulent medium, and it seems quite possible that he did experiment with a somnambulist or mediumistic cat."

He adds that the report "aroused antagonism in the spiritualistic

press," but was reviewed in detail in the "Annals of Psychical Science," September 1905.

Why, on earth, should the psychic press object to experiments of the kind described? For many years, I have wondered why efforts were not made to make use of animals—there being abundant examples of animals possessing psychic faculties, as students well know—as mediums and/or as providers of ectoplasm.

At the present time, while such a hullabaloo is being made over fraudulent human mediums, it has seemed to me just plain sense to make more use, for psychic research, of animals, on whose honesty we can rely, with more confidence, than we can upon that of humans.

To paraphrase Voltaire, "the more I learn of humans, the more I trust dogs!"

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Hunza Land

(Continued From Page 19)

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IN DOUBT

(Continued From Page 25)

antiquity, the orthodox must, because of their church rules, propagate these rather than reach for higher light from the living God. Because their system does not allow them to acknowledge theology other than their own, they condemn other religions and the great spiritual truths of Spiritualism, even to the extreme of attributing it to the "devil." Altho their own theology was originated in ancient times by the process, they cast "reason" into the background. Spiritualism can prove its theology, but orthodoxy can prove nothing; so it "decrees" what is the truth and this must be accepted.

Spiritualism says "Seek and you shall find," "Knock and it shall be opened to you," "Ask and it shall be given you," "As you sow so shall you reap," and not "Believe our theology or be damned." In the recently discovered dead sea scrolls, one new saying attributed

to Christ is that "There is nothing buried that shall not rise again." This agrees with the teachings of Spiritualism. When one's mind is full of false theological conclusions, often instilled during childhood, it is difficult or impossible for the light of truth to find an abode there. Only by tearing down and destroying faith in ancient superstitions can the way be created for the influx of the true light of God.

"Trilobite" theology, was suited to an age of less highly evolved mankind, and divided God into three parts. The modern concept of God is of "oneness," with infinite spiritual manifestations, that appear first to the material senses and thereafter to the inner spiritual senses of man. The finite mind can never to eternity understand the infinite mind of God. Infinity can not be divided. If God and His Kingdom are "within you" there can be no need for intermediaries between one's self and God. One has only to look within. If sincere, we have only to "ask and we will receive."

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THE FLOWERS KNOW

(Continued From Page 22)

fresh cotton and the wife found some white and brown beans and some whole wheat which they planted between layers of cotton dinner plates, she choosing which plates should get prayer and which should not. Both sets of plates were put in equally advantageous parts of the kitchen — the non-prayer plates on the drain board of sink, and the others on the table nearby. Four adults then sat around the table, three of them with closed eyes in silent prayer, but the wife thought it was silly to pray over such insignificant things as seeds, and she freely expressed her thoughts to those present.

Then it was that a religious science student of Ernest Holmes said, "I'll say the prayer out loud I used:

"There is one Life, God's Life and perfect. This Life recognizes nothing but good; it is good, and nothing can stand in its way. It is the power that is in the atom and in the air. God's good is everywhere. God's life is our life right now. Through the power of the spoken word, the Christ-power

within us, we now turn our attention to the project at hand and speak the word, that growth and perfect life may take place here; that nothing can possibly disturb the ultimate good that is coming to these plants; that everything in the universe is directed toward that growth. The water on them contains everything needed for germination, and the germination is perfect and it is perfect right now. We know that this treatment has been effective—there is only One Mind and we release these plants unto that Mind and the plants grow right now."

The wife was left in charge of the experiment, so that she could get firsthand, visible demonstration of the reality. The report is that the brown beans in the prayer plate sprouted in about 24 hours, a good day and a half ahead of the brown beans in the non-prayer plate. The white beans were slower than the brown, but faster in the prayer plate than in the non-prayer plate. The beans in both prayer plates grew so fast they lifted the top cotton right off the wheat seeds, but the prayer wheat seeds sprouted, though the wheat in the non-prayer plate

did not sprout at all. Furthermore, the bean sprouts were carefully lifted from the cotton and planted in the garden. Strangely enough "the insects seemed to attack the non-prayer plants more than the prayer plants." This probably is true because the prayer plants were bigger and stronger. Other experiments have shown that plants with prayer treatment have greater resistance to insects, drought, and natural hazards.

When using the method of affirmation, command what you want to take place, silently, or better to speak the words. Prayer thought and words should be clear and strong. See them, speak them, visualize them, and command their accomplishment. Let them draw unto themselves or set in motion like-minded powers and processes from the world around us. What we call material realities are the results of inner forces — inner patterns produce the outer.

It is our love, devotion, care that bring the response from growing things. The plants give us their secret in that immutable law back of growth is that God is love manifested in life, in the life of all creation. The flowers know.

RAIN MAKING

(Continued From Page 1)

The Crees and Ojibways lapsed into a listless apathy, yet portrayed intense attention.

At noon of the third day, Little Child came down, put his drum into a gaily-decorated case, and demanded food. He had not broken his fast during three days.

Having eaten, he said: "I will now sleep. To-night it will rain; to-morrow there will be no fire. Meheul! it is finished."

Some time after midnight, all hands awoke to a torrential down-pour that streamed over the dried earth and under tents, to soak up through ground-sheets and blankets; but we cared not; our work was done; the fire was out.

"And Little Child had made a reputation as being either a magician of satanic abilities, or the best weather-prophet in Eastern North America."

Earlier in his book, Grey Owl tells us that "The Indian's God does not reside in the inaccessible heights of majestic indifference of most deities. The Indian feels his presence all his waking hours, not

precisely as a god, but as an all-powerful, benevolent Spirit, whose outward manifestation is the face of nature. An intimate Spirit who sends a message in the sighing of the North-West Wind, may plant a hidden motive in the action of a beast for man to profit by, or disturb the course of nature to save a life. They do not fear him, for this God jogs at their elbow, and is a friend, nor do they worship him, save through the sun, a tree, a rock, or a range of hills, which to them are the outward and visible signs of the Power that lives and breathes in all creation.

"The Indian believes that his dead are not gone from him, but live invisible, but ever-present, in selected spots, to which, in trouble, he will repair, and spend hours in meditation . . .

"The conception of the Indian's heaven, generally held, is erroneous. The Happy Hunting Ground, so called, is not a place of care-free slaughter, but a, let us hope not too mythical, region where hunting is no longer necessary, and where men and animals live

together in amity, as was supposed to be in the beginning. For the Indians were always conservationists, the first there ever were in this country."

I am hopeful that this brief glance at Grey Owl—to me a truly great man and superb artist—may stimulate some of you to scour libraries for the books of Wa-Sha-Quon-Asin.

If I may be permitted a personal note, I may say that the attitude of the Amerindian, and his philosophy, as well as his conception of "God" and Nature, are precisely my own. For long, Nature to me has been "God in Action."

This position I have reached by pure science; that is, by observation of Nature, by communing, especially, perhaps, with the silence of mountain peaks, with every tree and flower that I see, by respecting all forms of Life, in animals, birds, fishes, and everything that crawls or flies, never consciously harming anything, being Friendly to all, equally, every moment, for are they not all expressions of the Great Spirit?

**PARTING
THE CURTAIN**

(Continued From Page 30)

fortunately, it can not — both would disappear. The polarization of spirit-matter is the one solid base of all existence; it is indeed what the Genesis story means by God's first establishing the "firmament."

The universe, says a high occult authority, is suspended on a web of force which is attached to spirit at the "top" and to matter at the "bottom." And this is the cosmic polarity, which is the tortoise that holds up the elephant on whose back rests the universe, according to the fabled Hindu legend. Or it is Atlas holding up the poles of the earth and the sky.

Brought Into Harmony

Oddly enough, then, it turns out that the analogy of daylight and darkness, which Mr. Montgomery used to negate the possibility of reincarnation, points directly toward its truth. For spirit existence and earthly-existence for souls are linked together by the law of polarity manifesting in this instance by alternation. Spiritualism rules the roost in the soul's nighttime; renewed incarnations give the soul its many daytimes. The argument here for the first time finds its premises based on immutable natural law. It is lifted out of the foggy region of mere human fancy and guessing and brought into full harmony with life's universal procedure.

As the English poet Wordsworth has been mentioned as a believer in reincarnation, it is a matter of passing interest to state that, when the brilliance of his sublime *Ode on the Intimations of Immortality, from Recollections of Early Childhood* had brought upon him the challenge as to his belief in immortality in the reincarnation sense, the poet hedged to the extent of saying that he was only dilating upon Plato's doctrine of immortality. He had a brother who was a high prelate in the Anglican Church. In sharp contrast to this timidity and as a welcome indication of how times have changed, we now witness the fairly astonishing spectacle of one of England's most eminent clergymen, Dr. Leslie D. Weatherhead, pastor of the City Temple in London, coming out flatly and openly for reincarnation. To those who may be concerned to know more about this really epochal development, we would recommend that they procure his little booklet entitled *The Case for Reincarnation*. This remarkable publication is going to help materially in swelling the rising tide of the sweep of the reincarnation doctrine over the Western world.

TO BE CONTINUED

**"SPOOKS" ARE
MY BUSINESS**

(Continued From Page 10)

and bereaved person.

This fact is born out by the fact that during our 39 years of 'spook business' we have never advertised in a spiritual magazine or lay journal. All of our advertising is budgeted thru magical and entertainment journals and trade papers.

While we have refrained from contacts with spiritual mediums, it is true that a great many followers of spiritualism could benefit from our catalogue and offerings in the way of a generous education, and a knowledge of how to detect fraud. Actually, in our 148 page illustrated catalogue, only a small portion is devoted to spook effects. The balance is mentalism, pseudo mindreading, astrology and the allied arts.

We are neither pro or antispiritualistic. I have seen many things that I have not been able to explain by 'normal' means, yet I am convinced that I have never come face to face with a genuine 'materialized spirit.' My work has presented a challenge, and I feel that I can duplicate and surpass, by trickery, any form of materialization. At least, I have fun trying it, and make a comfortable living with my spooks. I like to think of our ghosts as the type kids talk about around Halloween — ghost, spooks, goblins, witches and scary things — with no other thought than just good scary entertainment. Everyone likes to experience a thrill — tinged with a bit of fear of the unknown. In our business we like to say—"We'll scare the yell out of you!"

A few years ago, a spirit medium came from New York for a special order. This man had no scruples—he was an admitted Atheist. He has a small church in New York among the Spanish speaking people, and this is what he proposed I build for him. He was to supply me with a plaster (statue) bust of Christ and asked me to place a radio-controlled speaker in the bust so that his people could come to him, and TALK DIRECTLY WITH CHRIST! My answer was NO — No a, THOUSAND TIMES NO.

When you consider the 'very work of the devil,' as just related, it is gratifying indeed that the Psychic Observer and its courageous Editor, Mr. Tom O'Neil, has met the issue of the fake mediums, face to face. There is no place in RELIGION for the unscrupulous operator.

Is it not amazing that some genuine physical medium has not come forth and offered to submit, under test snoopscope conditions for the Psychic Observer? To the medium who materializes legitimately departed spirits, there would be heaped upon his or her head undying glory, fame and fortune. A great TRUTH would be firmly established beyond all doubt, once and for all times. If the offer is not accepted ? ? ? ? ?

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